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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XXI. BERNE, INDIANA, JANUARY 4, 1906. No. 1.

A New-Year's Wish.

May each day bring thee something
Fair to hold in memory—
Some true light to shine
Upon thee in the after days,
May each night bring thee peace,
As when the dove broods o'er
The young she loves; may day
And night the circle of
A rich experience weave
About thy life, and make
It rich with knowledge, but radiant
With love, whose blossoms shall be
Tender deeds.—*Helen Van Anderson.*

Items of News and Comment.

After January 14th Rev. N. B. Grubb, of Philadelphia, will begin his catechism class, to meet every Monday evening until Easter.

Prof. N. C. Hirschy, of the C. M. College at Bluffton, O., attended the union meetings at Berne, Ind., and returned on Saturday, Dec. 30.

Bro. Manasses Baumgartner, of Berne, Ind., left last Tuesday for Oberlin, Ohio, where he will enter Oberlin Conservatory to study, principally, vocal music.

Rev. Jacob Quiring, of South Russia, who recently visited quite a number of our churches in Oklahoma and Kansas, has consented to come to Berne, Ind., to hold a series of meetings, commencing on Sunday, Jan. 7.

The ninth annual convention of the Evangelical Alliance was held on Dec. 5—7, 1905, in St. Paul's church, York, Pa., where Rev. N. B. Grubb, Recording Secretary of the State Committee, treated the subject, "The True Basis of Christian Fraternity".

Rev. F. F. Gabel, formerly pastor in the historic Mennonite church, at Germantown, Pa., has been appointed by the Home Mission Committee of the Eastern Conference to take the charge of the church in Pottstown, Pa., beginning Jan. 1, 1906. Bro. Gabel has it in prayerful consideration, this the Lord's work.

The Week of Prayer, as set apart by the Evangelical Alliance, will be from January 7—14, as the program has been published in the MENNONITE of Dec. 7th. The Alliance in making its announcement insists that never was the call to earnest, united prayer more inspiring and urgent than at this time.—It is to be hoped that our ministers and people will join heartily and devoutly in the observance of this important week.

The Grace church at Pandora, O., had its Christmas festival on Saturday evening, Dec. 23. The attendance was very good. The collection amounted to $55. On Christmas evening the services were conducted by Rev. Shormann and Prof. N. C. Hirschy, who delivered very appropriate addresses for the occasion.

The Hoffnungsfeld Eden church at Moundridge, Kan., had a pleasant and blessed Christmas festival consisting of declamations and dialogues rendered by the children, and several addresses on important subjects, by professors, preachers, students and inspiring singing,—songs quartetts, etc.

The "Weekly Bulletin of the First Mennonite Church" of Philadelphia, Pa., reports the following: "Next Sunday (Jan. 7th) we will begin with a series of meetings, to continue throughout the week, to be followed by the communion of the Lord's Supper on Sunday, Jan. 14th. The pastor hopes to be visited by several ministers who have not been with us before. On Monday evening, Jan. 8th, Rev. F. Ramseyer, for forty years a missionary of Africa, will be with us."

Dr. Fredrick Arnold Herring, of Goshen, Ind., as reported by the "Goshen Daily News-Times", observed on Oct. 30, 1905, his 93rd birthday and Dec. 23, '05, marked the conclusion of half a century of continuous practice of his profession in Goshen, as a physician. At present he is not only remarkably well preserved physically, but also mentally, and takes a live interest in the affairs of the community and happenings in general. "Dr. Herring is a typical representative of the German people, honest and upright in word and deed, energetic and enterprising and of decidedly practical turn of mind." He is also a diligent reader of the "Bundesbote" to which he has contributed in the course of years many valuable articles, but above all—we are glad to say—he is a devout Christian.

The bill now before Congress for the admission of Oklahoma and the Indian Territory as a single State contains a clause prohibiting the liquor traffic. Some of the Oklahoma politicians ask for the removal of this, on the ground that this matter should be left to the new State itself, as it is to all other States. But the situation here is peculiar because of the Indians. For them the Federal Government has a responsibility, and it must see that the sale of liquor among them is made illegal. We are also glad to note that President Roosevelt, in his recent message, called special attention to the importance of protecting the Indians against the illicit traffic in liquors by conscienceless "boot-leggers" and other representatives of the rum power. By all means let the clause in the bill prohibiting the liquor traffic be retained.—Ex.

Ontario and Local Option.—The Pioneer is authority for the statement that the local option by-law will be submitted in nearly one hundred towns, villages, and country municipalities at the forthcoming municipal elections. That fact, with the fact noted in our last issue that Toronto is to vote on a by-law to reduce her existing tavern licenses by thirty and her existing shop licenses by ten, shows that temperance in Ontario is by no means dead. In fact, The Wine and Spirit Journal says the motive for restricting the sale of drink is gone, and openly advocates pushing sales to the utmost limit so as to raise funds for the fight against the temperance reformers. It advises, also, every effort to prevent the submission of the local option by-law to the people—all which goes to show that the people of this province have the liquor-dealers on the hip, and that it is their own fault if they do not get quit of them and their abominable trade. That the saloon is in politics in Ontario recent events shave pretty conclusively shown. Our temperance men must be in politics, too, and in it solidly and with set purpose. Now for local option all over Ontario. — Chr. Guardian.

BERNE, Ind., Jan. 2, 1906.—The Holiday festivities are again in the past, but they have not failed to leave a lasting impression on us, we hope. Christmas festivals were in order in all of the four churches of our village. In our own church a beautiful Christmas tree delighted the eyes of the upwards of 400 Sunday-school children as well as the hundreds of other people that packed our spacious church. For a program the various classes in turn recited portions of the Christmas story as recorded in the Gospels. Our visiting Brethren P. J. and H. J. Friesen, from Mt. Lake, Minn., addressed the children. Then the annual S.-S. report was read by the secretary, which showed a nice increase in enrollment in the Sunday-school. After this the children were delighted with pleasing presents.

The glad Christmas tide was further occupied here with four days of "Union" meetings by the various churches of our town through the instrumentality of their ministers organized as a Ministerial Association. The Association obtained the valuable services of Rev. Dr. Heinmiller, of Cleveland, editor of the "Christl. Botschafter", the German organ of the Evangelical Association of America. He served us with a number of anointed sermons in the German language. For the English services, particularly for the benefit of our English population, the services of Professor George Robinson, professor of Old Testament at the McCormick Theological Seminary at Chicago, were secured. He is known as one of the most eminent Biblical scholars in the country and is extensively employed as lecturer on Biblical themes at chautauquas. Last year he served at the Bible Conference at the C. M. College at Bluffton, Ohio. His messages on "The Glory of God" from the Old Testament, the "Permanent Value of the Ten Commandments"; the dark books of Ecclesiastes and Job; the Messianic prophecies through the Old Testament, and the New Testament

text John 12:21 "We would see Jesus", came to us freighted with new meaning and interest, and these Books will, or ought to be, new books for us to read and to study. But with all these good things, all these great gospel messages, come great responsibilities. "Whom much is given, much will be asked," says the great Book, and this is certainly true, and may we be well aware of this fact. Rev. Mr. Knatz, a young and talented minister of the Reformed church at Bucyrus, Ohio, led the Union choir during these services.

On New-year's evening our choir rendered a song service by singing the cantata "The Eternal City", partly in English but mostly in German. As usual, a full house attended.

Next Saturday, we expect Rev. Jacob Quiring, of South Russia, who was here three months ago, and favored us with several spirited addresses. He will assist in holding meetings at our church during the week of prayer, and will be here probably about two weeks. We anticipate rich blessings from these services lead by this dear Brother. With best wishes for God's richest blessings for all readers of the MENNONITE for the new year, we remain

THE CORR.

The President's Message.

Since the days of Abraham Lincoln, no presidential messages have been so worthy the thoughtful consideration of the American people as those of President Roosevelt. This is due to the fact that he has to deal with questions vital to the welfare of the masses, and essential to the life of our free institutions—questions which have sprung out of the recent tremendous growth of corporations, the concentration of vast wealth into the hands of the few, resulting in the existence of oppressive monopolies, graft, and shameful corruption, in both politics and in official relations.

In his message presented to Congress last week, the president deals with all these questions in his accustomed direct, frank, practical, statesman-like manner, and his views and suggestions will surely receive the hearty endorsement of the people. That the corporations, corporation lawyers, and grafters will be displeased, in fact *are* displeased, is certain.

It is to be regretted that the length of the message will deter many of the common people from reading it. But how could it be more brief? In addition to the discussion of the questions above named, the president had to deal with the Philippines, the Panama Canal, revenue, the labor question, the currency, foreign relations, The Hague conference, the army and navy, naturalization laws, irrigation, public lands, the Indian question, and the reception of new states. All of these required special recognition.

And it is very much to be regretted that, lengthy as the message is, the president did not take up and discuss one more question, that of the legalized traffic in intoxicating liquors. To-day the standing disgrace of the nation is the fact that it indirectly legalizes and places its official sanction upon the rum traffic, by deriving a vast revenue therefrom. It is also a demonstrated statistical fact that for every dollar of revenue the government thus secures, the liquor business worse than robs the people of at least five dollars; and that in addition to that robbery, the traffic actually kills annually more than one hundred thousand American citizens, and inflicts untold poverty, degradation, sorrow, and woe upon nearly a million helpless women and children.

Just why our otherwise great and philanthropic president should pass by this monster national evil without a word, is not only a mystery, but a source of sorrow to millions of the best American citizens. It is well known that if the legalized manufacture and sale of intoxicating liquors were wiped out by the nation, nearly all the other evils which now afflict society and threaten the life of the nation, would vanish.

Some of the most significant sentences in the message are as follows:

"The fortunes amassed through corporate organizations are now so large, and vest so much power in those that wield them, as to make it a matter of necessity to give the sovereign—that is, to the government, which represents the people as a whole—some effective power of supervision over their corporate use."

"There has been demand for depriving the courts of the power to issue injunctions in labor disputes. Such special limitation of the equity powers of our courts would be most unwise."

"All contributions by corporations to any political committee, or for any political purpose, should be forbidden by law."

"It must be understood that under no circumstances will the United States use the Monroe Doctrine as a cloak for territorial aggression."

"The criminal law of the United States stands in urgent need of revision."

"Chinese students, business and professional men of all kinds—not only merchants but bankers, doctors, manufacturers, professors, travelers, and the like should be encouraged to come here, and treated on precisely the same footing that we treat students, business men, travelers and the like, of other nations."

"The American people is pledged to the speediest possible construction of a canal capable to meet the demands which the commerce of the world will make upon it, and I appeal most earnestly to the Congress to aid in the fulfillment of the pledge."—Religious Telescope.

"Will I be Like You, Papa?"

A gentlemen who for years has been more or less under the influence of liquor, and whose red nose and bloated figure stamped him as an inebriate, had gone home to his wife and children in this condition. He was not unkind in act or in words. It was his delight to play at games with his little ones, as he was able, and to entertain them with wonderful stories. On this occasion the family were all together in the sitting-room, and the usual games having been played, little Freddie, a lad about six years of age, had climbed upon his father's knee, and was asked all sorts of boyish questions. He talked as a child will—of what he would do when he was a "big man!" asked if he would be like papa then; and finally after a long and serious look into his father's face, with every shade of childish curiosity in his voice and glance, put to him this bewildering query:—

"Papa, when I grow up to be a man, will my nose be red like yours, and my face all swelled?"

Ah! why should that poor swollen face grow redder than it was wont to be? Why should his arms so quickly draw that boy to his breast? And why should tears flow and voice tremble as he replied in words and tone that made his mother's heart glad:—

"No, Freddie, please God, you won't be like me when you get to be a man; and neither will your father, my boy, for from this hour he will lead a sober life."

"Be like him!" He had not thought of that before, and the bare possibility staggered him. All the love of his father's heart cried out against such a fate. That boy! His pride! going about with a bloated face and poisoned breath? No, no! he was not prepared for that! Never before had he seen his own looks so clearly; they were reflected in the boy's—the boy grown to manhood; and honor, affection, and reason came to the rescue. The child had preached a sermon no orator could deliver; and innocence and ignorance had accomplished what learning and logic had aimed at in vain.

Those words "went home."

When Bedtime Comes.

On a Santa Fe train coming out of Kansas City one night was a mother and her brood of five—four girls and one boy. They were on their way to "the new country," where the husband and father has a claim. The oldest girl appeared fifteen, and from that age down to the only boy, a chubby little fellow about four.

Their dress showed that they had not been reared in luxury, but they were model children and clean. The mother was thin, her face haggard with the long trip and the care of her flock.

It was after bedtime when the train left Kansas City, and the younger ones were yawning and scarcely able to keep awake. In fact the pet of the family had closed his eyes, while the next eldest tugged at him while she looked appealingly to her mother with an expression that was pitiful. He mustn't go to sleep yet.

Presently the cause of all this excitement was made plain—it was bedtime, and they had not said their prayers. Quietly, modestly, without ostentation—yes, even timidly—the mother and children knelt together at the long seat, the baby bowing his head with the rest and rubbing with chubby hands his eyes that would hardly stay open, while the evening prayers were said.

Just for a moment, and then they arose, the children were made as comfortable as possible for the night, and soon all but the mother fell asleep, while the moistened eyes and quivering lips of the other passengers, the traveling men with their grips, the politician with his schemes, the business man with his worries, paid a silent but mighty tribute to the greatest civilizing agent of all ages, the Christian religion.

God save the mother and her brood, bring them to their home in safety, and to their last home in peace.—Wellington (Kansas) News.

Those receiving a sample copy of THE MENNONITE will kindly accept the same as an intimation that we shall be pleased to receive their subscription.

Light in the Darkness.

REV. THEODORE L. CUYLER, D. D.

A sea voyage is a symbol of the voyage of life. When I have crossed the Atlantic I have loved to go out on the deck at night, and, standing by the binnacle, to watch the steersman at the wheel. The present gigantic steamers do not afford a passenger the opportunity to do this, as we once could do on a sailing-packet. I have stood by the steersman when beyond the bow there arose a wall of darkness. Huge waves were smiting the vessel in the face. Great chasms opened in the dark for her brow to plunge in, and then, leaping upward, she would toss the spray off her, as a lion shakes the dew-drops from his mane. It looked hazardous enough for that great ship, with its freight of human life, to be driving on through the black midnight.

But all the time the pilot was at the helm. He looked steadfastly down at the binnacle light, which shown on the face of the compass. That binnacle compass was the eye of the ship. By that faithful guide she sees her way through the pitchy darkness.

"We hear the bell struck in the night,
We hear the noise about the keel;
We see the compass glimmer bright,
We know the pilot's at the wheel."

And so the shipmaster "cracks on" the canvas, and pushes trustfully through the dark and over the billows.

In the same manner, every child of God is to sail his way toward eternity. The future is all a mystery. No one knows what the next hour may bring forth. There are unseen trials and unlooked-for assaults of temptation. There are perils in the deep and threatening lee shores. Headwinds of adversity often swell into gales that send ruinous waves which make a clean breach from stem to stern. We know not what is in the darkness. But we do know that our compass is all right. It is of Divine workmanship; it is God's own, infallible, inspired, and unchangeable Word. The binnacle light shines full on its face, and in the darkness we can read such precious truths as these, which flash out like diamonds: "The Lord knoweth them that are His." "No good thing will He withhold from them who walk uprightly." "To the upright there ariseth light in the darkness." The binnacle light flames down beautifully on this precious truth: "All things work together for good to them who love God, who are called according to His purpose." "Hope thou in God: for we shall yet praise Him, who is the health of our countenance, and our God."

Come up close to the light, all ye who are burdened with anxieties, and read these assuring words: "Be anxious for nothing; cast your cares upon Him, for He careth for you." Are you sorely tried with sharp providences that seem to your eye harsh and cruel? Then read these sweet words by the binnacle lamp: "Whom I love I chasten. No chastening is for the present joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness."

Wait and see, my brother! Sorrow-stricken sister, wait and see! Look, too, at this glowing verse that flashes out in the darkness: "What I do thou knowest not now; but thou shalt know hereafter." The end of the voyage is not far off to some of us. What saith the legend of the compass? Here it is: "Let not your heart be troubled; believe also in Me; in my Father's house are many mansions; I go to prepare a place for you." "It doth not yet appear what we shall be." No matter, so long as we know that "when He shall appear we shall be like Him, for we shall see Him as He is." Let the winds roar, then, if they will. Our pilot is at the helm!

"Slacken no sail, brother,
At inlet or island;
Straight by the compass steer
Straight for the highland.

"Set thy sail carefully,
Darkness is round Thee;
Steer thy course steadily,
Quicksands may ground thee.

"Fear not the darkness,
Dread not the night;
God's Word is thy compass,
Christ is thy light.

"Crowd all thy canvas on
Out through the foam;
It soon will be morning,
And heaven be thy home."

Brooklyn, N. Y.

The Canadian Complaint.

Years ago the complaint came from our neighbor across the border on the north, and a just complaint it was, that all the thieves, cut-throats and scoundrels who could no longer remain in the United States hied away to Canada. This is true yet to a great extent. We can not deny the charge. It is, however, a state of affairs that we cannot well remedy, because it is so easy to step across the line. But now a complaint of a different character comes from beyond the lakes. It is not against the breakers of law that they complain, but against the propagators of new and strange religious views that they protest. We feel sorry for our neighbors, but they should remember what we are compelled to endure over here. Here is what the *Presbyterian* of Toronto says: "There are the Eddyites, the Dowieites, the Hornerites, and numerous other varieties of blatherskites who persist in troubling the churches. These queer people do not confine their operations to their own country; but some of them cast covetous eyes upon Canada, and with the proverbial zeal of the blind and ignorant proselyting zealot, try to impose their improved editions of the gospel upon their benighted neighbors. We have had emissaries of the late lamented and much-married Brigham, who met with some little encouragement and success among the simple and credulous. And now we have an invasion of the Hornerites, who profess a holiness which ordinary people do not seem to be able to perceive or appreciate."—Chr. World.

In Palace and Tenement.

A marble statue of a kneeling girl with her face upon an open book was placed by Queen Victoria in an English church, as a memorial to the royal princess who was found with her dead cheek resting upon the words of her open Bible:—

"Come unto me, all ye that are heavy laden, and I will give you rest."

In a rear tenement of lower New York lay a dying woman whose husband, brutal through drink, would not allow even hospital care. Under the bed snarled the hungry dogs. The place was noisy and foul and dark, but the missionary kept at her post.

"I'll go soon," said the sufferer; "there is nothing more you can do—only stay—tell me the words again." So over and over, until the angel of death had sealed the ears and closed the lips, the dying woman tried to repeat what the missionary said, "Come unto me, all ye that are heavy laden, and I will give you rest."

Whether in castle, or palace, or tenement home, the human soul cries out with the same longing which can only be satisfied and comforted by the love of God. —Selected.

Worth Thinking Of.

How would it do for us to say to-day some of the things we intend to say in our last illness? Honor bright! are you not saving up several fine, generous, pathetic little speeches to be made on your death-bed; all the scenery set, full company on the stage, grand final tableau? Ten chances to one you'll forget them then; or have a rattling in your throat that will shake them out of shape. Forth with them now like men—"My dear boy, you have been the light and comfort of my life." "My dear girl, without you I would have been nothing in this world."—Selected.

Jewels do not lie upon the surface of the earth; highways are seldom paved with gold; what is most worth our finding calls for the greatest search.—Stillingfleet.

Afflictions.

Did you ever ask the question:
What's the purpose of our lives?
Did you ever stop to solve it
Looking at our daily strives?

Did you think about the troubles
That confront the human soul?
And about its endless sorrow;
As it journeys to the goal?

Did you ever stop to wonder,
When you saw a bleeding heart
Toiling through life's darkest battles
Why such suff'ring is its part?

If you saw a mortal wailing,
Suff'ring with some broken bones.
And another, on his death bed,
Sob with agonizing moans;

And the many who must suffer
Pain and agony in dispair;
And who never are permitted
To go into open air;

Who are bound with sickness' fetters,
And whose tears will stain their bed,
To whom life is but a burden,
And they're longing to be dead;

If you thought about the danger
On the land and on the sea,
And the thousands daily passing
From life to eternity:

If you've seen all this affliction
On the way that man must trod,
Have you thought what many question,
"Is there really a God?"

"Is there One who loveth mankind?
One who beareth sympathy?
If there is, why does He suffer
Man to live in agony?"

Yes, my friend, there is a Ruler
And He is the "Lord of Hosts."
He's the leader of all nations.
Of His grace the Christian boasts.

Would He deal with our transgression,
Would He never pardon sin,
We would be the poorest creatures
That will be, and that have been.

Yes, He is a loving Father.
He prepares us for that day
When His trumpet will be sounding
And from earth we're called away.

If we never would have sorrow,
If we never would have strife,
We would soon forget our Master,
Sorrowful would be our strife.

If the clouds of sorrow gather,
If the heart is in despair,
Look to Him, who is the sender
And you'll have His loving care.

P. J. A.

Your renewal to "The Mennonite" and one new subscriber from now until January 1907 for only $2.50.

The "Mennonite" and "Christlicher Bundesbote" together to one address for $2.50.....

The Mennonite.

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Rev. I. A. SOMMER, Editor,
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Editorial.

Two S. S. Lessons and *two* C. E. Topics, instead of one, are inserted in this issue in order that the readers will have them from now on a week in advance. —The "News of the week" will be found on the 7th page.

The "International Sunday-school lessons" are at present used in nearly all the Sunday-schools regardless of denominations in our land and other countries. The Committee which selects the lessons arranges for a course of study to take the pupils through the whole Bible in six years. Thus we begin with the lesson of this quarter (first quarter, 1906) another six years' course of Bible study.

The New Year.

The MENNONITE cordially wishes all the readers a happy new year. A year of prosperity has just past. God's hand has been revealed in it as recognized by the Christian people. But what of the future? Will the new year be a happy one? God alone knows. It certainly is a blessing for us that we do not know in advance. But whatever it may be for every one of us individually, this is certain, "That all things work together for good to them that love God." Christians who have consecrated themselves to God and His cause, who have at heart what is good and hate what is bad, need not be afraid of the veiled future. For them the new year will have also new blessings, even if it be trials and burdens to bear. Therefore let us confide in God and ask Him daily for grace and strength to be faithful and to do our part well. We should be earnestly concerned that God will "revive His work"—especially in our immediate surroundings and congregations. To this end THE MENNONITE wants to lend a helping hand in the new year. Will you help to circulate it?

Correspondence.

DONNELLSON, Iowa, Dec. 28, 1905. DEAR MENNONITE:—The blessed Christmas days are past and with but few exceptions of sickness, the whole congregation took part in the festivities and had a blessed joyful time. We were favored with fine, mild weather and good roads. On Christmas morning Rev. Hilty preached a good sermon to a full house followed by the Lord's Supper. In the evening the church was crowded to listen to the program prepared by the S.-school for the occasion. A large, nicely decorated tree filled one corner of the church. The meeting was opened by reading of the Scripture text and prayer by Bro. Hilty. The S.-school superintendent then took charge and for nearly 2 hours we were treated to an excellent entertainment consisting of appropriate declamations and dialogues, interspersed with music and songs by the choir.

On Tuesday morning as customary the larger part of the program was again repeated (with some change.) Rev. Hilty gave a short address followed by Father Schowalter (who could not be with us in the evening). He explained to us where and when the celebration of Dec. 25th as the Lord's Birthday was first kept by his church and admonished his hearers to keep the day holy and not as some to make it only a day of feasting and frivolity but rather to give and make others truly happy, closing in prayer with an earnest appeal to God to bless all His people.

We have had splendid weather with but little cold to date but to-day it is raining. We wish a happy new year to the editor and all the readers of the MENNONITE. F. H. KREBILL.

HALSTEAD, Kansas, Dec. 29, 1905. May the new year be one of many blessings and much happiness to all readers of the MENNONITE is the writer's wish. The year 1905 has seen many changes in our church. Former members have gone and new ones have come, but then that has been the lot of Halstead for many years. We were privileged at Christmas time to have an exceptionally large number of former residents back, which was a cause for much joy. On Christmas day the congregation partook of the Lord's Supper. The attendance was very good and a large number of both resident and non-resident members partook. We have been blessed with very fine winter weather and there has been little sickness, so that our meetings have been well attended. Since the conference season is over Sunday evening services have been made a part of our regular calender of worship. The Young People's Meetings continue as heretofore on alternate Sunday evenings and on the Sunday evenings not thus occupied alternate German and English services have been instituted. In view of the fact that the year 1906 is to be devoted to the study of the life of Christ according to the first three Gospels in the Sunday-schools, Bible classes have been organized here to do systematic work preparing for and supplementing the International Sunday-school lessons. Thus far about 40 of our young people are doing this work, most of them using one of the Y. M. C. A. courses. This being the first year we cannot as yet speak of results but we hope and pray that a more thorough acquaintance with the Life and Teachings of Jesus will work as a mighty leaven in the lives of all who do this work. At present we have a catechism class of about twenty members. About the usual per cent. of our young people are attending the various higher institutions of learning. This, of course, means reduced forces during the winter, but it also gives opportunity to the development of latent powers and our young people are not losing any time in bewailing the fact that so many comrades are elsewhere, much as their help would be appreciated at home. At the annual meeting of the Sunday-school all the offices but one were filled with new officers. The change was not one occasioned by any dissatisfaction, but came about as a result of the desire to put all the available forces to the best possible use for the welfare of the whole Sunday-school work. As usual we expect to observe the week of prayer. This year the German churches of the town have united and will all meet at our house of worship for the meetings. The spirit of interchurch friendliness has been on the increase here during the last few years and so far there seems to have been no cause to regret it. Our Thanksgiving exercises were union meetings, German in the morning and English in the evening. Our elder, Rev. Chr. Kriehbiel, has been called away frequently of late as advisor and helper of various small circles and congregations. We are thankful that in spite of his ripe old age he is blessed with such vitality which permits him to be active not only for the good of his home congregation but others likewise.

CUCAMONGA, Cal., Dec. 28.—Again the joyous Christmas bells were ringing, the glittering Christmas tree was sparkling and many a sad face made bright and heavy hearts made light. Although the bells are silent, the light of the candles extinguished and presents laid away, there is something that remains with us and that is the great Christmas joy heralded across the country through the great message given on Christmas morn by the angel, saying: "Behold I bring you good tidings of great joy!" May the blessings of this great Christmas joy remain with us throughout all our days.

To us, here in the land of sunshine, was given a very pleasant, happy and blessed Christmas day. In the morning our pastor preached from the text Luke 2: 10,11, "The great Christmas joy;" In the evening the celebration by the Sunday-school took place. With a large and beautiful Christmas-tree and the room decorated with holly, fern and crape paper, the children's faces were beaming with joy. Under these circumstances an appropriate program was rendered to a full house. The program consisted of songs by the little ones, the Sunday-school, and the choir. Recitations and dialogues were given by the children and a short address by Bro. J. E. Sprunger from Long Beach, who with his wife spent Christmas with us here by the mountains. Long will this happy Christmas day be remembered by all of us. Young and old seemed to be touched and inspired by the beautiful sunshine outside, boon nature clad with the verdure of spring joined in by spreading joy and gladness.

Bro. James and wife remained the next day with us and after spending a happy Christmas together in the candle light of the little Christmas tree the evening before we set out the next day visiting as many of our church members as the time allowed as they had to return to Long Beach that day.

We are having quite a number of visitors with us and hope many will remain here. Several young men, Schroeder and Liechty from Pasa Robles, are with us for some time. Brother and sister Stuckey, formerly from Kansas, are staying at Upland now. Mr. J. Wedel, also from Kansas, has bought a fine orange ranch near Upland and we welcome the day when they will enter our midst.

The lot for a church has lately been secured and we hope before long it will be possible for us to build a church on it. The need of a church building makes itself felt more every Sunday. The location of the lot in a shady lemon orchard just outside of Upland, is a very pleasant one.

As mentioned in our last correspondence our M. Sewing society celebrated its second anniversary in the afternoon of the first Sunday in December. The program prepared consisted of songs, recitations, letters from a distance, one from our mission station near Toreva, Arizona, and an address by our pastor, relating some of his experiences in his work among the Indians and the value of the work of the Sewing Societies for the mission. In closing he repeated the Lord's prayer in the Cheyenne language. The occasion we trust proved a blessed one as it encouraged the members in the work and inspiring us all with more zeal and spirit for the mission.

God be willing, on New Years day in connection with our church services our Sunday-school will hold its annual business meeting, electing officers for the coming year etc. The week of prayer will be observed and meetings shall be held every day. The first Sunday after New-year four young persons shall be baptized and received into the church.

The Sunday following is set aside for the communion service. We would kindly ask our brothers and sisters to plead with us for showers of blessing in these days for our congregation.

The weather is fine! Am sitting in my room, a south room, without any fire and feel very comfortable. A week ago, however, we had some quite heavy frost. At Upland, Cucamonga, and Ioamosa it does not seem as though it hurt any of the fruit. The fruit crop is a fine one and prices are good. Quite a few of the oranges are picked. With kind wishes for a happy New-year, from over the mountains. S. C. SPRUNGER.

MILFORD SQUARE, Pa., Dec. 27, 1905.—The happy Christmas season has again passed by. Once more we were permitted to enjoy this joyful time of the year when young and old unite in their joyful festivities and vie with each other "in making a joyful noise unto the Lord." Christmas is indeed a time of joy and gladness, if viewed in its right light. Who should not be glad "that God so loved the world that he gave his only begotten Son, that whosoever believeth in Him should not perish but have everlasting life!" Whose heart should not be filled with joy because "unto *him* is born this day in the city of Dayid a Savior, which is Christ the Lord!" And who should not greatly rejoice, because God has revealed these things unto us, as unto the shepherds of old, remembering that while we know this, there are millions of others who have never yet heard of this Savior born for us to deliver us from our sins and bring salvation to our hearts! These are the true foundation stones of the real Christmas joy, in which all belovers can join and on account of which all can unite in praising and worshipping God and thanking Him for His "unspeakable gift."

In our time Christmas has become a special time of joy and festivity for the children and the young in general. Christmas festivals are held in the different Sunday-schools, and even many of our secular week-day schools have their Christmas programs rendered. This is all right and appropriate, providing the real object of Christmas is not lost sight of and the exercises rendered are of a religious and Christian character. But if "Santa Claus" and "Kriss Kringle" are made so prominent in these exercises as to leave no room for Christ in them, as is frequently the case, the whole becomes a mere mockery instead of an appropriate, God-pleasing service and worship.

All the Sunday-schools in our surrounding community have held their Christmas celebrations, and we are glad to note, that as far as we know, the exercises were of such a nature as it becomes the true Christian spirit, not being marred by allusions to a fancied Santa Claus and other silly, foolish and unbecoming vanities.

Our West Swamp Sunday-school held its festival on Saturday evening, December 23rd. Although the evening was dark and the roads were very muddy from the rain during the previous night and during the day, yet the church was well filled and a very agreeable and edifying program was rendered consisting of singing, declamations etc. At the close of the program Mr. J. Franz, a student at the Reformed Theological Seminary at Lancaster, Pa., delivered a very appropriate address on the nature of the true Christmas joy.

The Sunday-school at the East Swamp church celebrated Christmas on Tuesday evening, December 26th. They too had a very nice and appropriate exercise which was well rendered. The singing, accompanied by the organ and a few other musical instruments, was quite creditable. After the rendering of the program the pastor of the church made a few remarks on the message of the angels to the shepherds.

Sunday, December 17th, was a day of joy and gladness for the members of our West Swamp church. During the past months the inside of our house of worship has been completely renovated by putting in a pressed metal ceiling and new carpets and by having the walls newly papered and painted, the seats painted and varnished etc. On the above date appropriate re-opening services were held, both morning, afternoon and evening, in which a number of ministers participated. The day selected for these services proved to be an ideal one, as far as the weather and the roads were concerned and the attendance at all the services was right good. Brother O. S. Kriebel of the Schwenkfelder church and principal of Perkiomen Seminary, preached the morning sermon in the German language, taking for his text Micah 4:1-7.

During the afternoon services the brethren J. S. Moyer and W. S. Gottshall spoke, the former in German and the latter in English. The evening services were conducted by the brethren A. S. Shelly, A. M. Fretz, and James Oswald, pastor of the neighboring German Reformed Church, who all spoke very appropriately in the English language.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, January 7, 1906. HOW FINDING CHRIST CHANGES THE LIFE. Matt. 13: 44—46.

(Consecration meeting.)

QUESTIONS.

1. Why must we seek Christ? John 1:38; 7:34; 15:5—6; Matt. 13:45.

2. How can we find Christ? Eph. 3:16—19; Matt. 7:7; Luke 19:1—6.

3. How does Christ in us change us? 1 Cor. 1:24; Gal. 2: 20; Phil. 1:27; 3:8—12; 4:4.

4. How did Christ change Levi? Luke 5:27—29.

5. How did Christ change Simon? John 1:40—42.

6. How did Christ change Nathanael? John 1:45—49.

7. How did Christ change Saul? Acts 9:1—6.

8. How did Christ change the jailor? Acts 16:25—34.

9. How did Christ change the Ephesians? Acts 19:13—20.

MEDITATIONS.

We must seek Christ, because without Him we can do nothing right. We must wish for Christ, long for Him, even if we do not know that it is Christ for whom we are longing. Christ is the only one, who can help us, but we often do not know what we need and therefore do not seek Him. If we do not seek Him here in time, it may be too late, when we find out our mistake; like the Jews, who rejected Christ, and now vainly are waiting for the promised Messiah.

We can find Christ if we seek Him in prayer, seek Him earnestly, longingly, persistently in His Word. Christ Himself says: seek and ye shall find. We will not seek Christ until we know our own sinfulness and helplessness; then we can and will find Him by faith.

If we find Christ and receive Him into our hearts, we will rejoice, for in Him we find all we need. He is the power of God, and the wisdom of God. Christ living in us, our whole character is changed, we become more and more like Him, we are willing to sacrifice all to gain Christ, but only to receive most of what we give, new, enriched, sanctified. Our lives become full of heavenly joy and are a blessing unto others. Christ in us is heaven in us.

Christ made Levi from a publican, who sold his services to the hated heathen foreigners and became for money's sake a traitor to his people and his religion, to a devoted follower of the unselfish Master, trying to save men and later the author of our first gospel.

Simon He made a rock, Peter. The impulsive, easily influenced Simon, was changed by and by into a devoted, unflinching, courageous Peter.

Nathanael He made from a skeptic doubter into an enthusiastic disciple.

Saul, the fierce persecutor, who thought he was serving God in killing the Christians, became the apostle, who worked more than all the other apostles and who sacrificed his position, his prospects, his money to serve Christ and to suffer much for His sake.

The jailor, cruel, ready to kill himself, was changed into a loving, sympathetic, joyful disciple.

The Ephesians, given to idolatry and witchcraft, were willing to burn their costly idolatrous looks and obey God's will and serve God by the help of Christ.

Topic for Sunday, January 14, 1906. WHAT CHRIST TAUGHT ABOUT MONEY AND ITS USE. Matt. 2:11; Mark 10:17—31.

QUESTIONS.

1. Why is it so hard for those who have riches to enter into the Kingdom of God? Mark 10:23-25.

2. What is the danger of those who are minded to be rich? 1 Tim. 6:9—10.

3. Of what are those that are rich to be reminded? 1 Tim. 6:7 and 17; James 2:5.

4. To whom belongs all money? Luke 19:12—15.

5. To whom have we to give an account? Luke 16:1—2.

6. How shall we use God's money entrusted to us? Luke 18: 22—23; 1 Tim. 6:18—19.

7. Do you know pious men who were rich? Gen. 13:2; 26:13 —14; 32:10; 45:18—20; 1 Chron.

22:14; Neh. 5:14—18; Job 42:12; Matt. 27:57; 2:11; John 19:39; 12:1—8; Luke 19:1—10; Acts 10: 1—2.

MEDITATIONS.

The wish to be rich is a natural one, because we see, that riches give power in this world. The almighty dollar, as money is called, expresses the power which money exerts, though it exaggerates this power. There is indeed a power and the possibility of pleasures in riches. This recognized power of money makes it hard for the rich to enter the Kingdom of God. The devil binds men with golden chains to this world. The rich trust too easily in their riches, though they are not a help, but a hindrance to perfect selfsacrifice, which is necessary for every disciple of Christ.

Those, who are minded to be rich, have the same danger as the rich, hoping to be rich, trusting in the riches and falling into many sins to become rich, for the love of money is a root of all kinds of evil.

The rich are to be reminded, that riches do not make us any better, that we cannot take along the money, but have to leave it, when we die. Though money exerts great influence in this world, it is not a power with God, but a hindrance.

All money belongs to God. We may earn it, but God gives us power, talents and opportunity to earn it. We are only stewards not proprietors. As stewards we are responsible for what is entrusted to us, we have to give an account to God, to whom all money belongs.

Whatever God has entrusted to us, we shall use according to His will. Love must be the rule which guides us in the use of God's money. If we are Christians we are God's people and what we have and what we are is God's.

To relieve suffering, physical and spiritual, to make others happy and thereby making ourselves happy, showing that we are children of God, who is love, is our duty.

Though it is hard for a rich person to enter the Kingdom of God, it is not impossible, God enables the rich, who are poor in spirit to become His true children bringing the money into His service. Then they are not servants and slaves of the money, but money becomes a means, is their servant and since they are God's servants, money must serve God, God's will, God's plans. Therefore it is necessary that we are God's servants and rich in God, that also our money is consecrated.

We find a number of rich men in the Bible.

The Sunday School Lesson.

BY A. S. SHELLY.

Subject for Jan. 7. — THE SHEPHERDS FIND JESUS. Luke 2: 1–20.

GOLDEN TEXT.—For there is born to you this day in the city of David a Savior who is Christ the Lord. Luke 2:11 (Am Rev)

INTRODUCTION.

For the whole of this year our lessons with only a few exceptions will be in the four Gospels, so that we have before us a year's study of the life of Christ. What this will mean for us will depend largely upon the spirit in which we enter upon and pursue the study. The lessons will follow each other in chronological order and naturally we will pay attention to the successive order of events in the life of Jesus. But this historical arrangement, important as it is, is, as it were, only a part of the shell. The kernel of the gospel story is found in the character, mission, and teaching of the Savior. Let us hold our hearts open to the truth as it is in Jesus, and look to the Holy Spirit, the Spirit of truth to take of the things of Jesus and declare them unto us. It was in this way the eleven learned to know the real significance of the Master's life after he was gone (John 16: 13, 14) and so may we learn not only to know much *about* Him but to know Him, and by faith in Him have eternal life. The titles of the first two lessons are suggestive. The shepherds and the wise men *found* Jesus. In our study let this be our aim, to find Jesus. As the Greeks came to Philip, so let us come to this Gospel narrative with this burden on our hearts, "We would see Jesus." Then surely the spirit will reveal Him to our spiritual sight in all His matchless beauty.

SON OF MARY—SON OF GOD.

Jesus was born of Mary—human. He was conceived by the Holy Ghost—divine. Right at the threshold of the story we meet with this fundamental truth. God and man in one person. In Him dwelt the fulness of the Godhead bodily, yet He was like as we are in all things except sin. Mystery of mysteries. Incomprehensible, yet none the less a fact, but, a fact to be apprehended by faith, not by reason.

See how His birth answers to the foreshadowings of prophecy. The seed of the woman; of the family of Abraham; son of David; born in Bethlehem; in a poor and undistinguished family like "a root out of dry ground;" yet marked, for those who could see it, with a halo of glory, becoming the birth of a king; His name given to Him from heaven before He was born to indicate His divine nature and commission.

Notice also the beautiful simplicity of the narrative. Though relating the most momentous event in all the history of the world, Luke makes no effort to play on our curiosity for the wonderful, but tells the story in plain, simple language which gives it a charm that never loses its attraction. As we read it let us give our imagination room to supply the scenes and the sounds of that memorable night and the feelings that filled the breasts of those concerned. Let us stand with the shepherds as the angels announce and celebrate in heavenly song the coming of the longed-for Savior. Let us stand beside the manger and try to think the thoughts and feel the heart-throbs of the mother as she looks upon the little form lying there, the embodiment of all the wonderful promises given to her in particular—the gift of heaven through her unto her nation and the world. And so on to the extent of the simple yet wonderful story. Let us make it more real and grasp more of its meaning than ever before.

Why were these shepherds singled out for the receiving of this angelic announcement? How was it that they first of all were led to the new-born, Heaven-sent child? Can you see any reason why? We shall be most likely to find the true explanation when we look for it not in any outward circumstances but in their attitude of soul. They that *seek* shall *find*. Revelations come to them that are open for them. And in the day of His coming again the crown of rejoicing will be for them that love His appearing.

Sunday, Jan. 14.

Subject: THE WISE MEN FIND JESUS. Matt. 2:1—12.

GOLDEN TEXT:—My son, give me thine heart. Prov. 23:26.

After the shepherds the next to discover the presence of the Messiah in the world, as far as the Gospel records tell us, were the aged Simeon and Anna who were present in the temple courts at Jerusalem when at the end of forty days the child Jesus was brought there to be presented to the Lord. Of Simeon it is written that he "was righteous and devout, looking for the consolation of Israel". The Holy Spirit had given Him to know the immediate nearness of His coming—that he should see the Lord's Christ before he died, and now the Spirit caused him to see in the little babe the fulfilment of his expectation. The aged prophetess had also been waiting in expectation of some such revelation as we see from her eagerness in communicating her joyful discovery to other expectant souls.

The shepherds and these aged saints were representatives of God's chosen people, Israel. But in the Messiah not only Israel but all the families of the earth should be blessed, and in a wonderful way it was brought about that certain devout representatives of humanity at large were led to the cradle of the world's Savior from far away lands. They are called the wise men from the east. By reason of this name given them and of the fact that the appearance of a star caused them to come in search of its meaning, they are supposed to have been as Dr. Stalker says, "members of the learned class of Magians, the repositaries of science, philosophy, medical skill, and religious mysteries in the countries beyond the Euphrates". Whatever their nationality, (or nationalities, because they may have been from different countries) and whatever the nature and extent of their learning, they had evidently become acquainted somehow with the hope cherished by Israel of a coming king who should rule in the name and power of the God of heaven (Dan 3: 44) and whose kingdom should be one of great beneficence and glory never to be destroyed. A strange phenomenon in the sky led them to believe He had now come and they started out in search of Him. God used the imperfect knowledge of these devout astrologers with a large ingredient of superstition to lead them to the Light of the world. With what clearness they came to apprehend the true nature of the child before whom they presented their gifts, we have no means of knowing; but, as Stalker says, "their visit was a prophecy of how in the future the Gentile world would hail His doctrine and salvation and would bring its wealth and talents, its science and philosophy, to offer at His feet." They rejoiced with exceeding great joy when they found Him.

In Herod we see a man who, desperately wicked as he was, in a sense believed in the prophecies, but who trembled with fear and burned with murderous hate at the suggestion of their being fulfilled by the birth of a prince in the house of David. His impotent attempt to break through the purposes of God and lay violent hands on His anointed one, involving the utmost cruelty to many of his subjects, is a striking illustration of Ps. 2:1—4.

News of the Week.

Domestic.

J. A. M'Call Quits the New York Life.

NEW YORK, January 1.—It was made known last night, on excellent authority, that John A. McCall resigned on Saturday the presidency of the New York Life Insurance Company, says the Times to-day, and that his resignation was reluctantly accepted by the trustees of the company. Official announcement of the resignation had been planned by the trustees, to be made to-morrow, when the annual statement of the company also becomes public property.

INSURANCE REFORMS.

NEW YORK, January 1.—The Armstrong Insurance investigating committee already has decided some things which it will recommend in its report to the Legislature. One is that the contributions of life insurance moneys for political purposes shall be made a misdemeanor on the part of the officers. Another will be for a bill which will require full publicity on the part of the companies in matters of payments made for supervising legislation.

The committee undoubtedly will ask that the companies be compelled to incorporate in their annual statement to the State insurance department a detailed report of all moneys expended for legislative purposes, giving the names of the men who received the payments and a memorandum in each case of the services rendered.

The committee will ask for a radical change in the laws governing the State Insurance Department. What these changes will be the committee itself has not yet determined definitely. Questions put by Mr. Hughes and some of the committeemen in the course of the inquiry indicate, however, that the committee believes the department's force ought to be increased, and some definite rule established as to the regular examination of companies at stated periods.

Immigrants are Swindled.

ALBANY, N. Y., Dec. 31.—Criticism of the policy of the state bank department, especially in connection with the failure of certain banking institutions of the state during the past year, from an important part of the annual report of Frederick D. Kilburn, superintendent of banks, to the legislature, made public tonight. Mr. Kilburn also has some interesting things to say of the swindling of immigrants.

He recommends that the banking department should have authority over railroad and steamship ticket agencies, which, in connection with their business, receive deposits of money for transmission to foreign countries. It is charged, Mr. Kilburn says, that through some of these agencies, "immigrants are swindled out of more than a million dollars every year—a part by flight of the 'bankers' after they have accumulated deposits of from $5,000 to $50,000, but more by their accepting funds from newly arrived immigrants for the purchase of steamship tickets with agreement to transmit them to friends or to relatives of the immigrants in Europe."

The funds or tickets, he says, are often times not transmitted and when complaint is made to the banker, the immigrant is tricked or frightened into not carrying the matter further.

Ex-President Cleveland Made Insurance Referee.

NEW YORK, Jan. 2.—An agreement to abolish rebating on premiums has been entered into by the New York Life insurance company, the Equitable Life Insurance society and the Mutual Life Insurance company. Announcement was made to-day that Grover Cleveland has been appointed referee to decide all questions in dispute that may arise in such matters and that his salary as referee will be $12,000 per annum to be paid jointly by the three companies.

Mr. Cleveland has accepted with the understanding that the officers of the three companies are to second him in his efforts to stop rebating. A similar appointment was held by the late Thomas B. Reed. Any agent who gives rebates will be dismissed from service, and will not be re-employed by any of the companies that are parties to the agreement.

It is the desire of the companies to secure the co-operation of all other life insurance companies in this agreement. It was said to-day that if rebating can be entirely abolished the first year's premiums can be reduced. It is understood that this agreement is the result of a suggestion by President Paul Morton, of the Equitable Life Insurance company.

20th Century Flyer Near Disaster.

DELTA, O., Jan. 1.—The Twentieth Century limited, on the Lake Shore road, bound east, came close to a wreck at this point last night, and how it escaped is a miracle. When two miles west of here, at the Robinett crossing, the flange or tire to one of the big eight-foot drive wheels broke in two. It made a great noise, battering against the sides of the boiler at each revolution. Engineer John Gulman at once applied the emergency brake and with the train going at seventy miles and down a heavy grade, the sudden reverse motion threw fire far above the engine and train. The train came to a stop with a jolt and brought every passenger to his feet, but not a single person was hurt. It would not have been thought possible that the engine could keep the track under the circumstances and both Engineer Gulman and Fireman Wilcox were ready to take a plunge down the deep embankment with their train. After the stop the conductor walked to Delta, and the reserve engine was sent up from Toledo to carry the train ahead. The wrecked engine was the New York Central No. 4650.

Killed on His Birthday.

FOSTORIA, O., Jan. 1.—George Keissling, of Tiffin, fell from a Baltimore & Ohio train and was killed while coming here at midnight last night. With a companion he jumped on the train after it had started. The vestibule was locked and he fell after hanging on as long as he could. He was the son of ex-Commissioner Julius Keissling and this was his twenty-fourth birthday.

Foreign.

RUSSIAN AFFAIRS.

WITTE HAS FAITH IN THE CZAR'S SOLDIERS.

ST PETERSBURG, January 2.—The government's strongly worded announcement that it proposed to pursue to the bitter end the policy of putting down the "reds," following on the heels of the crushing of the revolt at Moscow, demonstrates the confidence of Premier Witte's government that it has the ability to complete the task it has undertaken. The main cause of this confidence is the fidelity displayed by the troops. That the government was uncertain as to how far the extensive propaganda conducted by the revolutionists in the army had shaken the loyalty of the troops is unquestionable, but the events of the last fortnight has completely reassured the authorities.

Despite the rigorous, ruthless fashion in which the war against the "reds" is conducted the government is taking every opportunity by word and act to try to prove the public that the repression of the revolutionists does not involve the abandonment of the reform program, but that on the contrary, their suppression is necessary in order that the new regime may be realized.

It was learned to-day through Premier Witte himself that last night's report that he was urging the immediate promulgation of a constitution is incorrect. "Until the Douma meets," he said, "I stand firmly on the manifesto of October 30. Not one step in advance nor one step in the rear will I go till the Douma assembles. All the energies of the government are now consecrated to the work of making possible the convocation of the representatives of the nation at the earliest possible moment."

The Molva (Russ) bitterly assails the government for its "blind boastfulness in asserting that the revolution is crushed."

PRISONS FILLED WITH REDS.

ST. PETERSBURG, January 1 — The policy of repressing the revolutionists continues with a vengeance. The announcement of the Reds that they proposed to carry on a guerrilla warfare until a general aimed revolt is prepared has stimulated the government to redoubled energy. The city prisons are so overcrowded that hundreds have been removed to Schluesselburg fortress and to the fortress of St. Peter and St. Paul. Government spies are at work among the workmen and revolutionary societies, with instructions to give warning of meetings, which are immediately surrounded, the members searched for arms and the ringleaders taken into custody.

Nevertheless, the workmen's council and the executive committee of the Social revolutionists are managing to evade arrest and are meeting each day at a different place in the outskirts of the city. The patrols are understood to have orders not to spare bullets if they are attacked by persons using bombs or revolvers.

An interview with Governor-General Doubassoff is printed to-day, in which he explains that the duration of the revolt is owing to the extent of the region in which the military forces are operating and owing to the lack of troops, which compelled Doubassoff to await reinforcements from Warsaw and St. Petersburg before giving the revolutionists their death blow.

WOMEN IN THE COUNCIL.

RIGA, Government of Livonia, Russia, January 1.—Three policemen were killed during the night. The railroad men are again threatening to strike in order to obtain the release of the arrested delegates.

General Count Sollogub, the new governor-general of the Baltic provinces, who is marching on this city with a large force of troops, is expected here Wednesday. It is reported that he will issue a proclamation warning the population of the consequences of the violation of martial law, and threatening to try offenders by court-martial and exile the entire population of communities which decline to yield.

Four columns of troops, principally cavalry and artillery, are converging toward Mintau and Riga.

The insurgents in the towns held by them are instituting a social democratic administration as if they were in permanent possession. At Frankenburg, a woman of seventy and two girls sit in the new City Council.

New Chief of German Staff.

BERLIN, January 2.—The appointment of Lieut.-Gen. Count von Moltke to succeed Field Marshal Count von Schlieffen as chief of the general staff is expected shortly. Von Schlieffen, who is nearly seventy-three years old, was kicked severely by a horse last summer, and was unable to attend the maneuvers, and has suffered ever since. A rule of the general staff is that no one not physically sound may remain on the staff and Von Schlieffen's injury is such as to make it impossible for him to remain chief of staff. Von Moltke is a nephew of the great commander. He is 57 years old and has served on the staff off and on since 1881.

Another Revolution in Santo Domingo.

CAPE HAITIEN, Haiti, January 2.—A revolutionary force of Dominicans, numbering about 250 men, is, according to advices received here by messenger to-day, camped on the Santiago-Puerto Plata road, Santo Domingo, and is besieging Puerto Plata.

According to the reports which reached Cape Haitien, Morales, the fugitive President of Santo Domingo, is acting in the interests of General Jiminez, the former President of the republic, whose attempt to regain the presidency in 1903 was defeated.

Spent $14,000 on Her Funeral.

PARIS, Jan 1.—A rich old woman who died recently ordered her executors to spend $14,000 on her funeral. Accordingly the executors of her will gave her the most gorgeous funeral seen in this city.

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The Mennonite.

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Vol. XXI. BERNE, INDIANA, JANUARY 11, 1906. No. 2.

His Care.

God holds the key of all unknown,
And I am glad;
If other hands should hold the key,
Or if He trusted it to me,
I might be sad.

What if to-morrow's cares were here
Without its rest?
I'd rather He unlocked the day,
And, as the hours swing open, say,
"Thy will is best."

The very dimness of my sight
Makes me secure,
For groping in my misty way
I feel His hand, I hear Him say,
"My help is sure."

I cannot read His future plan,
But this I know—
I have the smiling of His face,
And all the refuge of His grace,
While here below.

Enough: this covers all my want,
And so I rest;
For what I cannot, He can see,
And in His care I sure shall be
Forever blest.

—Rev. John Parker.

Items of News and Comment.

Rev. Jacob Quiring, of Russia, has commenced a series of meetings at Berne, Ind.

There are now twenty-one inmates at the Old People's Home at Rittman, Ohio.

Editor J. F. Funk, of Elkhart, Ind., is still confined to his home on account of his disabled limb, where he is doing his editorial work.

On January 8th at the annual business meeting of the Grace church, Pandora, Ohio, their pastor A. R. Schormann has been re-elected for 1906.

Miss Rosa Lambert, of the Mennonite Brethren in Christ church, recently returned to the U. States from her trip to Canada. She addressed their people in a number of churches in the interest of the Hadjin Orphanage (Turkey), to which place she intends to return sometime this year.

Mr. Booker T. Washington, principal of the Tuskegee Normal and Industrial Institute, one of the foremost and shrewdest philanthropists of his day, and the best friend his race has ever known, is to visit Canada shortly and speak in several of the cities, for the purpose of stirring up an intelligent interest in the great problem to whose solution he is bending all his splendid talents.

Fifty years an Editor. Dr. Robert Murry, the Editor of "The Presbyterian Witness," of Halifax, N. S., has just celebrated his jubilee in the chair of that well-known and ably edited periodical. It is not given to many men to spend fifty years as editor of a religious journal, or, indeed, of any other journal.—Chr. Guardian.

Please notice change.—Rev. W. H. Grubb, pastor of the Bethel congregation, Perkasie, Pa., will move there as soon as a house can be rented.—The brethren of this congregation are taking steps towards having their own church building, in the way of establishing a building fund. At present they are using a rented church.

A Ladies' Aid Society is about being organized in the Germantown church, Philadelphia..... Efforts are now being made to raise a sufficient amount of funds to put the old historic Mennonite Church of Germantown into excellent repair. The special need is a new roof and a new heater. The intention is to dig a cellar under part of the building and place a heater there and do away with the old method of heating the church with a stove. Some liberal donations have already been made for this purpose.—Weekly Bulletin.

One of the bills that the Ohio legislature will be urged to enact into a law this winter will accord to women the right to vote at Local Option elections. It is a most righteous demand, and should succeed by all means. The saloons are the most defiant and woe-begetting enemy of women and children in the world. Surely the time has come for the women of this great State, who equally with the men help to carry its burdens, pay its taxes, prosecute its criminals, support its paupers and lunatics, bury its dead, bear its sons—surely the time has come for her to be "unhanded." In the name of justice, why should she not have a voice in shaping the destiny of affairs, and liberty equal with man's in expressing it at the ballot box? Let all good people, by petition and letters, urge this matter upon their representatives in the legislature.—Relig. Telescope.

News items seem to indicate that the beginning of the end of Dowieism has come or will soon come. In regard to this subject the "N. Y. Weekly Witness" makes this timely remark:

"Well, those who have lost money or have been otherwise injured as a result of putting their faith in Dowie have only themselves to blame. And if they, and others, will only take a warning to heart and learn that pretentious claims, even when backed by "miracles," are sure to prove misleading, the lesson may be worth all it has cost. The very essence of Christianity is humility, and pretentiousness is an absolute proof of unworthiness. If people would only study the Bible for themselves and get a firm hold of God's truth, they would not be liable to be led astray by any new doctrine that may be set before them in a plausible way. The chief reason for the amazing growth of new religions or religious fads in this country seems to be that the people generally do not know what the religion of Christ is, and it flatters the vanity of many to think that they have got ahead of others by learning some truth which most people do not know."

† Mrs. P. A. Penner. †

The following postal card from Bro. A. B. Shelly, Secretary of our Mission Board, and the clipping from the "Mountain Lake View" brought the unexpected sad news from our mission field at Champa, India, which we here publish to inform our readers.

Quakertown, Pa., Jan, 5, 1906.

A telegram received to-day conveyed to us the sad news of the departure of our beloved Sister Lizzie Penner, wife of Missionary P. A. Penner, of Champa, India. This is a severe stroke for our dear Brother and for our mission at Champa, following so soon after the departure of their youngest child. Sister Penner's funeral was held on January 4th. May the God of love richly comfort our dear Brother in his severe bereavement. A. B. Shelly.

Sad News From the Mission Field in India.

A telegram was received yesterday addressed to A. A. Penner and coming from India stating: "Lizzie has died and will be buried Thursday. Notify Mission Board." Nothing has ever come to this place which created more sadness than did this message. All the eyes filled immediately with tears and every heart began to ache, in sympathy with the beloved P. A. Penner who stands now in Central India among his lepers and a little baby at the grave of her who has been more to him and in his strenuous life work than all the rest of the world combined.

The anxious question is now on the lips of all who know something of Mr. Penner's work, "What will the dear Brother do now?" We know the sympathy of the hosts of his friends here will soften the weight of this burden somewhat for him, but even with all that help one feels like saying with that disciple who knew of only a little provision in the bag of a boy: What is all that compared with the great burden to be carried?

Mr. A. Penner, the father of the young missionary has arrived in India and his presence at the funeral will be a consolation for his son, for which we all feel thankful. Mrs. Lizzie Penner was the only sister of J. H. Dickman and although all of us bid the two departing friends goodbye as if it might be the last time on earth, when they left Mountain Lake for India, we all hoped that we would see each other again in a few years. This hope is now removed and it has to be transplanted into the fields of eternity.

Yesterday some impressive funeral exercises were held in the Bethel Church. Elder H. H. Regier, Rev. P. J. Friesen, Rev. Hy. Fast, sen., and Rev. J. J. Balzer addressed the large audience which had come together in the church to show their sympathy with the bereaved family and also the sense of the loss sustained in that missionary station.—The choir of the German school sang several hymns.—Mt. L. View.

Looking Backward.

Let us look backward to the beginning of the world, to the creation of man: How God provided for all; how kindly and mercifully He dealt with all people; how He through men, inspired by Him, prepared for us the Book, the Bible which is the only one worthy to be called a book, out of which we can get daily food, which will satisfy our hunger. How do we at our present age enjoy liberty in perusing this book, whereas years ago people had to read and study the Bible secretly, and at that age all Bibles were burnt that could be found, but how the seed could not be destroyed from which we are enjoying Bibles in every home.

The Bible is the fountain from which we drink in all we know of the past. It reveals God's wonderful mercies on His often wicked people, it teaches many lessons for all on all subjects, it satisfies all hunger and quenches all thirst if we become hungry and dry. We find how a Saviour was promised long before His birth.

We learn only of the people as we ourselves also are that are not fully developed, always watching and waiting for reality, for perfection.

The people in Biblical times looked for a Saviour. The people of the New Testament for a short time enjoyed His presence, but were living in the expectant period, as we are living with the desire to join Him in the heavenly home.

In looking backward we see how many blessings we are enjoying, what liberty we have, how rich and free we can feel, in short we can say all is set before us to feast and on us it depends how soon we are ready to accept the invitation.

Christ taught us, "Freely ye have received, freely give." In looking backward let us not be enveloped in our burdens, if we have had many trials, tribulation and pain. Let us not brood over them, but feel thankful that we are here yet, and are what we are and have that grace left us for future happiness. Let us not blight our possible happy future with past sorrow. Let us shine henceforth. Since the Bible teaches us goodness, since God's wonderful works, His wisdom, His power, His loving mercy are taught in ways so simple that all can understand, we must look backward on things past to see what is best for us. There is nothing new as some are sometimes led to think. God was the same yesterday, as He is to-day and shall be forever. Only the more diligently we try with love to follow His precepts, the more blessings He bestows upon us; the more hungry we become, the better the food tastes, the more His wonders are revealed unto us.

Let us seek only after Him and copy the good of our forefathers, and if we have not done so while standing upon the threshold of another year, let us not go on in the new year without giving ourselves unto God to be His entirely and that He may use us as His servants to do good only, that if generations shall follow us that we have proven ourselves strong and walking in the spirit of God, that wherever and at whatever we are known be it known as worthy of imitation. Let us set good examples.

We all have our faults, our shortcomings and often have been sorry for things said and done that we should not have done, but by coming to God penitently and promising not to stumble in the same way again, He pardons all our sins for Jesus' sake.

Now God is the only eternal and unchangeable, the Father, the Son and Holy Ghost, the Judge of all, the Searcher of hearts, a Refuge and Sanctuary, the Saviour, incomprehensible, unsearchable, invisible. He reigns in glory and majesty, possesses all wisdom, knowledge and power.

Now I think you all agree with me and confess that there is only one God. His wonderful works are revealed unto us by looking backward and studying His goodness. Now if we have not tasted His joy yesterday, let us begin to-day while we have the opportunity, to-morrow may be too late, to-morrow's sun may never rise.

Do you know why becoming a child of God is often put off so long? One reason is because we are thoughtless, we do not think enough. Sometimes God has to draw us to Him with the rod of punishment, by sore afflictions, with trials, tribulations, often with prolonged illness, just ot bring us to thinking. I know God will be so gracious to us all as to bring us to thinking at sometime or other. How thankful we should all feel for the many blessings. Let us not dwell on misfortune but look to God and seek Him in everything, as whatever befalls us is for the best, disappointments are His appointments. All is well that ends well.

We must not forget all we have and enjoy comes from God. We must not be wise and cunning in our own light and think through ourselves, perhaps, working very hard and with good management we have gained something, and perhaps enjoy many things that many others do not. But we must remember that God has so richly blessed us with talents, good health and with alacrity to work, which not all possess alike. Hence we should remember God first every day and give "thanks" since all comes from God.

Let us think it over and try to learn many lessons from even the past year. Let us especially feel thankful for the grace left us that we this evening are among the living. Many who last year stepped into 1905 are not here anymore and many more will not see all the days of 1906. So let us now confess all our sins before Him and enter 1906 with a clean heart and clear conscience. Let us not delay because He loves us so. He is not willing that one should be lost. He claims us all. Oh let us come to Him now, *just now*.

FLORA L. FELLMAN.

Richland Center, Pa., Dec. 31, '05.

Ten Reasons.

Why I Would Not Join a Secret, Oath-Bound Society.

BY REV. J. S. MCGAW.

Secret societies have grown so numerous that one receives about as many invitations to join a lodge as to join the church. There is scarcely any able-bodied man or woman who has the money who will not at some time be asked to become a member of some secret order. The prudent will always carefully consider before taking upon them the obligations of any society, but especially one the doings of which are in secret, and carefully guarded from the eyes of the world. This fact itself makes the lodge the object of suspicion and should cause any one to stop and think before stepping into it.

All that they propose to make known concerning their character is what is seen from the outside. Supposing this to be all that is known, I think it would be sufficient ground for the refusal of any inyitation I might receive.

I might base my refusal upon the fact that it is a very poor financial investment. Any old-line life insurance company will furnish you a list of the bankrupt lodges, while it is a fact well known that the Odd Fellows, Woodmen and Royal Arcanum are going to the wall. These are supposed to be among the strong insurance lodges, and there will no doubt be a long train of lesser ones to follow. It is simply a matter of a few figures in arithmetic to show that it is impossible for the lodge to pay all its claims. According to the manner in which they propose to do business they can only be self-perpetuating a certain number of years, some more, some less, but the average would be about eighteen or twenty years. This is the reason the Royal Arcanum will have to triple its assessments. They owe $600,000,000 and have only $200,000,000 to pay it. No, I would never join a secret society in the hope of procuring a cheap insurance. They are a poor investment.

But the principal reason I would not join a secret society is, *I am a Christian*. I could not consistently do it; neither do I need anything the lodge offers me. These facts form the basis of every reason I would give.

I Would Not Join a Secret Society Because I Prize My Manhood.

I delight in the fact that I am a free man. As a Christian I rejoice that Jesus Christ has brought us out of bondage into "the glorious liberty of the sons of God." This He did at the price of His own blood on Calvary. Think you that I am going to walk deliberately into the bondage of a world institution like the lodge?

As an American I rejoice in civil and religious liberty and the right of free speech. These blessings were bought at the price of the blood of the martyrs, the best blood of Europe and America. Think you I am going to take an oath which will bind me, body, soul, and mind, to the religion, laws and service of the Secret Empire? That henceforth I am to be the slave of an association of men, under the threat of dire punishment if I disobey its mandates? That I am going to surrender my manhood and lay it upon the altar of the lodge, by taking an oath "never to reveal or fail to conceal" that which has not been told me? That henceforth I am to go down through life wearing a muzzle, and I *dare* not proclaim to the world the evil or the good done in the order? No, I would not join a church that made such a demand, and I certainly am not going to join a lodge that does it. Drunken Herod took his oath to perform that which he knew not, surrendered his manhood, and it made him the murderer of John the Baptist. All men should profit by his example.

Besides, I have heard lodge men talk of the fun and frolic they have had at the expense of some new victim of the initiation; how he acted during the performance; and how sheepish, chagrined and ashamed he looked after it was over. Can any one who has any self-esteem voluntarily surrender himself to be put through the indignities of the initiation and to be made the butt of all the fun and buffoonery of the lodge room? No; God created us to be men, not toys.

I Would Rather Obtain Honor Upon Merit.

Suppose a man buys a West Point diploma and then purchases the hat, plume, uniform, sword and insignia of a military officer of high rank, and then, attired and bedecked in them, marches down the street, expecting everybody to admire and honor him. How much honor would you have for him? What would there be in that to interest a real man? Yet in the lodge every degree is purchased and the clothes bought to suit it. It is simply fee and degree, right up through the order. No fee, no degree. At the end you have a lot of high-sounding titles and the insignia, the meaning of which the outside world is not supposed to know; and what do they amount to? What do they represent? Are we not enlightened enough to know that clothes, tinsel, tape and feathers do not make the man?

"Honor to whom honor is due" is the scriptural injunction. When the aged remnant of those brave men who marched forth to stop Rebel bullets with their bodies, who sayed the Union, who gave the black man his liberty, come marching down the street with their faded coats and tattered flags, we all give them a cheer. They deserve it for the service rendered humanity. Let this be the basis of honor among men. Whatever of honor I may receive from my fellowmen, I do not wish to purchase it from the lodge or a clothing establishment.

I Have No Desire to Be Any More Selfish Than I Am.

We are selfish enough. The hardest battle the Christian has to fight is against his selfishness. The lodge is an institution founded for the purpose of fostering, cultivating and bringing to perfection this characteristic of human nature.

Suppose that in a family there are five strong, stalwart boys, all of age and doing for themselves. They go out to the barn some day and organize a lodge. They take their oaths, confer their titles, put on their lodge buttons and come back to the house.

The old, grey-haired father, stooped with age, inquires the meaning of the button on the lapel. "Why, pa, that is our lodge button." "Lodge? what do you mean by lodge?" asks the father. "Pa, do you not know what a lodge is? Why, it is a fraternity, a brotherhood, we have established for mutual assistance and protection, and we have sworn to stick to each other through thick and thin." The old man says, "I cannot see the need of this brotherhood idea, since you have always been brothers; but since you have done it, I suppose you will have no objections to your father joining the thing? I am getting old now and I must look to you boys for assistance and protection, You will take me in?" "Oh, pa, that would never do; you see, our lodge will not admit men over a certain age—you are *too old*."

Then the old mother, who has been listening in wonder to it all, comes forward and says, "Boys, I need your assistance and protection, I do not know anything about the lodge, but I have assisted and protected you boys ever since you were born. Boys, you will take your mother into your lodge?" "No, mother, we could not do that; you are a *woman*."

Then the lame brother comes forward. "I am lame, I am not able to get along in the world very well, I need your assistance and protection; you will take me in?" "No, we could not do that. You see, we cannot admit any one that we are not certain can do for himself and at the same time help us. No, we cannot admit you; you are a *cripple*."

Could you conceive of anything more selfish than that? Yet such is the lodge in the family of humanity. It is a system of compulsory selfishness. The lodge dictum is this: Only help those who are able to help us, and compel them to take an oath that they will do it.

I am Perfectly Satisfied with the Religion of Jesus Christ.

I have asked lodge men to "seek the Lord while He may be found, to call upon Him while He is near," to join the church and profess His name. I have been answered in this manner: "I am a lodge man. We have our Bible, altar, ritual, and prayers. If I live up to the teachings of the lodge, I will be all right. The lodge is good enough for me." Is it not evident that man counts his lodge life his religion?

And I read Mackey, and he tells me that Masonry is a religion. I find it is a religion that satisfies the Jew, the Mohammedan, the Buddhist, the follower of Confucius, the agnostic, the skeptic, and any idolater in any land! and I know that this is not the religion of Christ. I read the scripture passages as used in the lodge, and I find the name of Christ carefully expunged; and I know that is not like the Christian's Bible. I hear the lodge prayer offered at the funeral and I hear no mention of Christ's name, and I know that is not a Christian prayer. I stand beside an open grave and see and hear the ceremony that transfers a drunken sot "from the lodge below to the lodge above," and I know it is not the Christian's heaven they are talking about.

No, as I peruse the pages of God's Word, as I review the history of the ages and see how the religion of Jesus Christ has vindicated itself through the centuries, and note its achievements, the influence it has had upon men and nations to lift them out of darkness into light, the noble character of those who have lived it, the comfort and consolation it has brought to mankind, and consider the blessing it has been to my own soul, I am ready to accept and believe that there is "none other name under heaven, given among men, whereby we must be saved," and that the religion of Christ is the religion for me.

With each invitation I have received to join a lodge, there comes before my eyes that scene on Carmel; the priests of Baal on one side of the altar and Elijah on the other; and the voice of the prophet rings in my ears, "How long halt ye between two opinions? if the Lord be God, follow Him; but if Baal, then follow him." I say, "As for me and my house, we will serve the Lord."

(To be concluded.)

What About the Canteen?

In response to a host of petitions from the young soldiers' fathers and mothers and others, committees of Congress reported twice, unanimously, that the Government ought not to conduct the liquor business, and that principle has been endorsed eleven times by vote in the Senate and House of Representatives, until liquor selling has been forbidden twice in "all premises used for military purposes," and subsequently in immigrant stations and in the Capitol and in State soldiers' homes. The Senate in the second session of this Congress voted to banish the canteen also from the only government buildings in which they are found—the branches of the national soldiers' home; but this provision was killed in conference, and is again pending in the McComber-Sperry bill, says W. F. Crafts, in the *S. S. Times*.

One of these homes, at Marion, has no bar, and has also the best record for health and order. The home for regulars in Washington is protected by law of Congress, not only inside, but for a mile outside, against all bars. To these legislative anti-canteen acts should be added the anti-canteen "order" that has made the anti-canteen navy a living answer to all arguments for the restoration of the "canteens" to the army. Most of all let us not forget that Congress has appropriated $1,500,000 for army gymnasiums and reading rooms to fortify the anti-canteen law, and that these have not yet been tested as canteen substitutes.

The real question involved is deeper and wider than the canteen question. It is the same question that appears in the "Subway Saloon." The question that should now be fought out while public attention is upon it, is whether making liquor selling more respectable will make it less dangerous? And the best answer we have ever seen came from the bartender of a low dive in New York City, whose place was invaded years ago by crusading women. When they rose from their knees, with the sawdust on their fine dresses, he exclaimed: "Women, why do you come here? Don't you know this is where we punch their tickets for hell the last time? Why don't you stop them uptown before they get on the train?"

For respectable boys and young men the "dangerous saloons" are the respectable ones, especially those blessed by a bishop or run by the government. Only at such depots do our best young men "get on the train" whose final station is the drunkard's "hell."

—The Safeguard.

Punctuation Counts.

Punctuation marks are small things, but they make meanings plain when properly used, as appears from the following:

"The old gentleman then entered the drawing room on his head, a white hat on his feet, finely polished boots on his nose, gold rimmed spectacles in his hand, a silver headed cane was carried in the manner of a sword."

This is ridiculous, but may be made sensible by slight changes in the punctuation; as follows:

"The old gentleman then entered the drawing room, on his head a white hat, on his feet finely polished boots, on his nose gold rimmed spectacles; in his hand a silver headed cane was carried in the manner of a sword."

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Editorial.

The Church and Secret Societies.

As a rule the members of secret societies are aggressive to get others to join them, and it seems to be a satisfaction to them to draw many from the ranks of the church, if possible. Church members of good standing are often approached by members of secret orders to join the lodge, but especially is this the case whenever members of a church give any sign of indifference or worldliness, and even when they have proven themselves as unfaithful. Since the secret societies are antagonistic to the cause of Christ it behooves the followers of Christ to hold fast to His teachings and to shun the secret orders. Jesus Christ explicitly said: "I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret I said nothing."

Of late at some places special efforts have been put forth by members of secret orders to draw members of the church into the "net of the lodge". Christ's admonition to His disciples, "Watch and pray", is certainly applicable here. To accomplish this better we refer the readers to the timely and excellent article in this issue, on "*Ten Reasons*", by Rev. J. S. McGaw.

New Year Resolutions.

H. G. ALLEBACH.

"New-year resolutions" seem to be losing their popularity. Thus far we have not heard of many. The newspapers, too, are rather silent on the subject.

The explanation of the passing of this once almost sacred institution is not far to seek. New-year resolutions were like many people's diaries — punctiliously kept for about three months, and afterward, by gradual stages, allowed to be ignored and forgotten. Sometimes conscience would interfere, and there would be a spurt of renewed moral or spiritual zeal, and the resolution, like the diary, would be carefully dusted, taken out of its enforced durance, and for a day or a few days filled or fulfilled to overflowing. Then the reign of conscience would lapse and a dreary interregnum of conflicting principles and whims and momentary considerations of convenience and shameful usurpations of fleshly passions and propensities would ensue and continue to the end of the year. This is the psychical history of most diaries —especially those of young people—and it is the inglorious record of the great majority of New-year resolutions. With such an array of past humiliating failures scored against them, and such a doleful experience of fruitless struggle behind them, it is not to be wondered at that both diaries and resolutions have been relegated to temporary retirement, perhaps laid away, forever in the tomb of the past without even a respectable burial service to grace their departure. I have asked more than one friend: "Do you keep a diary?" only to receive the pathetic reply, "I used to keep one, but it got too tiresome, and I quit it." I have asked others about New-year resolutions, and their most significant response was a scornful laugh.

These failures have taught the victims one good lesson. Longfellow embodies the lesson in memorable words in his noble line,

"Act, act in the living present."

Paul is fond of the present tense, and he says, "I run," "I follow after," "this one thing *I do*," "I press toward the mark of the high calling of God in Christ Jesus." The past and the future are both good and useful in their rightful place. The past brings experience, the future feeds hope; but the present, and the present alone, is the time for *action*, both to resolve and to do. My memories belong to the past: I entrust my hopes to the future; but my duties and my work belong to the imperative "now." "Work while it is called to-day, for the night cometh when no man can work." The best resolutions are not "New-year resolutions", but if I may call them so, "new-day resolutions," made on the morning of every day and no sooner made than carried out. "Strike while the iron is hot," says the blacksmith; and it is while resolutions are hot that they are most pliable and practicable. Most New-year resolutions become cold after an attempted incubation of six months, and in consequence, dead.

It is not wrong, not even entirely futile, to resolve at the beginning of a new year, to do or practise or abstain from doing or practising various things. But an element of danger lurks disguised in it. It is this: The mind is subtly persuaded to believe that one supreme effect of the will on the first day of the year will ensure smoothe sailing the remainder of the time, that it may then relax its vigilance and strenuosity and the moral or spiritual machine being wound up for the year, will run itself the balance of the term. I do not say that this is always the case, I only say the danger of it is imminent. I do not doubt, however, that in the case of many the danger has materialized and wrought the inevitable ruin. When resolutions are made each day for the day the danger is at least minimized. It may be answered that New-year resolutions are renewed every morning and are therefore just as operative. This may be true. But then they are operative not because they were made on New-year's day, or in the past, but because they are vital matters for the day, weightly not because they were made sometime ago or on any particular day, but because they call for decision and action any day and every day.

I believe it is because more people have discovered the above named danger as well as the advantage of daily over yearly resolutions, that New-year resolutions, have been gradually losing caste, and that the only resolution they feel disposed to make on the first day of the year is to abstain from making resolutions.

Correspondence.

WAYLAND, Iowa, Jan. 8, 1906. We had a blessed meeting in our Wayland church on Christmas morning at 6 o'clock. Church was nearly full. Also had watchnight services here on Dec. 31. Solos, duets, recitations, essays, songs and addresses constituted the program which was well received by a large audience.

DEER CREEK, Okla. Jan.2. A Happy New-year to all. Christmas was observed here by having a tree and exercises on evening of Dec 24th. Rev. J. C. Peters preached on Christmas morning. Rev. H. R. Voth, of Newton, Kan., was here Dec. 30 to preach and also conduct communion services.

The weather has been fine all winter until last week. We are having lots of rain now.

Officers for Sunday-School were elected on Dec. 25th for the year 1906 as follows: Supt., H. R. Kuehney; Asst. Supt., J. H. Hohman; Sect. and Treas., J. F. Moyer; Librarian, A. A. Latchar.

During the year 1905, 76 sermons were preached in the Mennonite church in Deer Creek. Of these sermons 56 were in German and 20 in English. There were also 2 lectures given, both in English. Of the ministers who preached here, 10 live in Okla., 4 in Kansas, 1 in Switzerland, 1 in Russia, 1 in Turkestan and 1 in Syria—a total of 18, of which 14 are Mennonites, 2 Christians, 1 connected with the Basel Mission Society and 1 belongs to the Thomas Christians in Syria.

STERLING, Ohio, Jan. 3, 1906. —Greetings in Jesus' name. Christmas with all its joys is again a thing of the past. The event was celebrated with appropriate exercises which were rendered on Christmas evening, at our place of worship. A good program consisted of Scripture reading, songs, recitations, solos and duets were successfully carried out in the presence of a very large audience, the house being filled to its utmost. Messrs A. J. Krabill and D. A. Hirschler, of Oberlin, spent their vacation among friends here and kindly assisted in the singing. A Christmas tree constituted the decorations for the occasion. The benediction was pronounced by Rev. Schumacher which closed these beautiful and impressive exercises.

Arrangements had been made by the pastor to hold a series of meetings, beginning on Tuesday evening, Dec. 26, and to continue the entire week but they were interrupted by the extreme bad weather. We therefore, sorry to say, had only a few meetings. Much interest was being manifested and we trust the simple truths presented may not vanish away into the air but result in a marked growth in each individual life.

Rev. E. F. Grubb, of Wadsworth, O., spent a day among friends here and preached from this pulpit on Wednesday evening, Dec. 28.

The church held its annual business meeting on New-year's day to elect officers for the church and Sunday-school for the coming year, and also in connection with this a special meeting which pertained to the erection of a new church. This meeting was postponed until Tuesday evening as the building committee was not quite ready to give a full report from the contractors. They have now given out the contract and expect to begin work at once.

Our Abiding Friend.

Our best friend is one on whose sympathy and charity we can fully rely. A friend who can not rejoice with us in our happiness and weep with us in our sorrows is about the same as no friend at all. But Jesus is touched with the feeling of our infirmities.

He that toucheth you toucheth the apple of His eye. He not only knows every pain we feel, but feels every pain we suffer. Sympathy means suffering with another. The mother suffers with her child while he is undergoing a painful surgical operation. She suffers more pain than he. The sympathy of Jesus is deeper and more tender than that of any earthly mother. His charity is boundless. If my friend can not forgive my faults, if the mantle of his charity is not large enough to cover my shortcomings, he can not long be my friend. But a brother can easily forgive his brother for the gravest wrong-doing, and no brother has a heart as large and warm as the heart of Jesus. He forgiveth all thine iniquities.

This friend abides with us. It is natural for friends to desire earnestly to be often in each others' company. It is a great hardship to be separated for a long time. His counsel is valuable. We pity the man who does not feel the need of good counsel. He is a friend who bestows substantial benefits. The best friend is one who does somtehing for us. He has borne our sorrows and carried our griefs. He shed his blood for us. "For a good man some would even dare to die. But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us."
—New York Christian Advocate.

How to Banish Trouble.

Hannah Whitall Smith once knew a woman who carried a heavy burden that was driving sleep away and undermining her health. She has told the following incident of how it was banished:

"One day when it seemed especially heavy, she noticed lying near on the table a little tract called 'Hannah's Faith.' Attracted by the title, she picked it up and began to read it, little knowing that it was to create a revolution in her whole experience.

"The story was of a poor woman who had been carried triumphantly through a life of unusual sorrow. She was giving the history of her life a kind visitor on one occasion, and at the close the visitor said feelingly, 'Oh, Hannah, I do not see how you could bear so much sorrow!'

"'I did not bear it,' was the quick reply; 'the Lord bore it for me.'

"'Yes,' said the visitor, 'that is the right way. We must take our troubles to the Lord.'

"'Yes,' replied Hannah, 'but we must do more than that; we must leave them there. Most people,' she continued, 'do take their burdens to Him, but they bring them away again, and are just as worried and unhappy as ever. But I take mine and I leave them with Him, and I come away and forget them. If the worry comes back, I take it to Him again; and I do this over and over until at last I just forget that I have any worries and am at perfect rest.'"
—Southern Christian Advocate.

Worth Thinking About.

We know of a well-to-do family, rather generous than otherwise, who, on being asked to help a worthy cause, gave perhaps twenty dollars In their employ as a servant was a Christian woman; and it was suggested that she might be willing to make a small gift. Great was their surprise when informed that the servant's offering had equalled theirs.

A correspondent of the *American Missionary* sends an account of two praise-meetings in the same town:

The president of onr praise-meeting has a Swedish cook who wanted to go to meeting on the same evening ours was held. As it was necessary some one should be at home, of course the cook must remain, as our president felt she must be present.

So Esther could not go out to the plain little frame church on a very unfashionable street. Next morning she asked about the praise-meeting in the large First Church. 'Oh,' said our president, ,it was fine; a fine program, beautiful flowers, the chapel was full, and our offering was $52.' On second thought she added, 'And how was yours, Esther; how did your people do in their collection?' 'Oh', said Esther, quietly, 'ours was good, too; the collection was $125."

Thoughts from Campbell Morgan.

The last word of God is not doom, but redemption.

Correct your circumference, but, above all correct your center.

Always the best strength of a nation is found in the saints of Christ.

The government of God and the grace of God are not antagonistic.

No man reigns in life who is not under subjection to the government of God.

What the world needs to-day is justice, which is the open expression of love.

Scaffolding is no benefit to Christ if the building is making no progress behind it.

Wherever Christianity has been a real force, working to success, it has been spiritual. The wheels of the chariot are clogged by all attempts to make arrangements to help God.

Many persons are ready to spread a banquet, but slow to give a cup of cold water.

I am tired of the man who travels about with Jonah as the capital of his belief.

Dear Peter! Oh, how some of us love him! The splendid, blundering, magnificent man!

God never comes to destroy anything that is essentially true, but to lift it higher into fulfilment and light.

Character in the Voice.

We had occasion not long since to examine a work upon voice culture, more especially written for public speakers. The most striking thing in the book was a statement that "A bad passion is an enemy to a good voice." Thomas Wentworth Higginson has also said, "Shut me up in a dark room with a mixed multitude and I can pick out the gentlefolks by their voices "

Such words merely express in exact terms what every one is aware of more or less clearly. Not only is this true, but the keen observer of human nature readily detects the assumed refinement of voice, used for effect, only to give way to a rasping, or harsh tone when the occasion that prompted the disguise has passed. Persons of thorough refinement detect the sham voice as readily as the expert lapidary distinguishes between a paste diamond and a true stone.

A truly refined nature is a growth, often it is largely an inheritance, the result of careful training in others, but it is never a mere imitation what one sees around him and thinks he must copy to be in the fashion.

If you neglect to nourish and train all that is best in your nature, because you truly love what is best, do not expect that any affectation of tone, any more than any cut of garment is going to make up for what the heart lacks.—U. G. News.

Those receiving a sample copy of THE MENNONITE will kindly accept the same as an intimation that we shall be pleased to receive their subscription.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, January 21, 1906. CHRIST'S LIFE. I LESSONS FROM HIS BOYHOOD. Luke 2, 40–52. (Union meeting with the Junior society.)

QUESTIONS.

1. How are children represented in the Bible? Gen. 37, 9; Ps. 127, 4; 128, 3; 144, 12; John 21, 15.

2. What was Christ's relation to children? Mark 10, 13-16; Matt. 18, 2–3; Luke 18, 17; Matt. 18, 10; 21, 15–16.

3. How was the Christchild received by the shepherds? Luke 2, 8-20.

4. How was Christ adored by the wise men? Matt. 2, 1–12.

5. How was the Christchild received in the temple? Luke 2, 22–39.

6. What does it show, that Jesus would tarry behind in Jerusalem, when His parents returned? Luke 2, 43–45.

7. What can we learn from the boy Jesus in the temple? Luke 2, 46-47.

8. Are children only trained by the parents or are parents also trained by the children? Luke 2, 48–51.

9. Ought children to be brought into the church? Luke 2, 49; 4, 16.

MEDITATIONS.

Christianity is the only religion which recognizes the children and gives them due attention. The Bible calls the children stars, arrows in the hands of a mighty man, olive plants, lambs.

Jesus Himself was a friend of the children, rebuking the disciples, who would have kept them from Him and taking them in His arms blessing them. Twice He made them the patterns of humility and docility. He represented them as under the care of favored angels of God, and children greeted Him with glad hosannas at the time of His entrance into Jerusalem.

The shepherds, who first received the news of Christ's birth from the angel, went to see Him and finding Him, they made known concerning the saying, which was spoken to them about this child.

When Jesus was born in Bethlehem, wise men of the East came to find Him and when at last they succeeded, they fell down and worshipped Him; and opening their treasures they offered unto Him gifts, gold, frankincense and myrrh.

When the child Jesus was brought into the temple two old people came in the Spirit and blessed God and prophesied about Jesus.

From Jesus' tarrying in the

temple in Jerusalem we see, that His parents fully trusted Him and that He was used to go His own way, because He always did what was right. We can see also that children of His age can be interested in spiritual things and have a capacity for spiritual truths, which is often not recognized by older people.

Jesus did not teach in the temple, but heard what the teachers said and asked them questions. So children shall listen and ask questions.

Children are trained by good parents, but parents are also trained by their children. They learn to know themselves better and are often called upon to deny themselves and sacrifice for the benefit of their children.

Jesus' parents brought Him into the temple to be blessed, so ought we to do. They brought Him to the synagogue and later to the temple and we ought to bring our children to Sunday-school and church.

QUOTATIONS.

The Gospel alone opens its warm bosom to the young. Christianity alone is the nurse of children. Atheism looks on them as on a level with the brutes. Deism or skepticism leaves them to every random influence, lest they catch a bias. The Romans exposed their infants. Barbarians and ancient tribes offered them as burnt sacrifices to Moloch. Mohamedanism holds mothers and infants as equally of an inferior caste. Hindooism forgets the infant she bears, and leaves it to perish on the banks of the Ganges. The Chinese are notorious as infanticides. Christianity alone contemplates them as immortal creatures, and prescribes for their tuition for heaven. And the nearer the time that the rising of the Sun of Righteousness approached, the warmer and more intense did the interest of the Church show itself in regard to the young. Moses gave directions on the subject. Joshua and Abraham commanded their households after them; David declared how the young were to purify their way; and Solomon distinctly enjoined, "Remember thy Creator in the days of thy youth;" but it was reserved for Him who spake as never man spake, to press that sentence, "Suffer little children to come unto Me and forbid them not, for of such is the Kingdom of Heaven."

The temple Juggernaut presents a grave; the mosque, contempt; infidelity, neglect for children. The bosom of the Son of God alone finds them a nursery and a home.—SALTER.

The Sunday School Lesson.

BY A. S. SHELLY.

The Boy Jesus.

Luke 2: 40-52.

SUNDAY SCHOOL LESSON FOR JAN. 21.

GOLDEN TEXT:—Jesus increased in wisdom and stature, and in favor with God and man. Luke 2: 52.

INTRODUCTION.

When the wise men from the east had left them, Joseph and Mary, directed by an angel, fled in haste with the little babe from Bethlehem going southwestward and finding in Egypt a temporary home safe from the murderous hand of Herod. Returning after Herod's death they went back into Galilee to their own city Nazareth. Prophets had foretold that He should come out of Egypt and that He should be called a Nazarene.

In Nazareth Jesus lived during His infancy, His childhood, His youth and His young manhood, in all about twenty-nine years. How much we would like to know about these years of His life! But they have been screened with silence. Only at one point is this silence broken. The verses of our lesson contain all that is written in all the authentic accounts of this whole period. This silence of Scripture is most remarkable—it is wonderfully significant, furnishing us one of the strongest indirect proofs of their divine authorship. That Luke, for instance, who tells us that he "traced the course of all things accurately from the beginning," was content to give just this one glimpse into that part of the Savior's life invested naturally with so much of curious interest can be explained only on the assumption that he was mysteriously led and restrained in his writing. However, brief as it is this passage throws "a flood of glorious light upon the early life of Jesus." May we study it reverently.

LIKE US TO MAKE US LIKE HIM.

And the child grew. How perfectly human! He, in whom dwelt the fulness of the Godhead bodily, grew. Moreover, this growth was not only physical but mental. He grew in wisdom as well as in stature or age, and most remarkable of all, He grew in favor with God as well as men. Yes, He is a perfect example of a perfect human life, growing in grace and in the knowledge of God by the exercise of faculties in the possession of which He had become like us. He grew as every child should grow, as indeed every child would grow if sin were eliminated. He was without sin, and thus His growth in every respect was a healthy growth. Our boys and girls as well as older men and women have in Him a perfect pattern of what we should be. But the more we contemplate this ideal humanity in Him the more we realize our divergence from that ideal by nature and the impossibility of bringing ourselves into line with it by the process of imitation simply. He is our perfect example but if He were no more there would be no hope for us. But, praise God, He is our Savior. By the mystery of the new birth through faith in Him. His perfection is imparted to us and the impossible becomes possible. Do you see the true order? First the new birth, then imitation. Do not try to reverse the order either in your own case or in the training of others. Before we are born again, Jesus' perfect life only condemns us; afterwards it lures us on to follow in His steps. Notice what He says: And I *if I be lifted up* (on the cross), will draw all men unto myself, (John 12: 32).

IN HIS FATHER'S HOUSE.

In a religious sense the Jewish boy came of age at twelve years. From that time on He joined the men in religious duty and worship. Jesus felt this responsibility and privilege to the fullest extent. Evidently He was already conscious of having God for His Father in an especial sense. He could speak of "*my* Father's business" identifying His own interests with those of the Father when He said "I must be in the things of my Father" (Rev. Ver. Margin). With this, at least dawning, consciousness of being the Son and special representation of God in the world, what must have been His feelings as He entered the Holy City and joined in the ceremonies of the greatest of all feasts, so full of symbolism waiting to be fulfilled in Him! And when He lingered behind it was by reason of an absorbing interest in the things so closely related to His destined career. He had come to do the will of God (Heb. 10: 7), and here at the threshold of the period of personal responsibility we find Him eager to take up with the things in which He feels He *must* be by the Father's appointment.

DUTIFUL IN HIS EARTHLY RELATIONS.

It may be safely said that there never was a more respectful and obedient child in any earthly home than this boy in the humble home in Nazareth, and this is saying but a small part of what we all instinctively feel must have been the peculiarly beautiful filial relation sustained by Him. There is apparently a tone of reproof in the mother's question when they found Him in the temple, and His answer might be construed as containing a rebuff; but in reality this passage of questions between them indicates the existence of a mutual confidence and intimacy which naturally looked for an explanation of His apparent inconsiderateness and of their failure to understand His motive. And immediately we are told that He went down with them and was subject unto them. He must be in the things of His Father, but that did not interfere with His discharge of His filial duties. For eighteen years more He stayed with His mother and His supposed father, His brothers and sisters. Joseph was a carpenter and Jesus worked at the same trade. Think of it. The Son of God, come to be the Savior of the world, spent many times more years at the carpenter's bench than afterwards in the specific mission of His earthly life. How near it brings Him to us to think of Him in that humble home, playing and romping, studying and toiling, gaining strength of body and soul by rugged exercise, and patiently biding the time, to take up His specific work and manifest His glory.

Marriages.

WYSE—MILLER.—On Jan. 3, 1906, by Rev. S. M. Musselman, P. P. Wyse, of Wayland, and Ella Miller, of Olds, Ia.

WIDMER—RICHARD.—On Jan. 9, 1906 by Rev. S. M. Musselman, John Widmer, of Noble, and Anna Richard, of Wayland.

BAUMGARTNER—SPRUNGER.—On January 4, 1906, Berne, Ind., at the home of the bride's parents, by Rev. J. W. Kliewer, Edwin Baumgartner and Delilah Sprunger.

Deaths.

DOTTAR.—On Dec. 30, in Springfield Pa., of heart failure, Henry N. Dottar, aged 71 years, 9 months and 4 days. He was buried at the Springfield Mennonite church on Jan. 5. Funeral sermon was preached by J. S. Moyer, on Galatian 22: 19-21. The deceased was an active member of the Springfield Mennonite congregation. His wife died in 1862 and left two sons and to brothers.

SALZMAN.—On Dec. 8, 1905, at Wayland, Iowa, Delia May Salzman aged 20 years, 1 month and 7 days. Funeral services in Wayland, Dec. 10 by her pastor Rev. S. M. Musselman.

RICH.—On Dec. 11, 1905, Peter Rich died snddenly in Wayland, Ia., aged 66 years. Funeral services at the Noble church on Dec. 13, by Revs. Gerig, Graber and Musselman.

News of the Week.

Domestic.

Stories of Torture Told by Refugees.

NEW YORK, January 6.—Reports of how the dead are mutilated to terrify the living in Russia were brought here by Russian refugees, 700 of whom have just arrived on the steamer Pennsylvania. One woman told of having seen a young woman kill her child rather than let the Cossacks murder it.

Another refugee related how, in the town of Nova Moscow, five drunken soldiers marched through the streets carrying arms, a dead baby with a bayonet run through its body being displayed at the end of each gun.

Leiver Landlominski, a dry goods merchant who had about $10,000 which he had saved in his flight, said that it was a common thing to see men strung up feet first and lying dead along the route of the railroad. He left his wife and their child in Russia, and came here to establish a home for them.

WORLD WILL NEVER KNOW.

Hirsch Lusczmiski, with his wife and two children, was another refugee. He is a lumber-merchat at Lenkowisk, a town of 500 inhabitants. He said: "My house and lumber plant were burned one night and everything else that I own except 2,500 rubles, which I had buried. The civilized world will never know the extent of the shocking outrages that are constantly inflicted upon the women of our faith.

"I saw a Russian town attacked on October 18 and 300 Jews were put to death. The women were thrown out of the windows and the men were beaten over the heads with rifle butts, and bayonets were run through the bodies of the children."

Wolf Sobak, from Crinishoff, near Odessa, said: "I saw the body of a Russian boy of eleven years lying dead in the road, and on his breast was a label which read, 'This is the way to kill off the young.' In the streets I saw small children torn limb from limb by the insane ruffians, who were inspired to the deed by the police themselves, who thus hoped to take the minds of the Russian populace from the real revolution that is spreading throughout the empire. I saw a young woman slashed open from her throat to her abdomen, and then saw the fiends stuff feathers from a pillow which they had thrown from the window, into her body."

Several refugees came as first cabin passengers and had an aggregate of about $100,000 in cash and jewels in money belts.

20 Miners Entombed.

BLUEFIELDS, W. Va. Jan. 4.—A terrible gas explosion occurred in the Coaldale Collieries company's mine, located at Coaldale, twenty miles west of here, this afternoon and as a result twenty-one miners, three white and eighteen colored, are entombed with not the slighest possible chance of recovery alive. The mine fans, all the mine timbers and other material used were blown to pieces.

ENTOMBED MINORS TAKEN OUT DEAD.

ROANOKE, Va., Jan. 5.—The bodies of all the twenty-three miners killed in the gas explosion in the Cooper coal mine at Coaldale, W. Va., yesterday have been recovered.

The bodies were taken from the shaft and carried to a house adjoining the big tipple at the mine entrance and laid there in a row. All of the bodies have been identified, but there is some trouble in finding out the homes of those who were not residents of Coaldale. Nearly all of the victims were found lying with their hands covering their faces. One body was in a sitting posture on a pile of coal, the hands covering his face.

The scene about the entrance near that section affected most by the explosion indicated its fearful force. The big timbers used for holding up the top of the mine were hurled from the drifts, one piece going across a narrow valley, mowing down small trees in the opposite side. Nine cars were blown out of the opening and wrecked about the entrance, and material, tools and appliances were scattered about in great confusion. Four mine mules were killed in the explosion.

Many Girls Willing to Wed.

OMAHA, Neb., January 6.—Thousands of marriageable women from all parts of the country have responded to the call issued from Big Horn county, which has an excess of 1,000 eligible batchelors.

To encourage the immigration of young women, who were in demand for teachers, clerks, nurses, etc., a club was organized and Wyoming's attractions duly exploited.

In almost every instance of replies the desire to find a husband appears to be predominant. Many of the young women are willing to pay their fare to Meteetsee, but some ask for transportation, and a few demand round-trip tickets.

Rogers Must Answer Questions in Standard Oil Probe.

NEW YORK, Jan. 9.—The question whether Henry H. Rogers can be compelled to tell Attorney General Herbert S. Hadley, of Missouri, whether the Standard Oil Company of New Jersey owns or controls three oil companies which are selling oil in Missouri as separate companies, will be placed before the supreme court of New York state to-morrow. All the important questions which Mr. Rogers has declined to answer by advise of counsel in the last three days of the hearing were presented to the supreme court to-day by counsel acting in behalf of Attorney General Hadley, and the court was asked to order Mr. Rogers to show cause why he should not answer them. The court issued the order and it was served on William V. Rowe, counsel for Mr. Rogers, while the hearing was still in progress late to day. Mr. Hadley said after consultation with counsel that he understood that he would have to be represented by counsel in this argument, but that he hopes to get in a few words before the court.

The questions are in a diversity of form, but, in substance they all are: Does the Standard Oil Company of New Jersey, either through itself or any other person or corporation, own, hold, or control a majority of the stock of the Waters-Pierce Oil Company of Missouri, the Standard Oil Company of Indiana, and the Republic Oil Company of New York?

No matter in which form the question has been put Mr. Rogers has declined to answer it. The commissioner before whom the evidence is being taken is without power to compel an answer, but the supreme court possessed the authority to compel Mr. Rogers to be punished for contempt of court if he declines to answer after being ordered to do so by that court.

Mr. Hadley wants this information to show that the three alleged subsidiary or confederated companies are monopolizing the oil trade of Missouri in combination and to induce the Missouri courts to order them ousted from that state.

White Girls Sold as Slaves.

VANCOUVER, B. C., January 6.—The following is an extract from a report made to the government regarding the slave trade among the British Columbia Indians, the report being signed by C. J. South, superintendent of the Children's Aid Society: "Girls with white skins, thick brown hair braided down their back, big, innocent, childish eyes, are being sold to-day and have been sold for years in British Columbia to the highest bidders. The slave masters are the Cape Mudge Indians; the slaves are white, because their grandmothers were sold before to white men, and when their grandmothers wandered back to the tribe, deserted and abandoned, they brought baby girls with them, and in course of time the male relatives of these abandoned creatures sold these baby girls, too, when they grew up to young girlhood.

"Dealers have created a market, which is constantly growing, and the demand has become so great that other markets have been sought, and it is reported that Rock Bay Indians are embarking in this awful industry."

FIFTY-NINTH CONGRESS.

WILL INVESTIGATE ALL CANAL MATTERS.

WASHINGTON, January 9.—All matters relating to the Panama canal and the government of the canal zone and the management of the Panama railroad will be investigated by the Senate committee on interoceanic canals. This was decided to-day at the first meeting of the committee. The investigation will begin on Tuesday next, although there may be a special meeting in the interim to take up nomination of canal commissioners.

JOINT STATEHOOD BILL IS DOOMED.

WASHINGTON, January 9.—It was confidently predicted to-day by persons in close touch with the situation that there would be no statehood legislation at this session of Congress. This is the outcome which many persons have foreseen for months. Statehood is to be denied Oklahoma and Indian Territory because Arizona and New Mexico can not get in at the same time. Speaker Cannon has put on his war paint. In an ultimatum to members of the House he announces that if the way is not opened for the passage of the joint statehood bill he will see to it that no statehood legislation passes the House at this session. While announcing this ultimatum he is endeavoring by threats and persuasion to bring the so-called insurgents against the joint statehood bill back into line.

It was whispered about to-day that the Speaker was willing to "open a pork barrel" if the majority in the House would come to the support of the joint statehood bill. By a pork barrel is meant a public building bill carrying some $20,0 0,000. Possibly the smell of "pork" may work wonders in opening the way for the statehood bill.

TAFT'S CANAL REPORT.

WASHINGTON, January 8.—Senators were surprised by some revelations made public to-day in the letter of Secretary Taft transmitting the report of the isthmian canal commission to the President. The letter of President Roosevelt transmitting to Congress the annual reports of the isthmian canal commission and the Panama Railroad Company, together with Secretary Taft's letter transmitting the same, is as follows:

"To the Senate and House of Representatives:

"I inclose herewith the annual report of the isthmian canal commission, the annual report of the Panama Railroad Company and the Secretary of War's letter transmitting the same, together with certain papers.

"The work on the isthmus is being admirably done, and great progress has been made, especially during the last nine months. The plant is being made ready, and organization perfected. The first work to be done was the work of sanitation, the work necessary preliminary to the work of actual construction; and this has been pushed forward with the utmost energy and means. In a short while I shall lay before you the recommendations of the commission and of the board of consulting engineers as to the proper plan to be adopted for the canal itself, together with my own recommendations thereon.

"All the work so far has been done not only with the utmost expedition, but in the most careful and thorough manner; and what has been accomplished gives us good reason to believe that the canal will be dug in a shorter time than has been anticipated and at an expenditure within the estimated amount. All our citizens have a right to congratulate themselves upon the high standard of efficiency and integrity which has been hitherto maintained by the reprentatives of the Government in doing this great work. If this high standard of efficiency and integrity can be maintained in the future at the same level which it has now reached, the construction of the Panama canal will be one of the features to which the people of this republic will look back with the highest pride."

Dr. Harper is Dead.

CHICAGO, Jan. 10.—Dr. Wm. R. Harper, president of the University of Chicago, one of the foremost educators and learned Hebrew scholars of his time, died to-day of cancer.

Landslide in New York Kills Many.

HAVERSTRAW, N. Y., January 9.—Twenty or more persons are dead as a result of a landslide which carried seven big tenement houses down in a clay pit here last night. A large force of men was kept at work in the search for bodies to-day. Undermined by the shifting clay that had been softened by yesterday's snowfall, the several houses with their three score of sleeping occupants, toppled over the brink of the pit and crumbled to pieces. The houses, which were of wood, were set afire from overturned stoves, and the debris was soon a mass of flames. Many tenants escaped with more or less serious injuries.

Two blocks of houses had been undermined by workmen digging clay for brickmaking. The catastrophe occurred while most of the victims were asleep. The houses stood on the brink of a pit a hundred feet deep, and when the clay gave way were carried to the pit's bottom. Those who were not killed in the crash of their homes either escaped with many injuries or were burned to death in the ruins, which immediately took fire.

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XXI. BERNE, INDIANA, JANUARY 18, 1906. No. 3.

White-winged Days.

Against my wall the restless tides
Of life forever flow,
And I am but a quiet port
For ships that come and go.

I wake each morn to find the Power
Who bids the darkness flee
Has also sent a snow-white sail
To anchor at my quay.

She tarries till the dusky shades
Of eventide unfold;
Each busy hour its burden brings
To store within her hold.

Then silently the freighted ship
Unmoors herself from me,
And follows, down a trackless path,
Her sister ships at sea.

Where these ships sail, or how they fare,
Lies not within my ken:
I only know, of all that go,
Not one comes back again.

And yet that One who sent them forth
Unto an alien land
I know for every snow-white sail
A safe return has planned.

And when into their destined port
They turn from out the sea,
I pray the cargo of each bark
Shall worthy prove to be.

—D. M. Henderson, Jr., in S. S. Times.

Items of News and Comment.

During the holiday week at Cantonment, Okla., a young man in the last stage of consumption confessed the Savior. He was baptized in his home tent.

A series of Gospel meetings will be held in the Second Mennonite Church at Philadelphia during this week, to be followed by the communion of the Lord's Supper next Sunday.

Dr. S. P. Robinson for the last twenty-two years principal of the McGill Normal School, Montreal, Can., and one of the foremost educationalist of the Dominion, desires to retire by tendering his resignation,

The "Treasurer for Home Missions", Rev. W. S. Gottschall, formerly of Schwenksville, Pa., has moved to Allentown. Therefore all letters, money orders, drafts, etc. should be directed to the following address: Rev. W. S. Gottschall, 1354 Chew St., Allentown, Pa.

Bro. Val. Strubhar's congregation at Washington, Ill., and Bro. Michael's congregation are contemplating a joint Bible conference to be held in both of these churches as soon as the necessary arrangements can be made. The conference is to be continued for six days, three days and evenings at Bro. Kinsinger's church, and three at Strubhar's, after which there is to continue a series of revival meetings for an indefinite time.

The Tri-Church Council, composed of delegates from the Congregational, the Methodist Protestant, and the United Brethren churches, is to meet at Dayton, Ohio, on Feb. 7, This meeting is in the interest of closer federation and the ultimate organic union of the three churches.

Editors A. B. Kolb and M. B. Fast, from the Mennonite Publishing House at Elkhart, Ind., made a pleasant call at Berne on Jan. 13—15. Bro. A. B. Kolb is the Editor of the "Herald of Truth" and the "Young People's Paper", and Bro. Fast is the Editor of the "Rundschau" and the "Jugendfreund".

On Sunday, Jan. 14, Bro. J. H. King, of Carlock, Ill., preached at the Washington (Ill.) church a very profitable and soul-stirring sermon, and Bro. M. S. Steiner, of Columbus Grove, O., preached at Carlock on the "Inner Life of the Church," which was interesting and educating to all who had the good fortune of being present.

Seward M. Rosenberger, a member of Rev. A. B. Shelly's West Swamp charge, Pa., and several times connected with the Eastern Conference publication work, is also a school teacher of long experience and uninterrupted success. For several years he has been principal of the schools in Bustleton, near Philadelphia. As a fitting recognition of his abilities he was recenty appointed a "supervising principal" of one of the Philadelphia school districts.

A Saloon-keeper in Nebraska must pay $4000 damages! Nebraska is far from being a prohibition State; nevertheless it has at least one most excellent law bearing on the liquor traffic. Under this law a Mrs. Jessen has secured a verdict for $4000 damages from a saloon-keeper and his bondsmen, the former, by selling intoxicating liquors to her husband, having made him an "habitual drunkard," so that he not only failed to support his wife and three children, but actually abandoned her.

On Sunday, January 7, Rev. W. S. Gottshall, formerly pastor of the Schwenksville, Pa., charge, was installed in his new charge, consisting of the congregations at Allentown and Zionsville, Pa., In the morning the installation ceremony was solemnized at Allentown by Rev. A. B. Shelly, after the installation sermon by Rev. A. M. Fretz. In the afternoon, after the installation sermon at Zionsville, by Rev. A. B. Shelly, he was inducted in his pastoral office over that congregation by the former pastor, Rev. A. S. Shelly.

Our Mission workers in Oklahoma have gratefully acknowledged in the "Bundesbote" the many gifts for the Indians, which they have received from the Ladies' Sewing Societies. Undoubtedly these gifts speak silently but powerfully to the Indians, of which the following short letter from an Indian directed to Rev. H. J. Kliewer, Hammon, Okla., is a good evidence:—

HAPPY NEW YEAR TO ALL.
Jan. 12, 1906.

Sir:—I respectfully acknowledge for the Christmas presents for my children and wife, wishing to say that those who have donated these presents for the poor Indians have done this good work in the name of God, and hoping this good work may continue.

Respectfully, JOE B. BAER,
Indian.

J. Monroe Shelly, eldest son of Rev. A. S. Shelly, President of our General Conference, was about a week ago appointed superintendent of schools of Bucks County, Pa. The young superintendent—he is only twenty-eight years old—had been principal of the public schools of Bucks County. He is a graduate of Lafayette College, located at Easton, Pa., and since then had devoted his energies to the work of teaching. His competency for the present elevation is said by a prominent newspaper of Doylestown, to have been the sole reason for his selection from among nearly a dozen competitors. He was appointed by State Superintendent Schaeffer to fill the unexpired term of his predecessor, who resigned in order to take charge of the Norristown schools.

In the matter of aggressive temperance work the great Presbyterian Church is taking higher ground. Speaking of the fact, the Interior says: "The appointment a little over a year ago of an official temperance evangelist to agitate against the saloon, was recognized throughout the country as placing the Presbyterian Church in an exceptionable aggressive attitude respecting intemperance. Now the appointment of a second man to the same duty emphasizes more strongly than ever this advance position of our church. And the meaning of such action is the greater because the representatives chosen for the work are of the best quality that our ministry affords,—not headstrong fanatics but level-headed men of brains, who by splendid service in other lines of church activity, have proved themselves not narrow in sympathy, view, or anything else."

Our country is wonderfully blessed. Abundance of all the necessaries, and even of the luxuries, exist. Leslie's weekly says: "Never before in all the country's history, has it been so prosperous as it is at the opening of 1906. The products of its farms for 1905 amounted to over $6,000,000,000. This is not only several times larger than the products of any other country, but it marks a gain of $250,000,000 over the highest previous record in the United States, which was for 1904. The yield of the country's farms in 1905 equaled the country's aggregate wealth of all sorts for 1845. The country's gold mines furnished $90,000,000 for 1905, which was $10,000,000 in excess of the largest previous year, and double the output of 1895. Its mineral products of all sorts for the year aggregated $1,800,000,000, which is twice that of 1899, and four times that

of 1886. In gold production in 1905 we led the world, except the Rand, in South Africa. In mineral output in the aggregate we exceed that of Great Britain, Germany, and France.

"For 1905 the country's foreign trade passed the $2,500,000,000 mark for the first time, but our domestic trade was immeasurably in excess of this, being far above $20,000,000,000. We produced 22,500,000 tons of pig-iron in the year, or as much as our three nearest competitors combined—Great Britain, Germany, and France. In manufactures, in which we have had a precedence over England since 1880, and have been increasing our lead ever since, the country has been particularly active in the year. The country's railroads, which exceed those of all Europe in mileage by about twenty-five per cent., have been scoring new records in earning and activity. More than $3,500,000,000 has been added to the wealth of the United States since January 1, 1905, bringing the total up to $112,000,000,000, which exceeds that of any other two countries in the world put together."

Local Option Carried Largely in Ontario.

An agreeable offset on Jan. 1, 1906, in Toronto, Can., are the results of the elections throughout the province. The campaign was a most vigorous one, and provoked extraordinary interest throughout. Twenty-six townships so far are reported as having voted for local option. Local option by-laws were carried by good majorities in North Grimsby, Elma, Osprey, Thornbury Town, Arkona Village, Maple, Metcalfe, Grimsby Village, Nottawasaga, Arran, Ameliasburg, Lakefield Village, Enniskillen, Oakville Town, Stouffville Village, Tara Village, Pickering, Amabel, Southampton Town, Dummer, Otonabee, Vaughan, Sophiasburg, and Haldimand Townsips. License reduction was also carried in the cities of Peterboro, London and Oshawa. In Owen Sound, where the hotelmen put up a municipal ticket, the people threw it out and carried local option by a majority of 400. Ernestown Township, Markham, Drayton, Stamford, Petrolea, Drayton Village, Seneca Township, Barton, and Acton voted against local option.—Chr. Guardian.

The Week of Prayer at Bowmansville, Pa.

A week of blessed spiritual services was conducted in the little Mennonite church at Bowmansville, Lancaster County, Pa., by the brethren A. S. Shelly, A. M. Fretz, and H. G. Allebach. It being the Week of Prayer, the topics suggested for that week were generally followed. The meetings began on Monday night and closed last Sunday night. —Bowmansville is the only General Conference congregation in Lancaster County, Pa., and is hence somewhat isolated. It is one of the oldest General Conference churches, having been organized soon after the beginnings of the Eastern Conference, some time in the early '50's. The present aged pastor, Solomon Ott, has been in charge well-nigh from the start.

For several years the Home Mission Board of the Eastern District has been assisting in its growth. Its present membership is about thirty.

Services were conducted in both languages by the brethren and interspersed by suitable hymns, solos, and duets. They were well attended by the people of the town and community, and a warm interest was all along manifested. The brethren, A. S. Shelly and H. G. Allebach left on Saturday morning, but Rev. Fretz remained to finish the week.

There is every reason to believe that the spiritual life of the congregation has been deepened by those meetings.

Talk of organizing a singing class for the benefit of the congregation, was freely circulated, and this project may materialize in the near future.

Menno-Friendly Beneficial Association.

At the annual meeting last Tuesday evening the following were elected directors, to serve for three years: William B. Weiss, Garret H. Bean and Nelson H. Bergey.

The Association also offers the following prizes: The Menno-Friendly Beneficial Association offers to receipt the due cards of their members for one month dues for each new member secured between this and the July meeting. The secretary offered a special prize of $5 to the member securing the largest number of new members during the same time, both prize offers will expire with the July meeting. Now get to work, as you are sure of a month's dues for each member secured and you may win the $5. prize at the end of the contest. Bring all applicants to the next regular meeting. Application blanks can be secured from the secretary, Walter B. Bertolet.

FOURTH ANNUAL REPORT.

Fourth annual report of the Menno-Friendly Beneficial Association, January 1, 1905, to December 31, 1905.

Receipts.

Balance cash on hand Dec. 31, 1904	$ 392 09
Entrance fees for 1905	52 00
Monthly dues received	710 00
Received for charity fund	15 00
Interest on deposits	2 50
Special prize	5 00
	$1176 59

Disbursements on Order.

Sick benefits paid	$ 288 25
Death benefits paid during year	225 00
Relief committee dues, car fare, etc	29 17
Building and Loan Association, dues on 5 shares	60 00
Incidental expenses	42 75
Surplus fund	215 00
Salary, postage, etc	39 08
Balance cash on hand Dec. 31, 1905	277 34
	$1176 59

Resources.

Balance cash on hand Dec. 31, 1905	$ 277 84
Building and Loan Association account	187 75
Surplus fund	215 00
Total assets, Dec. 31, 1905	$680 09

WALTER B. BERTOLET, *Secretary.*

Membership Account.

Membership Jan. 1, 1905	102
Admitted during 1905	36
	138
Lost by Resignation	5
Lost by Death	3
	8
Total Membership Dec. 31, 1905	130.

Ten Reasons.

BY REV. J. S. MCGAW.

(Concluded.)

I Cannot Be a Good Lodge Man and a Good Church Man.

I have never met a man that could, have you? It is a physical as well as a moral impossibility. The lodge and the church are diametrically opposed to each other in origin, purpose, aim, effort and destiny. Every one must make his choice; he cannot be an earnest supporter of both. The lodge and the church are calling for the same time, energies and money. Which shall have them?

To be a good lodge man I must support it financially. In every city or town I see temples, halls or lodge rooms which must be built or rented and furnished. Then there comes the endless amount of paraphernalia, parades, banquets, receptions and what not, added to the regular initiation fees, dues and assessments. Every cent I contribute to that must be witheld from the church, which is always in need of so much money to further the Gospel. I hear God saying, "Honor the Lord with thy substance," and there is no place for the lodge in that.

To be a good lodge man I must give my time and labor to the lodge. But to every Christian God says, "Ye are not your own; ye are bought with a price."

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." That leaves no time or energies for the lodge.

To be a good lodge man I must give the lodge first place in all things. But I prefer to invest my money, energies, and time in the Church of Jesus Christ, the only divinely ordained channel of blessing to a lost world.

I Do Not Wish to Be Bound by Oath to Unbelievers.

We admit that there are some Christians in the lodges. But when the lodge binds together under oath, the Jew, Mohammedan, Buddhist, the agnostic, the skeptic, and the infidel, there is no doubt that the majority are unbelievers. Christ's direction to His people is, "Be ye not unequally yoked together with unbelievers." I purpose to follow His word of command, for these reasons:

1. Because I do not wish to assume responsibility for the sins of the lodge. The guilt of the sins of an organization falls alike upon each member of that organization. They are thus held liable in earthly courts, and they will be in the court of heaven. As individuals we have enough sins of our own to answer for, without assuming the sins of an organization controlled by unbelievers. The very fact that all they do is done in secret should make us pause before becoming identified with them.

2. I do not wish to place myself where I will be compelled to aid and abet the lodge and its members in whatever they undertake to do. To this the oath would bind me, whether they do right or wrong.

3. I do not wish to be affiliated with them, as the lodge oath demands. "For what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? What concord hath Christ with Belial? Or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols?"

4. I do not wish to put myself in allegiance to them. The lodge oath demands loyalty to the lodge and to its every member. In everything they are to have the pre-eminence.

As a Christian, I owe my first allegiance to Jesus Christ and His church. I hear Him giving the first and great commandment: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind." This excludes allegiance

to all who are His avowed enemies.

I Believe in the Brotherhood of Man as Christ Taught it.

The lodge teaches that only the initiated are brothers, and lays special stress on the fraternal relationship that exists between lodge members. Christ, by the apostle Paul, taught that "God hath made of one blood all nations of men"—that mankind is a universal brotherhood by a common blood relationship. Every man is his brother's keeper, and only those with the spirit of Cain ever question it.

In summing up the rights of men, Christ gave the second great commandment, "Thou shalt love thy neighbor as thyself." This reaches clear around the world, and includes those in the lodge and those out of it—every man, woman and child, regardless of nation, country or station.

I Prefer to Practice Christian Charity, Not Lodge Charity.

The lodge purposes to be a charitable institution. Let us look at the charity it practices. First, it is only towards those who are members; no others need apply. Second, it is only toward those whom they feel certain will not need it. The candidate for membership is turned over to a physician. "Well, doctor, how is his heart?" "Sound." "How are his lungs?" "Sound." "Not crippled in any way? No constitutional ailments? No signs that he is liable to be ill, or die soon?"

"None." Then the lodge members "exercise charity toward him." Third, it is available only as long as the dues are paid. In other words, they only exercise what charity is paid for. The charity stops as soon as the pay stops.

Christ taught *genuine* charity in the parable of the Good Samaritan. There was an unknown man lying on the road-side. A Levite and a priest passed that way, looked, and went on. The man did not belong to their order. A Samaritan passed that way, and the only sign he saw was the man's wounds; the only password, his groans; and the only grip he gave him was the one he used to lift him onto his beast. That was the charity Christ taught. It seeks no recompense. It knows neither race, color, class, caste, sect, age or sex.

I Prefer Christ's Method of Doing Good.

Every lodge man will say that the lodge does good. If he cannot say that, he ought to be out of it. Supposing that their purpose is to do good; as a Christian I object to their method. Jesus Christ went about continually doing good. Yet the lodge has just the opposite method from His. They do all their good under cover, in secret. Jesus Christ did all of His works in the open. He might have joined a secret society, if He had so desired. There were plenty of them in His day. The lodges claim antiquity, and we grant it. They may be traced back to Osiris, Baal and Eleusis. The mysteries of the heathen worship in Egypt, Rome and Babylon were simply the orgies of modern secretism with few changes.

Jesus Christ joined none of these. He was the light and walked in the light. At the close of His life He could say, "I spake *openly* to the world. I ever taught in the synagogue and in the temple, whither the Jews always resort; and *in secret* have I said *nothing*." His command to all Christians is, "Follow me." It is certain He will never lead them into a lodge room. When He sent His disciples into the world to do good He said, "Go ye into *all* the world" (not into a lodge room), "to every creature" (not to a few lodge members). "Ye are the light of the world;" do not hide yourselves, but "let your light so shine before men, that they may see your good works and glorify your Father which is in heaven." "What I tell you in darkness, that speak ye in light; what ye hear in the ear, that preach ye upon the house-tops." Go out into the open, give every man, everywhere, a square deal. Let men know what good you purpose to do them and how you purpose to do it. Again, He says, "Every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved; but he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God."

All My Wants Are Supplied in Christ and His Church.

Some lodge member says, "The lodge will help you." "The Lord is my helper, vain is the help of man." "But the lodge will bring you to honor." But Christ says, "Come out from among them, and be ye separate, * * * and I will receive you * * * and ye shall be my sons and daughters, saith the Lord Almighty." "To him that overcometh" (just such temptations as lodgism), "will I give to eat of the tree of life;" he "shall not be hurt of the second death;" I will give him "to eat of the hidden manna, and will give him a white stone" (not the lodge watch charm), "and in the stone a new name written, which no man knoweth saving he that receiveth it;" he shall have "power over the nations;" "I will give him the morning star;" I will give him to be "clothed in white raiment;" he shall be "a pillar in the temple of my God;" and I will give him "to sit with me on my throne, even as I also overcame and am set down with my Father in His throne." All these honors from the One who has a right to bestow them. How empty are lodge honors compared with these!

"But," says another, "you will get the benefit of a lodge society." The people of God are the best society I could wish. "For a day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in tents of wickedness." I would a thousand times rather stand with the Psalmist in the twenty-sixth psalm than be a top-notch lodge man.

As for anything I need now, or may need, there is nothing for which I need the lodge. God's children can live in the twenty-third psalm—"The *Lord is my* Shepherd. *I shall not want.*" No, brother, *their* rock is not as *our* Rock.—*Chr. Cynosure.*

Roosevelt's Remarkable Achievement.

With much enthusiasm and many heartfelt expressions of esteem the President was everywhere received during his recent trip through the South. President Roosevelt is indeed an exemplary American. He has no preference for any section, nor does he prefer one class to another. But with great energy and his accustomed determination and thoroughness does he stir up the trusts and corruption in all its forms, giving them no rest and fighting them in the full glare of publicity. As a traveler as well as speaker he stands side by side with Emperor William. He may now pride himself on being the first president who has visited every state and territory of the Union, save Alaska. In March, 1904, he entered upon his duties, and shortly thereafter he visited Virginia and the Carolinas. During the following summer he made a tour through New England, visiting Main, New Hampshire, Vermont, Massachusetts, Rhode Island and Connecticut, and then continued his journey through Maryland, Delaware, New Jersey, Pennsylvania, and New York. In the fall West Virginia, Tennessee, Ohio, Indiana, Michigan and Kentucky were honored with his presence. But his greatest trip was his journey to the Pacific coast, when he passed through Illinois, Wisconsin, Minnesota, South and North Dakota, Montana, Wyoming, Nebraska, Iowa, Missouri, Kansas, Colorado, New Mexico, Arizona, California, Nevada, Utah, Oregon, Washington, and Idaho. Last spring he visited Oklahoma, Indian Territory, and Texas, and now he has ended another tour through Georgia, Florida, Alabama, Mississippi, Louisiana, and Arkansas. This includes the forty-five states and the four territories of the Union. No other president has ever accomplished this, nor has any former president been in such close touch with the masses. In his solid and remarkable speeches he fearlessly touches upon all important questions and frankly states his opinions before all the world, without fear or favor.—Ill. Home Journal.

"I've Stopped Your Paper".

The following conversation is said to have occurred between Horace Greeley when editor of New York Tribune and one of his subscribers:

An acquaintance met him one day, and said, "Mr. Greeley, I've stopped your paper."

"Have you?" said the editor; "well that's too bad," and he went his way.

The next morning Mr. Greeley met his subscriber again, and said, 'I thought you had stopped the Tribune."

"So I did."

"Then there must be some mistake," said Mr. Greeley, "for I just came from the office, and the presses were running, the clerks were busy as ever, the compositors were hard at work, and the business was going on the same as yesterday and the day before."

"Oh!" ejaculated the subscriber, "I didn't mean that I stopped the paper; I stopped only my copy of it, because I didn't like your editorials."

"Pshaw," retorted Mr. Greeley, "it wasn't worth taking up my time to tell me such a trifle as that. My dear sir, if you expect to control the utterance of the Tribune by the purchase of one copy a day, or if you think to find any newspaper or magazine worth reading that will never express convictions at right angles with your own, you are doomed to disappointment."

Those receiving a sample copy of THE MENNONITE will kindly accept the same as an intimation that we shall be pleased to receive their subscription.

The Mennonite.

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Rev. I. A. SOMMER, Editor,
BERNE, IND.

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Editorial.

A Preacher or a Pastor, Which?

The minister's office is supposed to combine both preaching and pastoral abilities, but, even he who can do many things well, can do one thing better than the others. A pastor is a helper, a leader and a sympathizer. His hold upon the affections of his people is his strength, because of their love for him they are prompted to the devoted service of Christ, their master. A preacher, on the other hand, appeals more to the intellect of his congregations. His eloquence and his logic have for their purpose the making plain why certain duties ought to be performed. He moves people to do things because he convinces them that they ought to do so. The difference, then, between the pastor and the preacher is that the former inspires better lives and greater work for Christ by the power of love and the latter succeeds in producing the same result by the force of conviction.

One cannot help but observe that the good preacher (who may not be so good a pastor) extends his influences beyond the confines of his congregation and gets the ear of the world, worldly people being more likely to give the eloquent man a more respectful hearing. The pulpit has by no means lost its influence in the world and such who are gifted with great pulpit abilities owe it to the cause of Christ to make their abilities a power for righteousness.

The good pastor, however, to whom the lack of oratorical gifts may seem a handicap, finds himself in a greater field of usefulness than he who relies mostly on his preaching for success. It is one thing to fill a church and another to hold a congregation together. It is one thing to please an audience and quite another to maintain peace in a congregation. True, it is the duty of the preacher to draw men from the world into the church but the pastor's duty to keep those in the church from getting into the world is just as important and, at times, even more difficult. Now were it possible for every congregation to divide the ministerial work between two men, one a pastor, the other a preacher, many of the congregational difficulties, with which we have so often been annoyed, might be avoided, but such an arrangement is not practicable. All we can do is to hope for a blending of the pastor and preacher in the person of one whom we call to serve.

Perhaps too much of a one-sided ministry might be avoided were there more balance in the training of young men for our churches. If every young physician would set aside the notion that he is destined to become a great surgeon and devote himself to the humbler offices of his profession the health of the community might be better, and surely the spiritual health of the congregation will show a decided improvement when the young preacher, just out of school, gives up the idea of becoming a great critic or a silver-tongued, golden-throated orator and devotes himself to the practical needs of his flock. Training in any profession if it is to be successful must be designed more for general than for special usefulness.

The scholarship of those who direct the education of younger men is of vital importance but it is a pity that no practical way has yet been discovered by which they may profit by the rich experience of those who have become a power as pastors.

Our people need to be educated to an appreciation of ministers of both kind. In some congregations there is murmuring because their preacher is not a pastor, in others there is disatisfaction because their pastor is not a preacher, yet both in their sphere are serving God and need the appreciation and encouragement that comes from a prayerful people. A congregation needs thoroughly to "size up" its minister and discover where his strength lies, then all should enter into the work with a whole souled effort to lead men to Christ. Where all are at work and the aim is to save souls and not glorify self it doesn't make so much difference after all whether the minister is strongest as a pastor or as a preacher. G.

Your renewal to "The Mennonite" and one new subscriber from now until January 1907 for only $2.50.

Correspondence.

SALEM church, Dalton, O., Jan. 15, 1906. We were somewhat in hopes that possibly some one else would assume the duty of correspondent in the new year. But since the duty is referred on us again we will endeavor to give a few notes which might be of interest to some of the readers.

Though reports of Christmas and New-year's celebrations are some what belated we will briefly mention that a beautiful Christmas entertainment was given on Christmas afternoon by the Sunday-school.

On New-year's day a program was rendered, arranged by the minister, various appropriate subjects were discussed.

On Jan. 3rd the annual business meeting of the church was held, and such business transacted as usually is necessary. Some of the most important doings was the election of two deacons, which resulted in the re-election of John Badertscher and the new deacon chosen is Andrew J. Welty. He was assigned to his duty on Jan. 14th, also C. Zuercher was re-elected trustee of the church.

The fore part of the week of prayer Rev. J. C. Mehl, of Middlebury Ind., was here holding a series of meetings, morning and evening. The evening services were usually well attended. But we are sorry to say that he could not stay as long he had intended since he received a call on Wednesday afternoon to come home to hold a funeral service in his church.

AURORA, Nebr., Jan. 10, 1905. Dear MENNONITE: We have been enjoying such lovely winter weather, had a little snow, but it has not been very cold. Health in general has been very good this last year. We have had indeed many reasons to be thankful for in the past year, only one death (i. e. in our church) and ten babies born to fathers and mothers that are members of the church, sixteen were added by baptism and several by letters. We had the privilege and pleasure of having a series of two weeks' meetings in December.

Bro. Emanuel Troyer, of Carlock, Ill., was with us. We had union meetings, that is the German and English Mennonite churches, had a most blessed time—good roads, fine weather, large crowds and good and helpful sermons. We were grateful to God that He blessed Bro. Troyer with good health, power and strength to break to us the Bread of Life in a special way, simple yet powerful. Twenty-two confessed Christ before the world. The converts were given their choice of church preference. Three united with the U. B. Church, three with Bro. Rediger's, and sixteen with Bro. Oesch's. They were baptized on Sunday before Bro. Troyer went home.

Bro. J. H. Donner accompanied Bro. Troyer home as far as Galesburg, then he went on to Chicago to attend the Conference of evangelists and old students of the Moody Bible Institute, it being the welcome meeting of the home coming of Dr. Torrey and Mr. Chas. Alexander. There were present about two hundered evangelists and old students besides a great many ministers. He reports a time of great refreshing and heart searching.

God calling yet; shall I not hear?
Earth's pleasures shall I still hold dear?
Shall life's swift passing year's all fly,
And still my soul in slumber lie?
God calling yet; shall I not rise?
Can I His loving voice dispise,
And basely His kind care repay?
He calls me still; can I d lay?
(Jane Borthwick.)

Shall we not pray that God's richest blessings may attend their efforts in our own land that many souls may be ushered into the kingdom through the words that may be spoken?

A Pro-Sunday Crusade in England.

The cause of Sabbath observance advances. There is much in the current of events at home and abroad to encourage its friends. Not only in this country, but in England sentiment is growing in the right direction, and the indications are that a very powerful crusade against Sabbath desecration is under way even now, and it is indeed sadly needed. *The Christian* of London says:

The two archbishops, nearly all the bishops and very many of the clergy of the Church of England have initiated a national campaign, to begin in June next, against the alarming growth of the secular Sunday. In this they will be heartily seconded by the ministers of the Free Churches, many of whom have already sounded the note of warning against this crying evil. The crowds of cyclists that pour out of town on Sunday mornings, the overloaded pleasure trains that run out of Paddington and the southern *termini*, the crowded parks and pleasure-spaces, bear witness to the growth of Continental habits which have marked this country—and especially London—during the last ten years. It is high time that a serious and earnest crusade should be undertaken against the breach of the Fourth Commandment.

The offenders are not only the leisured few, but also the comfortable middle classes, whose steady increase in wealth has put the means of week-end trips, and river excursions, and social gatherings within their reach. A pretext is also made of the "overstrain" of business life for a Godless Sunday—a reason that equally effects those who nevertheless find infinite refreshment from the pressure of business cares in religious services on the Lord's Day. One of the most serious results is the shameful amount of work put upon servants, who dread Sundays as hardest day of the week, who have no respite from early morning till late at night on the "Day of Rest." (!) It is of the utmost importance to the well-being of the nation that the Sacred Day should be reinstated, and this campaign of reform has not been started a moment too soon.

Lord AVEBURY, who has done so much in the past for the protection of the laboring and salaried classes in England, has given notice of his intention to present a Sunday-closing bill during the present session of Parliament. His project is indorsed by the Bishop of London and by various trades-unions, for both churchmen and employees recognize that greed has been making sad inroads upon the little leisure of the workers. The bill of Lord AVEBURY, will forbid the opening of the ordinary places of trade upon Sunday—exception hotels, restaurants, drug stores, tobacco shops and markets. The last-named may keep open only until nine in the morning, however. The author of the bill had expected to embrace the barber shops in the open places, but the barbers made so vigorous a protest that he struck out their trade. The Liverpool Town Council, the Merthyr Tydfil Town Council and the London Trades Council have passed resolutions in favor of the bill, and other bodies are preparing supporters of the proposed legislation are the Irish members. The penalties proposed by the bill are not oppressive, as there is no wish to make the law obnoxious, but the employees in city shops have found that unless protected by legislation they must work seven days in the week for the wages which under a strict Sunday-closing trade custom would be paid them for six.

The "Mennonite" and "Christlicher Bundesbote" together to one address for $2.50.....

The Present Moment.

If we could look forward a day, a month, or a year, and read our future as we can read our past, how we should start with astonishment at the scenes opening before us. We should see our hopes blasted, our plans deranged, our projects broken up, our graves waiting for us. God's mercy hides the future from our eyes, assuring us that all He gives is given in mercy, and that all things work together for good to them that love God. And so we are shut up to the present moment. The past is irreversible, the future is beyond our scrutiny, the living present, with its duties, its privileges and its opportunities, is all that God grants to us. Right here He calls on us to do the duties of the present hour, to stand steadfast for His cause and His truth, to be loyal to our highest convictions and to our God, to live lives of watchfulness and diligence, of patient, present obedience to God, and so walk before Him in uprightness and in truth, that we shall receive His approval from hour to hour.

It is not with the future that we have to do. Its hopes and fears are alike vain and futile; but just *here* is the present duty, the present opportunity, the present blessing for us to enjoy. O man of earth, looking forward to long life, seeking for wealth, contemplating pleasure, pursuing honors, and all the shadowy phantoms that delude mankind, God calls you from this empty chase to become acquainted with Him, He bids you know the Lord *to-day*; he calls on you to turn from sin this hour; he entreats you and beseeches you to become reconciled to Him, and He gives you just *one day in which to do it:* "*To-day*, if you will hear His voice, harden not your hearts." Let the present moment, burdened with mighty responsibilities, freighted with the issues of time and eternity, witness your sincere confession, and your determined acceptance of Jesus Christ as Saviour and Lord. So shall the present moment not only bring to you the blessings of to-day, but prepare you for the blessings that shall never end.

"The Spirit calls to-day,
Yield to its power,
Oh, grief it not away,
'Tis mercy's hour."
—Safeguard.

Our C. E. Topic.

HOME MISSIONS IN OUR CITIES.
Luke 19, 41–48. A CITY'S NEED.
Gen. 19, 12–25.

An old-time missionary. Jonah 3, 3–10.

Cities that profited not. Matt. 11, 20–24.

A scoffing city. Acts 17, 22–34.

A vile city. 1 Cor. 6, 9–20

A thriving city mission. Acts 19, 8–12.

Alternate Topic for January 28, 1906.

The meaning of the ordinance of baptism. Matt. 3, 13–17; Rom. 6, 1–11; Gal. 3, 27.

QUESTIONS.

1. What is baptism? 1 Pet. 3, 21; Tit. 3, 5; Gal. 3, 27; Rom. 6, 1–11.

2. Who instituted Christian baptism and when? Matt. 28, 19–20; Mark. 16, 16.

3. Why is baptism necessary? Mark 16, 16; Rom. 10, 9.

4. What is the coudition of baptism? Rom. 10, 10.; Acts. 2, 38; 8, 39.

5. What blessings does baptism bring? Gal. 3, 27; Rom. 6, 34; Acts. 2, 38; Ephes. 5, 26.

6. What is the difference between the baptism of John and of Jesus? Matt. 3, 11; Acts. 19, 2–4.

7. What is the difference between the baptism in the Holy Spirit and in fire? Matt. 3, 10–12.

MEDITATIONS.

Baptism is the sign of a covenant between God and man. This sign consists in immersing into, or pouring or sprinkling with water, or the catechumen standing in the water, water being poured on the head.

Baptism is called in the Bible, "not the putting away of the filth of the flesh, but the interrogation of a good conscience toward God, through the resurrection of Jesus Christ," "the washing of regeneration," "the putting on of Christ," "being buried with Christ through baptism into death," "the circumcision of Christ; having been buried with Him in baptism."

The Christian baptism was instituted by Christ after His resurrection, when He gave His disciples their marching order, saying: "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the son and of the Holy Spirit."

Since our Lord commanded His disciples to make disciples of all the nations baptizing them, we, as His disciples must baptize all those, who desire to be Christ's disciples. Jesus himself said, "He that believeth and is baptized shall be saved," joining believing and baptism. Baptism being the public confession of the believer in Christ, it is necessary for every believer.

Who shall be baptized? Christ says: "he that believeth and is baptized." Peter says: "Repent ye and be baptized every one of you in the name of Jesus Christ unto the remission of your sins;" Philip said, according to the old version, If thou believest with all thy heart, thou mayest (be baptized)." So repentance and faith are conditions of baptism.

What are the blessings of such baptism? Peter says: "And ye shall receive the gift of the Holy Spirit." Paul says: "For as many of you as were baptized into Christ did put on Christ. "We die with Christ to sin so that we also might walk in newness of life.

John baptized with the baptism of repentance, saying unto the people that they should believe on Him that should come after Him, that is on Jesus. "John baptized in water unto repentance, but Christ baptizes in the Holy Spirit.

Christ baptizes those who repent and believe in the Holy Spirit; those who do not believe, He baptizes in fire, for He will burn up the chaff with unquenchable fire; every tree therefore that bringeth not forth good fruit, is hewn down, and cast into the fire.

QUOTATIONS.

Nor will being baptized do you any good. Yet you hear people say, "Why, I have been baptized, and I was born again when I was baptized." They believe that because they are baptized into the church, they are baptized into the Kingdom of God. I tell you that is utterly impossible. You may be baptized into the visible church, and yet not be baptized into the Son of God. Baptism is all right in its place. God forbid that I should say anything against it. But if you put that in the place of regeneration—in the place of new birth—it is a terrible mistake. You can not be baptized into the Kingdom of God. MOODY.

The Sunday School Lesson.

BY A. S. SHELLY.

The Baptism of Jesus.

Mark 1: 1–11.

SUNDAY-SCHOOL LESSON for Jan. 28.

GOLDEN TEXT—Prepare your hearts unto the Lord and serve Him only. 1 Sam. 7: 3.

John was six months older than Jesus. His father, Zacharias was a priest and his mother, Elizabeth, was also of the lineage of Aaron. His birth and his mission were announced to his father by the angel Gabriel, who afterwards also sent to Mary to announce the birth of Jesus. After the eigth day when He was circumcised and named under miraculous circumstances, thirty years of His life history are condensed by the Gospel account into one sentence, viz.,

The child grew, and waxed strong in spirit, and was in the desert till the day of his shewing unto Israel." Thus while Jesus was spending His boyhood in Nazareth, John was with his parents in the hill country of Judah in a town supposed by some to have been Hebron, and afterwards lived a hermit life in the wild country in that part of Palestine.

Mark begins his account of the gospel of Jesus Christ at the point of time when John, at the age of thirty years, entered upon his work as a preacher of repentance to prepare the way of the Lord. Such a forerunner had been foretold by the prophets, Isaiah and Malachi. He was to come as the voice of one crying in the wilderness; and again it was said of him that he should come in the spirit of Elijah. Both of these prophecies were strikingly fulfilled in him. Like the sudden and startling appearance of the prophet from the obscurity of Gilead in the time of the great apostacy under Ahab and Jezebel, so was the emergence of John from his seclusion in the wilderness, calling the nation to repentance that they might have part in the Kingdom of the coming one. "It was as though in his conception the whole nation had become apostate and heathen, and needed to seek readmittance to the privileges it had forfeited."—*F. B. Meyer.*

John preached repentance, which includes a confession of sin, a sorrow for sin, and a desire to turn away from sin, in order that their sins might be remitted—forgiven.

His baptism, which we are distinctly told was a baptism of repentance, gave expression to their realization and confession of sinfulness, and symbolized the inward purification which could only be effected by the fire of the Holy Spirit. This baptism of the Spirit he announced to them at the hands of Him that should come after Him.

The effect of his preaching was enormous. All the land of Judea and Jerusalem were thoroughly aroused, and multitudes went out to hear him and were baptized of him. It was only by persistent pointing away from himself to another One who was in their midst but as yet unknown to them, that he could satisfy their expectant inquiry whether he were not, himself, the Messiah. And as he was thus teaching and baptizing, holding the people in expectation, suddenly one day Jesus came, perhaps almost unnoticed by others, and presented Himself for baptism.

It seems John did not certainly know Him to be the Messiah until they were coming up out of the water after the act was performed. But either by his prior acquaintance with Jesus or by prophetic insight he realized His superiority and at first refused His request. The answer of Jesus, which satisfied John and upon which he granted the request, is important to notice. "Thus it becometh us to fulfil all righteousness." Jesus had no sins of His own to confess, and for Himself was no proper subject for a baptism of repentance. But here, as upon the cross, He took the place of the sinner. Here began His course of voluntary substitution for those He had come to redeem. He, upon whom should be laid the iniquity of us all, was willing to satisfy all righteousness, beginning with the confession of the sins which He would bear and expiate finally in His vicarious death on the cross.

Notice also how He is placed in our own position—in the position of those whom He would lead as the Captain of their salvation and bring them back to the Father—when He was Himself endued with the Holy Spirit. On this point let me again quote Mr. Meyer: "This was our Lord's Pentecost as Acts 2 was the Church's baptism. The Holy Spirit was one with Him in the blessed Trinity, and had been with Him from His birth; but now in an especial sense, He descended to equip Him for the ministry He had come to fulfill. Henceforth our Lord was able to say 'the Spirit of the Lord is upon me, because He hath anointed me to preach.'"

The testimony of the Spirit Baptism was emphasized by the verbal testimony from the Father in Heaven. As we are to see in Jesus our substitute, bearing and taking away our sins, and as we are to receive from Him and from the Father the Holy Spirit even as He descended upon Him, so we are like Him to be pleasing to the Father. We are made acceptable in the Beloved. As we are "in Christ" the Father can look upon us and say,—This is my beloved son, (male or female) in whom I am well pleased.

Marriages.

KULP—TUNNICLIFFE.— On January 10, at the home of the officiating clergyman, by Rev. W. H. Grubb, Mr. Frank D. Kulp and Miss Mayme Tunnicliffe, both of Philadelphia.

BICKEL—STAUFFER.—On Dec. 23, 1905, at the home of the bride's mother at 527½ Union Street, Allentown, Pa., by Rev. W. S. Gottshall, Maberry B. Bickel and Annie S. Stauffer, both of this city.

Deaths.

STEHLEY.—On Jan. 10, 1906, near Middleburg, Ind., Opal Gladys Stehley, aged 11 months and 5 days. She was the daughter of John and Maude Stehley. Funeral services at Forest Grove by Rev. J. C. Mehl assisted by J. C. Lehman.

Contributions.

Home Mission.

From the Berne, Ind., church, a part of the harvest and thanksgiving festival collection, $150; Pulaski church, Iowa, $9.20; Beatrice church, Nebr., collection taken at the celebration of the 25th anniversay of office of the Elder G. Penner, $125 67; Hereford church, Pa., $7.97; Upper Milford church. Pa., $4.26.

Gratefully acknowledged,
W. S. GOTTSCHALL, Treas.
1354 Chew St., Allentown, Pa.

For Foreign Mission.

During the month of December, 1905, the following gifts were received:—

I. FOR GENERAL FUND.—From the Mission Society, Beatrice, Nebr., $25; First Mennonite church, Kan., S.-S., $81.11; Collection on Thanksgiving day Emanuel church, Pratum, Ore., $9.6 ; Hoffnungsfeld Eden church, Kan., $24; Bethel College church, Newton, Kan , $29; Collection for Mission, Beatrice church, Nebr., $98.25; Garden Tp. church, Kan ,S.-S , $22.88; Thankoffering by the Berne, Ind., church $979.50; ditto S.-S., $61.65; amount from products, Berne, Ind ,S.S., $187 85; mission boxes, Berne, Ind , church, $7.-61; birthday gifts, ditto, $3.19; anonymous, Berne, Ind , $10; Peter E Habegger, ditto, $24.50; John Soldner, ditto, $10; Waldheim and Eigenheim Y. P. S., $11; Mission Society, Summerfield, Ill., $40; Ida and Frida Berger, Summerfield, Ill., $3; from their brother Benjamin $ 50; Hoffnungsfeld church, Kan., $33; W. W. Miller, Pulaski, Iowa, $10; Peter H. Loewen, Rosthern, Sask., $1; Bruderthal church, Kan , $86.59; Thank-offering at the golden wedding of Wm. Nickels, $30; Brudertal church S S., Kan., $70; Freeman, S.D. church, $16.31; mission collection, Weierhoff, Bavaria, $25; Gretna church, Man., $11.05; Gretna church S. S., Man., $2.90; collection on Thanksgiving day, church at Colfax, Wash., $50; Christmas present, Rev. Peter P. Becker, Marion Jct., S. D., $20; collection on Thanksgiving day, Canton church, Kan., $13.50; Christmas collection, Friedenstal church, Okla., $22; Salems church, Dalton, O., $8.28; proceeds from products raised by the children, ditto, $20.01; Alexanderwohl church, Kan., $103.18; anonymous for Montana $5; collection on Thanksgiving day, Hoffnungsfeld church, Kan., $9.50; Deer Creek, Okla., $35 80: collection in Emmental for Arizona, $5; Christian church, Kan., $20.20; First Mennonite church, Philadelphia, $41.43: S. S. of Beatrice, Nebr., $22 85; D. J. Driedger, Plum Coule, Man., $5; West Swamp church, Pa , $3.71; ditto, S. S. $1.61; mission collection at Herbert, Sask., $14 26; Chr. Junker, Renville, Minn., $.20; Halstead, S. S , $11 25; Christmas collection, Medford church, Okla., $16 75; Joel Sprunger, El Reno, Okla., $7.30; Alexanderwohl church, Kan., $280.60; Christmas collection by the children, ditto, $142.59; Christmas mission festival, Bethesda church, Henderson, Nebr., $29.41; Christmas mission festival, S S., ditto, $34.70; mission collection by the children, Friedenstal church, Kan , $40; Wadsworth, O., church, $10.13; Johannestal church S. S., $12.70; Hereford church, Pa., $60 24; Upper Milford church, Pa., $22.76; Swiss church, Whitewater, Kan , $28.21; Y. P. S., ditto, $23.16; West Zion's S. S., Moundridge, Kan., $39.54; Hebron church, Buhler, Kan., $31; Hoffnungsau church, Kan , $50; Summerfield, Ill., S. S., $20.50; Halstead church, Kan., $100; Bergtal church, Okla., $5.76; Gnadenberg church S.S., $21.46; anonymous mission friend $50; Lehigh church, Kan , $10 52.

II. FOR INDIA MISSIONS.—From beginners' class, Ransom, Kan., S. S., $6.50; Y. P. S. of Bethany Men. church, Quakertown, Pa., $5; Bethel church, Kan., $37; Canton church, Kan., $10; Bergtal church, Pawnee Rock, Kan., $10.20; Bethel church, Kan., S. S., $15; Sichar church, Okla., $4 35.

III. FOR THE ERECTION OF AN ASYLUM FOR LEPERS IN CHAMPA, INDIA —From the Bethel church, Mo., $17.43; Thanks offering collection, Karolswalder church, Marion, S. D , $112.50; Hoffnungsau church, Kan., $50; anonymous, Dallas, Ore., $8.

IV. FOR THE LEPERS IN INDIA — From the Beatrice church, Nebr., $5; Sister Amanda Ruth, $1; anonymous, $5; A. S., Philadelphia, Pa., $5; two mission friends, Winkler, Man., $5; Christmas gift, Salems church, Cordell, Okla.,$3.35; anonymous, $7.75; mission collection of children, Friedenstal church, Okla., $15; Peter and Mathilda Penner, Hereа, Ohio, $1.75.

V. FOR ORPHANS IN INDIA.—From John Haoge, Plum Coule, Man., $20; Sewing Society, Pandora, O., for two orphans in India, $40; J. M. B., Philadelphia, Pa, $4; Thank-offering from a member of the Hoffnungsfeld Eden church, Kan., $10; mission collection by the children at the festival, Friedenstal, Kan., for Missionary Kroeker, $15; ditto, ditto, for Missionary Penner, $15; Christmas festival collection, West Zion church S. S., Moundridge, Kan., $30.56; mission friend and her six year old boy $5.

VI. FOR TREASURY OF MEDICINES FOR MISS PENNER.—From the Springfield church, Okla., Sewing Society, $55; Summerfield church Sewing Soc., $10; West Swamp church Sewing Soc., $10; Sewing Soc., Silver St., Goshen, Ind , $15; Sewing Soc. of Pandora church, O., for Bro. Penner, India, $10; ditto, for Bro. Frey, Ariz , $10; Bethel Sewing Soc. for Linsheid's, $10; Sewing Soc , Salems church, Butterfield, Minn., $40.

VII. FOR THE CHRISTMAS TREASURY.—From the Friedenstal church, Okla., for the mission in Oklahoma, $8.70. Gratefully acknowledged,
GUSTAV HARDER, Treas.

FOR INDIA.

From D. Ewert, where most needed, Rs. $226.13; Home and Foreign Relief Com., for orphans, $30.
Gratefully acknowledged,
P. A. PENNER.

FOR NEEDY READERS.

From H. N. Shelly, Vera Cruz, Pa., $.25; G. Vogt, Summerfield, Ill., $1 50; S. F. Sprunger, Berne, Ind., $5; I. A. Sommer, ditto, $10.
Gratefully acknowledged,
MENNONITE BOOK CONCERN.

FOR PUBLICATION FUND.

From John Braun, Altona, Man., $.21; D. F. Eyman, Reedley, Cal., $.50.
Gratefully acknowledged,
MENNONITE BOOK CONCERN.

News of the Week.

Domestic.

† W. R. Harper. †

CHICAGO, January 11,—"Boys," said Dr. W. R. Harper last fall to the surgeons who had sentenced him to death, "boys, keep me alive until January 15 of next year. If I die before then I shall die with my life's work unaccomplished. If I live until then I shall be willing to die the next day — if God wills it —and die a contented man whose labor is ended.

"Gentlemen, do what you can for me. I will do all I can to help you."

And with a smile on his face and words of encouragement on his lips the president of the University of Chicago was wheeled to the operating table.

Yesterday, January 10, he died of cancer. His indomitable will, the fighting wreck of a wonderful constitution, the unremitting attention and the skill of physicians and surgeons who battled with an energy, founded on love and admiration for their patient, almost won the battle and held back death's hand to the mark set by their dying scholar.

Dr. W. R. Harper was born in New Concord, O., in July, 1856, and was graduated with the degree of A. B., from Muskingum College. A short time after this he went to Yale University, where he carried on studies of a special character, in the languages. The next year he acted as president of the Masonic College at Macon, Tenn. From 1876 he lived in Granville, O., as tutor in Dennison University and as principal of Granville Acadamy, which was the preparatory department of the university.

In 1880 he was appointed professor of the Hebrew language in the Baptist Union Theological Seminary, in Morgan Park, a short distance from Chicago, where he remained for five years.

In 1886 he was asked by Yale University to become professor of Semitic languages in that institution, where he remained until 1891, when he was elected president of the University of Chicago, and had remained at the head of that institution ever since. While the university was endowed and founded by John D. Rockefeller, it was the work and energy of President Harper that shaped its policy and brought the institution into being.

Dr. Harper, in his administration of the university, showed himself not only an organizer of high ability in educational work, but was a most attractive and inspiring teacher. As a man he was personally popular with all with whom he came in contact, and few men who have lived in this city have enjoyed a larger circle of warm friends and admirers.

Dr. Harper, although not a minister of the gospel, was a profoundly religious man, and foremost amongst his objects of attention at the university was the advancement of religious thought and action: His work on "Religion and the Higher Life" is in the hands of all the students, and is said to reveal depths of religious thought and feeling hitherto unsuspected in so busy a man. Besides all these things, Dr. Harper was a musician of considerable skill.

CHICAGO, January 11.—The selection of a successor to Dr. Harper is not likely to be made for a year or more, according to members of the university faculty. Dr. Harry Pratt Judson, dean of the faculties and head of the department of international law, who in the past, has been acting president of the University of Chicago, in Dr. Harper's absence, in all probability will assume the temporary presidency of the institution until the trustees make a decision.

In choosing a man to fill Dr. Harper's place the trustees have a difficult problem before them. One requirement is absolute—the new president must be a Baptist according to the charter of the university. This provision was made at the suggestion of John D. Rockefeller, the founder of the institution. when he gave his first $1, 000,000. Efforts to induce Mr. Rockefeller to change his views and alter the wording of the charter on this point are said to have been made, but without result.

It is believed in university circles that a young man will be found for the position. The university, still in a state of infancy, according to the far-reaching plans of Dr. Harper, needs an energetic educator of the younger generation—one who is both an organizer and an educator. Many of those closely associated with the university officials, accordingly, look for a president younger than forty-five.

The Passing of Morales.

SANTO DOMINGO, Republic of Santo Domingo, January 13.—General Morales' resignation as president of Santo Domingo, has been accepted and he will leave this city on board the United States gunboat Dubuque bound for Porto Rico, accompanied by Enrique Jiminez. Vice-President Caceras, who has been acting as president since the time General Morales fled from the capital, is now, according to the constitution, president of Santo Domingo. The change in the government does not imperil the negotiations for a treaty between Santo Domingo and the United States. General Caceras is favorably inclined toward the ratification of the agreement reached.

General Morales, it is said, was recently hidden in a cave nursing his wounded leg. He is now helpless and in the hands of his medical attendants.

Approved by Bonaparte.

WASHINGTON, January 15.—Secretary Bonaparte to-day approved the sentence of dismissal imposed by the court-martial at Annapolis, in the case of midshipman Trenmor Coffin, on conviction of hazing, and ordered his dismissal from the Naval Academy.

Reforms in Pennsylvania.

HARRISBURG, Pa., Jan. 14.—The Pensylvania legislature will convene in extra session at 2 o'clock to-morrow for the enactment of reform legislation proposed by Governor Pennypacker.

The reforms specified by the governor in his call were:

To consolidate the cities of Pittsburg and Allegheny into greater Pittsburg.

To increase the interest on state deposits, limit the deposits in each bank and make it a misdemeanor to give or receive state deposits for political influence.

To reapportion the state into senatorial and legislative districts.

To provide for the personal registration of voters in cities.

To repeal the Philadelphia "Ripper" passed by the legislature limiting the authority of the mayor over the departments of public safety and public works.

To abolish the fees of the secretary of the commonwealth and the insurance commissioner.

To provide for a uniform primary election law.

To establish civil service regulations in the state offices.

To regulate the election expenses by and for candidates.

With the probable exception of reapportionment it is expected there will be no serious opposition to legislation on any of these subjects enumerated in the governor's call.

MARSHALL FIELD DEAD.

GREATEST MERCHANT IN THE WORLD'S HISTORY. LEAVES 200 MILLIONS.

NEW YORK, Jan. 16. — Marshall Field, of Chicago, millionaire merchant, and leader in the dry goods trade of the world, died at the Holland house in this city at 4 o'clock this afternoon after an illness extending more than a week, beginning with a bad cold and developing quickly into pneumonia, which affected both lungs. Mr. Field, although seventy years of age, made a fight against the disease which the attending physicians characterized as being braver and stronger than would have been expected of a man many years his junior. The body will be taken to Chicago to morrow morning in a special train. It is planned to hold the funeral services in Chicago, at a date to be fixed.

Marshall Field was the greatest merchant the world ever knew. Among the list of tradesmen of the past or present there is no one who approaches him in the extent of his business or the vastness of his wealth.

Marshall Field's estate is valued, in the opinion of men qualified to judge, at more than $150,000,000. It is declared more than probable that his holdings will reach $200,000,000.

In wealth Mr. Field ranked just below Rockefeller and Carnegie, being the third richest man in the United States.

The firm of Marshall Field & Co. did a retail business last year estimated at $53,000,000 an increase of 25 per cent. over 1904. The business of the wholesale house is said to have been between $60,000,000 and $70,000,000. The ramifications of both the retail and wholesale houses are so extensive that they reach every corner of the globe.

Marshall Field was born in Conway, Mass., Aug. 18, 1835, the third of a family of nine children. His father, John Field, was a typical Yankee farmer. He was what was known as a "hard driver." He was a worker himself and believed in making others work. Marshall Field lived the life of a hardworking farmer's boy. When he was old enough to walk he was old enough to work. He did not need to be told to work — it was born in him.

At the age of 17 he became a clerk in a Pittsfield general store, where he remained four years and then left for Chicago, where he obtained a place as clerk in the wholesale house of Cooley, Farwell & Co. In four years he was made a partner in the firm. This was in 1860, and during the war the house fairly coined money. After this Mr. Field rose very rapidly in wealth and business until he had acquired his vast fortune.

59th CONGRESS

WASHINGTON, Jan. 12.—The administration has put its foot down on any compromise on the Philippine tariff bill. Secretary Taft to-day told the ways and means committee that it was better to have the measure fail than to limit the importation of Philippine sugar or tobacco to a specific number of tons. The task ahead of the leaders now is to get the bill through in original form.

Opposition in the house to joint statehood seems to be gaining ground, and the insurgents are growing bolder in their denunciation of the proposed administration measure. Representative Babcock, leader of the insurrection, and his lieutenants say their movement has gained strength since Saturday.

Overwhelming Victory of Labor Vote in England.

LONDON, January 16.—The death-knell of Conservatism, as voiced by Mr. Balfour, has been sounded at the British elections. A defeat unequaled for many years past has overtaken the party that for nearly a quarter of a century has held the reins of political power in England. Neither Liberals nor Conservatives dreamed of the latent force that had been gathering in the constituencies to overwhelm the late Conservative administration.

Ireland has been lost sight of, protection has been forgotten, and, indeed, all formal issues of the campaign seem to have been obliterated in one feverish overwhelming desire to get rid of Mr. Arthur Balfour and his cabinet. Of the many deductions to be drawn from this historic upheaval, one stands out clear and predominant, and that is the tremendous strides of the labor party since 1900.

British politics will, a decade hence, be controlled, not by Liberals nor by Conservatives, not by the Irish Nationalists, but by labor members. The latest returns give the Laborites an enormous increase in votes and power. The thinking men in both parties, men accustomed to regard the labor vote as an excrescence or an abnormal factor, now frankly express in private their serious apprehension that before long the old party lines will cease to exist, and that elections will be contested on the basis of labor versus capital.

To the most important election of many years there has come a turn, scarcely yet realized by the average election in England. This is the power of the labor vote, or as it is generally described here, "the voice of democracy."

RUSSIAN AFFAIRS.

TRAP TO KILL THE CZAR.

ST. PETERSBURG, January 15.—Two large boxes of dynamite were found under the snow where the Usticherа river joins the Neva, near the Palisen paper manufactory, recently. Batteries with contrivances for setting off the explosive were found. The secret police suppose an attempt upon the Czar's life was intended when he approached the Neva river, January 19, during the blessing of the water. The Czar's journey to St. Petersburg was given up in consequence.

The radical press, in reviewing the last year and commencing on the outlook for the new year, employs an extremely pessimistic tone. These newspapers generally see no prospect of internal peace, put they unite in expressing the hope that 1906 will not end as did 1905, with the spirit of reaction strongly in the ascendant.

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Vol. XXI. BERNE, INDIANA, JANUARY 25, 1906. No. 4.

Words.

One day a harsh word rashly said
Upon an evil journey sped,
And, like a sharp and cruel dart,
It pierced a fond and loving heart;
It turned a friend into a foe,
And everywhere brought pain and woe.

A kind word followed it one day,
Flew swiftly on its blessed way;
And friends of old were friends again;
It healed the wound, it soothed the pain,
It made the hate and anger cease,
And everywhere brought joy and peace.

But yet the harsh word left a trace
The kind word could not quite efface;
And though the heart its love regained,
It bore a scar that long remained:
Friends could forgive, but not forget,
Or, lose the sense of keen regret.

Oh, if we could but learn to know
How swift and sure one word can go,
How would we weigh, with utmost care,
Each thought before it seeks the air,
And only speak the words that move
Like white-winged messengers of love!

—Sunday-School Times.

Items of News and Comment.

Bro. S. D. Martin was ordained deacon in the Weaverland church, Lancaster Co., Pa., where fourteen passed through the lot.

Bro. M. A. Niswander came to Goshen, Ind., on Jan. 13, and delivered three consecutive sermons at the Silver Street church. They were a great blessing and were appreciated very much.

Bro. Gerhardt Vogt, of Summerfield, Ill., an ex-member of the Board of Trustees of the C. M. College, has made a cash donation of $1000 for an endowment fund for a chair for Biblical instruction.

Rev. John G. Paton, the experienced and successful missionary to the New Hebrides, reports that the marvelous power of God's Word is clearly seen in the enlightening and changing of the South Seas.

The Student Volunteer Movement has become a force in the missionary world. It has held four conventions as follows: In 1891 at Cleveland, in 1894 at Detroit, in 1898 at Cleveland, in 1902 at Toronto, and the next will be held in Knoxville, Tenn., on Feb. 28–March. 4.

The twenty-fifth anniversary of the Young People's Society of C. E. will occur on Feb. 2, and the organization of the Society will be commemorated by large gatherings and addressed in the different parts of the world.

Rev. J. C. Mehl, of Middlebury, Ind., went on Jan. 8 to the Salem church at Dalton, O., to assist in protracted meetings, but he was called home on Thursday, Jan. 11, to conduct the funeral services of John Stehley's child.

Preliminary to the coming of the great evangelists to Philadelphia, Pa., "Torrey-Alexander Meetings" will be held in many churches of the city as arranged by the Central Committee. Such a meeting has been held in the Second Mennonite church, Franklin and Indiana Avenue, on Jan. 21, and another will be held there on Thursday night, Feb. 1.

From India. Bro. J. A. Ressler, superintendent of the mission at Dhamtari, India, and Sister (Mrs.) Lina Ressler went to Bombay in November, where she intends to stay some time, then still far from well. Bro. and Sister Lapp arrived there in December, and Bro. Lehman who was detained in Port Said, Africa on account of illness, is expected soon in India.

Bible Conferences are now prevalent with some of our people, particularly with the Amish and the Old Mennonites. About thirty Bible conferences have been held within the last few months. The following are some of the topics which are occasionally treated: Sin, grace, faith, repentance, justification, Holy Spirit, Christ, baptism, regeneration, secret societies, feet-washing, the holy kiss, devotional covering.

In the Mennonite Orphanage at West Liberty, O., only children are taken in the Home, who are destitute of a home and under twelve years, as a rule. When one of the parents or near relatives are living they are expected to pay accordingly to their means. A majority, of the children received into the Home are the offspring of depraved parents, drunkards or deserters, and were picked up in the slums of cities, county poor-houses and some roaming over the country without any home.

The Evangelist Jacob Quiring, of Russia, closed the protracted meetings at Berne, Ind., on Tuesday night, Jan. 23. On Jan. 24 he left for Bluffton, O., to take up the work as arranged by the committee. Please notice the following places and dates:

January 26 to February 4, congregations at Bluffton and Pandora, O.
February 5—6, Trenton, O.
Feb. 7—11, Dalton, O.
Feb. 13—14, Elkhart, Ind., by special invitation.
Feb. 15—18, Donnellson, Iowa.
Feb. 20—23, Summerfield, Ill.
Feb. 23–25, Fortuna, Mo.

Temperance legislation in Ohio. The organized opposition to the saloon is alert in the Ohio legislature. Two important bills have been introduced already. One provides that women shall have the right to vote in all elections where the traffic in alcoholic liquors is directly an issue. The other provides for county local option as advocated in Governor Pattison's message. These two measures ought, by all means, to become laws. They are fair, right, and in the best interests of the homes and the rising generation of the State.—Relig. Telescope.

Writing in The Missionary Review of the World of the growth of the missionary enterprise, Robert E. Speer says: "It entered the nineteenth century with 7 missionary societies and left it with 300. It entered with 170 missionaries and left it with 12,000. It entered with an income of $25,000 and left with $15,000,000. It entered with 50 translations of the Bible and left with 400. It entered with 50,000 native Christians and left it with 1,500,000. And it is not ending its work. It is only beginning." One of the most significant of all modern developments in the work of missions, indeed, the most significant of all, is the Student Volunteer Movement. No less than 2,357 missionaries have gone out under its auspices since 1892. And there is a new army of noble recruits from our colleges offering for the foreign mission field every year.

At a recent state teachers' association meeting in Indianapolis, Ind., at the suggestion of State Superintendent Cotton, a complete organization, by counties and congressional districts, was perfected in the state to assist in obtaining needed legislation for the schools. Gov. Hanly has agreed to appoint a commission of education to draw up legislation for the school system for taxation to provide sufficient funds to pay teachers under the minimum wage law, also to work toward better salaries and to demand higher requirements for teachers' licenses.—President N. E. Byers of Goshen College was elected as the representative of Elkhart county in this organization and the seven representatives of the district then chose Prof. Byers to represent the thirteenth district also.—Goshen (Ind.) News-Times.

An Army Officer on the Canteen.

Colonal Patrick Ray of the Fourth Infantry, United States army, stationed at Fort Thomas, Ky., an officer who has had long years of experience in the command of army posts—has given out the following statement concerning the Army Canteen—an effort to re-establish which will be made in the present session of Congress—which we commend to our readers for its sane and safe reasoning:

"If the canteen tended to promote the discipline and moral conduct of the soldier, why shouldn't it prove equally as efficient in the navy?

"Upon that supposition they should establish beer saloons on great battleships; railroads should have drinking rooms in connection with their reading rooms; factories should have drinking booths in their gymnasiums and libraries.

"Railroads and employers of great numbers of men are not overlooking anything that will promote the efficiency and moral welfare of their men. So long as religious societies and temperance organizations are symbols of our high standard of civilization, it is not meet for the government, in the face of their opposition, to establish ginshops on reservations.

As to the numbers of army officers of high standing who have stated that drunkenness and desertions have increased since the canteen was abolished, I venture to say they are officers who have not had experience in the actual command of army posts.

"I know positively that the two offenses named have most materially decreased without the canteen. Those enlisted men who raise their voices loudest in the cry for a canteen are the ones who desire a place to get drunk on credit, and those officers who state that the canteen is a benefit to the soldier have either been misinformed or are misquoted.

"We do not want men in the service who are unreliable through drink, and personally I am not in favor of placing before them temptations that may tend to make good men form bad habits.

"I have had command of posts with the canteen, but I have yet to see any benefit the soldiers have derived from them."—Western Chris. Advocate.

Fervent Prayer.

By Dr. R. A. Torrey, delivered at Toronto, Can., Jan. 2, '06.

You will find the message I bring you in James 5:16, "The effectual fervent prayer of a righteous man availeth much." The Revised Version reads a little differently, "The supplication of a righteous man availeth much in its working."

This passage sets forth prayer as a mighty working force. Definite prayer is the mightiest working force that there is in the church of Christ. I want to call your attention to some of the things that prayer can do.

Prayer can bring other people to Christ. We read in 1 John 5:16, "If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death." Here we are told distinctly that if you are alive yourself and see someone else is dead, you can get life for that dead person by prayer.

Friends, there is nothing else that we can do that will avail so much to bring the dead to life, to bring the lost to Christ, as prayer. I don't mean by that, of course, that we shall kneel down and pray, and pray, and pray and never do anything else, never go to the people we are praying for. That kind of prayer is not honest. A great many people make prayer an excuse for laziness. They want to see their unsaved friends saved, but they are not willing to go and point them to Christ.

But if you are willing to work if God sends you to work, then prayer will do more to bring others to Christ than any other power that is at our disposal. Prayer ayails where everything else fails.

You remember the story of the saintly Monica and her wandering son; how faithfully she reared and taught her boy; how she tried to point out to him the error of his way. But it all came to nothing. Her boy wandered farther and farther away, not only into sin, but what is harder to save a person from than sin—into false philosophy. And all poor, bedridden Monica could do was to pray.

One day her son, hundreds of miles away in a foreign land, was sitting out in a garden, far from God in sin and in false philosophy, and Monica was holding on to God in prayer, when the Spirit of God fell in that garden, touched that wandering boy, and transformed him into Saint Augustine, one of the mightiest men in the history of the church of Jesus Christ! Oh, friends, prayer can reach down into the deepest depths of sin; prayer will reach to the farthest corner of the earth and get hold of our loved ones.

Another thing — prayer will bring blessing to your church. Prayer will do more to remove misunderstanding and division in the church than all the councils that were ever held; prayer will do more to bring down a revival than all the machinery you can get up. The first great revival at Pentecost was the result of a ten-days' prayer meeting, and every true revival since has been born of prayer.

Take the revival of '57 throughout the United States; there wasn't much preaching, but there was not a village anywhere that wasn't moved. It is said in New York City at that time there was not an hour of the day or night that there wasn't a prayer meeting in progress. It was prayer that shook America.

Take the revival of '59 in North Ireland. Four men, a blacksmith, a farmer, a schoolmaster, and the other a humble man met in a school-house at Kels nightly to pray for a revival. They prayed on and on and on for days and weeks and months. Then they went out and gave their testimony. The fire broke out in Kels and spread all over the country. The courts were adjourned for lack of business; gaols were shut up for lack of prisoners. And four humble men prayed that revival down.

Someone has said to me, "Torrey, I can't understand why there has been the blessing in Australia and in the United Kingdom." I can. We began a prayer meeting in the Bible Institute, Chicago, and we prayed for two straight years for a revival that should sweep the world, knowing from the first meeting that we were going to have it. The call came to go to Australia. We prayed for a month before deciding to go. A Melbourne woman bought a book on prayer, and was struck by one sentence, "Pray Through." She made up her mind to pray through. She got her friends to help her. And the day I set foot in Melbourne I was told there were 1,700 prayer circles in Melbourne, meeting once a week to pray for Melbourne. No wonder there were 8,000 who professed to accept Christ in a month.

That same woman was called to England. She went to Keswick Convention and told the story of the Melbourne revival. They organized prayer circles there to pray for a world-wide revival, and to-day there are 40,000 or 50,000 banded together to pray every day for a world-wide revival, and it is coming—it has come.

When we went to Cardiff a year ago last October, the prayer circles centered their prayers on Wales. A month afterward the fire burst out there, and the Principality was swept by a mighty revival that has already brought over 100,000 persons into the kingdom. And the fire is spreading there independently of ministers, independently of evangelists, independently of men—spreading everywhere.

Now where we want prayer for now is right here in Canada. We want the world-wide revival, but Canada is a part of the world. Let us center our prayers on Canada. Friends I want to stir you up to pray for all coming time. It would be a great thing to have a big revival around Toronto this month, but what we want is one that will last. I have seen a town where perhaps a couple of men, or one man would come to preach and sing, and there would be great interest aroused, but just as soon as they had gone everything would fall as flat as it was before. We don't want that. Take Cardiff, to which I have already referred. There have been far more conversions since we left Cardiff than while we were there, and the tide is rising higher every day.

You sit and listen; you smile, you bow your head and mentally you say, "Amen." But that is not what we want. We want you to go away not merely saying, "Wasn't that fine," or, "I believe that." We want you to go away, perhaps saying nothing, but when you get home get down before God and give yourself up to be a man of prayer—a woman of prayer.—Union Gospel News.

Commercialism and its Influence upon the Church.

Commerce is an interchange or exchange of goods, wares, productions or property either by barter or by purchase and sale. That this country in its infancy a hundred years ago could have but little commerce is evident. The settler on his new homestead raised nearly everything he and his family needed and by the good wife and the industrious daughters it was prepared for food or raiment for the family. If he raised a surplus the only way he could dispose of it was by taking it with his team to the next village and selling it there as best he could, for railroads and steamships were unknown. Capitalists, monopolies, factories, labor unions are things that were not dreamed of in those days. Now commerce, industry and traffic have increased until to-day they have assumed not only magnificent, but appalling proportions. Our wheat fields and corn belts feed the peoples of the world and wheels of industry manufactured in America are turning in every civilized country on the face of the earth. The railroad bridges in Africa were made in the United States. The engines on the Trans-Siberian R. R. were manufactured in Philadelphia; the Russian soldiers ate meat raised on our Western Plains and packed in Chicago; the Japanese soldiers ate their rice with chop sticks manufactured in New Jersey and after the meal they killed each other with weapons, most of which were made in the United States. We have become a great nation of traffickers which seems to be inspired with the one idea, —to do business and make money. A German gentleman has said, that after while it would be impossible to buy an egg in America that did not have stamped upon it the advertisements of some breakfast food that is healthful to the body and strengthening to the mind.

Lately I read Kiplings "American Notes." He says many things of the United States and her people that are unjust, but he says some things that are worthy of consideration. I call your attention to the following in which he speaks of his impression of the city of Chicago. "The cab-driver showed me business blocks gay with signs and studded with fantastic and absurd advertisements of goods, and looking down the long street so adorned it was as though each yender stood at his door howling: 'For the sake of money, buy of me and me only!' Have you ever seen a crowd at a famine-relief distribution? You know then how the men leap into the air, stretching out their arms above the crowd in the hope of being seen, while the women dolorously slap the stomachs of their children and whimper. I had sooner watch famine-relief than the white man engaged in what he calls legitimate competition. The one I understand. The other makes me ill. These people seem to think that the snarling together of telegraph wires, the heaving up of houses and the making of money is progress.

He told me, here they turn out so many hundred thousand dollars' worth of such an article; there so many million other things; this house is worth so many million dollars; that one so many million more or less. It was like listening to a child babbling of its hoard of shells. It was like watching a fool playing with buttons. But I was expected to do more than listen or watch. He demanded that I should admire; and the utmost I could say was:—'Are these things so? Then I am sorry for you.'"

That this desire to do business and become rich has become inordinate in America is shown by the fact, that when E. G. Lewis of St. Louis sent circulars broadcast over the land that he would organize a Peoples U. S. Bank that would pay yearly dividends all the way from 10 to 30%, a hundred thousand people bought stock and made deposits to the amount of $2,750,000 and since an investigation has been made by the postal authorities and a fraud order issued against the institution they will lose the greater part of their money.

The effects of this commercialism? Let me illustrate. At our Chautauqua last August Dr. Green of Chicago lectured and he said among other things what I have mentioned above, namely that the products of American manufacture have found their way into all the countries of the world and made the deduction from this and several other things that we are the greatest nation in the world to-day. A few days later the Duss Band of New York gave a number of concerts. They played principally classical music, from German, French and Italian composers. On one day's program they had two southern plantation melodies. Before playing these, Mr. Duss, the conductor, said: "This is distinctively American music and it is the only American music we have." I said to my companion, that Dr. Green had forgotten to mention that in his lecture. We are so busy that we have not time to study and enjoy the great compositions of the masters in music, much less have we time and leisure to think out and produce such harmonies.

The effect on our churches is the same. It has to a great extent commercialized them. A minister, who is popular, can draw and entertain the crowd, preside with dignity at a social function and be the auctioneer at the church bazaar is the man wanted to-day. When a lady some time ago moved out of a community, I was told that she was a great church worker. I inquired and found that she had not taught in the Sunday-school had not been regular in her attendance upon divine worship, had never spoken to anyone about his soul; but that she was the prime mover in the ice cream social and entertainment business. Commercialism is only a more modern name for materialism and is in direct opposition to the teaching of the Lord Jesus Christ who said: "Seek ye first the kingdom of God and his righteousness and all these things shall be added unto you."

If we should say to our people at the beginning of the year; "If you will read the Bible and pray every day and attend every service of the church unless you are providentially prevented, we will, at the close of the year, give every one who does this $300.00 gold" I am sure there would be many who would perform their religious duties. But if we tell them, that by doing so they will gain a spiritual treasure of greater value than $300.00 few will believe, for they cannot grasp it with their physical senses.

What shall be our attitude toward commercialism? Overcome it and not be overcome by it. Once a man who was thoroughly embued with this spirit of commercialism gave me the history of his life and told me how he had succeeded. When he had finished I calmly said. "I think there is something better to live for than to get rich." He asked curiously, "Do you think so, do you really think so?" I replied that if I did not I would quit preaching and try to get rich. Sometimes I have been tempted to quit preaching and go to raising cabbage, corn and potatoes as the socialists say we preachers ought in order to be useful members of society. But then again, I think if I can raise, or help to raise, men and women with eternity written on their brow and honesty, not only, but charity in their hearts, that will be worth more than all the corn and cabbage in the United States. And if I can be instrumental in the salvation of one immortal soul, that will be worth more than the whole material world.

Mr. Hubbard in a recent number of the Philistine had an editorial on the question: "What are preachers for?" He had one minister to confess, that he really did not know what he was here for. He married people, but some one else might do that. He said things at people's funerals, but any intimate friend might do that better than he. He baptized people, but that was not really necessary. Poor preacher! He had certainly missed his calling and had better go to dig dirt or gold if he thinks that is more useful and necessary. A real preacher, and not only he, but every true disciple of Jesus Christ is here to cry into the mad competition and commercialism of to-day: "The first shall be the last and the last shall be the first." To turn the attention of men from the perishable things of this world to the true things of the world to come and to the time when all the thunder and activity of this world's commercialism will sound like the echo of the surf upon the distant shore. To shout into the ears of men that are selling their souls: "What shall it profit a man if he shall gain the whole world and lose his soul." To the men with the voice of the prophet: "Prepare to meet thy God."

H. J. Krehbiel.

A Poor Joke.

Our own opinion of the Life Insurance business has long been known to readers of The Christian. We do not believe in it, unless in some such form as the Old Age Pensions, which Dr. E. E. Hale is trying to get the Congress interested in. We have never been insured ourselves, and do not expect to be. We have heard of plenty of instances where the savings of a father had been absorbed by a Life Insurance company, and then on his death the widow and children were told of some flaw—prepared perhaps as a trap—that vitiated the policy and made it worthless. It is interesting, however, to have the opinion of an insider on the subject.

At a dinner of the Reform Club of Boston held Dec. 20, 1905, William McSpeer of Boston spoke in part as follows:

"Men in the insurance business have been known to newspaper men for twenty years, but the public would not believe it. They were not ripe for it.

"A real insurance company needs no assets. If a man pays the cost of his insurance every year there will be sufficient to pay all claims. The fact is the death rate is much less than the American mortality list. That is where the companies get three or four millions every year more than they should. It is the only business competition in the world that has raised the prices. Do you realize that of every $5 paid in, $2 goes to the agent $1 to the company?

"I've been paid a salary for the past ten months to translate these policies into English, and I don't understand them yet. If John Doe takes out a policy and dies, Mrs. Doe and the little Does often find all this small print is no joke. It is no use to sue. That is why there are so few suits. The mortality rate is too high, the interest too small, and the initial cost too much. That's how they pay dividends. There's a section in our penal code that provides you can't sue for a policy without the consent of the attorney-general. He's elected by life insurance campaign funds. There's no politics in graft; it is a business."

"I've known nothing of life insurance except as a victim," remarked Walter H. Page. "Life insurance is the most ludicrous thing of this age. My acquaintance began with it some time ago, when I was editor of the Atlantic Monthly. A very nice young man used to come to see me, and in the most flattering way insinuate I was becoming more prosperous, and God's blessings more numerous in the household, and that I was more in need of his ministrations. So I had a great idea and I made him a proposition. I said: 'You write me an article explaining what one of those policies means, and I'll print it in my magazine and take out $10,000.' One day I met him on the street and he admitted he had to give up. He was an honest man. *He had been a minister, and was seduced to his present calling.*

"I was in to see Paul Morton the other day, and told him about it as a joke. Well, he just grabbed a policy, and in that same insinuating manner Mr. Tarbell has so well demonstrated, proceeded to insure me. Think of the way they do it. They say, 'Don't you love your wife and children?' Of course you do. Aren't you working every day to take care of them? They say, 'Don't you want to educate your children?' Well, isn't that what you are trying to do? *But they want you to do that just the same and pay them besides.* Why, every time I get a term bill for my children's education that policy comes due too. It just makes it twice as hard. That young agent comes to see me now in an automobile. I don't mind that if he pays for it, but I hate awfully to have to pay for it. I submit this insurance situation as the most roaring joke ever put up on the American people. In the next century it will make the generations laugh."

Against this so-called joke of modern Life Insurance we prefer this promise of Him who is a father of the fatherless and a judge of widows: "Leave thy fatherless children, I will preserve them alive; and let thy widows trust in me." Jer. 49:11. —H. B. H. in *The Christian.*

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Editorial.

The Literature of Our Church.

Pastors, parents and Sunday-school teachers will do much for their church if they encourage the young under their care to give greater attention to the literature of their church. Our people are scattering, more and more, every day and wherever they go this question is asked of them, "who are the Mennonites?" The world's knowledge of us depends upon the answer given. We recall one answer which we heard a young brother, a college graduate, give. "Oh they are only a small sect." He told the truth to be sure, but no one was made wiser and the respect for our church was not increased by his answer. Our people should be prepared to give a correct and intelligent statement of our history and doctrine to any who ask for it. Surely there is a great need for correct information along this line, for our church has suffered more than others on account of the misrepresentations concerning it, which have so often appeared in public print. These errors are caused more by ignorance than by a desire to place us in a false light and it is "up to" the church to give the world a more correct knowledge of herself.

Sources of such information are not wanting but a common sense use of it seems to be. What is the use of writing histories if even our own people do not become familiar with them; and why have we confessions of faith if they are not even known or understood by those who profess to believe them? Our preachers might do well in giving such matters more of their attention. The writer once asked a number of preachers present at a conference if they had read Menno Simon's Works. All but one confessed that they had not done so. At the late session of our General Conference a number of our leading ministers publicly asserted that they had not examined and therefore could not indorse an able work on the history of the Mennonite church prepared by one whom they all recognize as a scholar of great ability. Our publication board has made an effort to bring the "Articles of Faith," prepared by Corn. Ris, into every home, yet we hear or see very little of that confession. The support given to our church papers ought to increase, especially the support given to the "MENNONITE." It is nothing but a lack of interest in the welfare of the church that keeps the "MENNONITE" out of the homes where English is read and spoken.

The remedy for these matters lies in stirring up the loyalty of our people. If our church means anything to us we ought clearly to know for what it stands. If we haye an interest in our church we must keep in touch with it and all of its interests. The church papers make this possible. If we are Mennonites it is our duty to know everything that may be possibly known of the Mennonite church. G.

Correspondence.

BERNE, Ind., Jan. 23.—Another season of blessing has just been enjoyed by the Berne congregation. Truly we can say we are unworthy of all the goodness and mercy the Lord is graciously bestowing upon us. On Saturday before the "week of prayer" Rev. Jacob Quiring, the traveling evangelist from Russia, arrived here and since then until this evening conducted daily evangelistic meetings, which were of great blessing to us. May we realize the great responsibility the Lord thereby vests in us by giving us such rare opportunities of spiritual upbuilding and being a blessing to others. A number of souls declared their intention of beginning a Christian life, while those that professed Christ for years made new resolutions of more consecrated living.

On Sunday following the week of prayer our congregation partook of the Lord's Supper on which occasion Bro. Quiring also proclaimed to us the grace and solemnity of the holy sacrement.

To-morrow morning Bro. Quiring leaves us to go to Bluffton and Pandora to hold a series of evangelistic meetings. We are loath to part with the dear Brother, but we realize we haye had even more than our due share of his blessed ministry and our prayers accompany him to other fields of service for the Master.

Revs. S. F. Sprunger and J. W. Kliewer and Bro. J. F. Lehman are spending part of this week at Bluffton, Ohio, attending the Bible Conference at the C. M. College.

Hints for the Personal Worker.

In the first place, then, the personal worker should seek the fullness of the Christian life for himself. Then, there must be the most complete and most unquestioning dedication of his powers to this work. With such a beginning, the fear of man will become an unimportant thing. The Bible should be studied for its bearing on the matter of personal salvation. Then, here are a few simple rules of approach:

Be perfectly natural when speaking of spiritual things.

Avoid denunciation or positive statements concerning particular sins. Leave these to the conscience, as it is enlightened by the Holy Spirit.

Do not be too careful. Prefer an occasional mistake to the missing of an opportunity.

Never try to do personal spiritual work in a crowd.

Use simple language, and avoid as much as possible those stereotyped phrases which everybody recognizes, but which have ceased to convey any definite meaning.

Do not argue. Seek for points of agreement rather than points of difference.

Be free to make use of your own experience.

As much as possible confine your work to those of your own sex and age.

Urge prompt decision.

Secure coöperation in prayer. It is a great gain if the unsayed can be induced to pray for himself.

Do not tell any one that he is saved. He will find that out from a better authority than you are.

The beginning of personal work need not be postponed until you have a great number of people among whom to begin. There is some one already near to you whom you know, and to whom you can go without need of introduction or special ceremony. That one is the first person to whom your duty calls you. —Epworth Herald.

Those receiving a sample copy of THE MENNONITE will kindly accept the same as an intimation that we shall be pleased to receive their subscription.

Mission.

From Our Missionfield.

BETHANY MISSION, AT BUSBY, MONTANA.

Missionary G. A. Linscheid writes: In looking back upon the year just past, we find much reason to be filled with gratitude toward God who has graciously helped and blessed us in our work here. The first year of our spiritual labors here has now passed by and we have reason to rejoice in what the Lord has done for us. He has increased the number of workers and has blessed the word, so that many a seed, which has been scattered during this our first year, is now beginning to sprout. The numbers of workers has increased from two, my dear wife and myself, to four, by the sending of Sister Williams and Brother Kaovess to assist in the work here. A newly erected house serves as a dwelling for these additional workers. The erection of this house occupied a good part of the time of Sister Williams and Brother Kaovess and more or less the attention of us all.

Our Christmas festival gave us proof of the fact, that our labors here have not been altogether fruitless.. By the work and the generosity of the sisters of the Sewing Circles and by the help of other missionfriends we were enabled to distribute valuable gifts among our Indians. About 400 of them, men, women and children, assembled in and around our chapel on December 24th. After the regular services and before the distribution of the gifts, the Indians were invited to speak. And while a year ago only one Indian spoke a few words of recognition timidly, this year five of them took the word and spoke quite boldly. In the following we give in brief the substance of what they said: "When he (the missionary) came here we asked ourselves, what does he want here? I too asked this question. Now we know what he wants. He has come to help us. Young men, listen to the words of the older ones. They had experience. Listen to the word of God as it is preached to you."

"I have always advocated peace. Even when we were brought here prisoners of war I spoke in favor of peace and rest and admonished others to love the white man.

"Here dwells the breath of God. Come diligently to hear God's word. These gifts are given us by God. Do not speak angrily if one or the other should get less than others, or not get anything. There are many gifts here, but there are also many people."

"Our fathers told us, that from where the sun rises the light would come. Now it has come. The breath of God is here. Come diligently to hear this breath. Our Lord has given us His flesh. Let us be glad and rejoice, especially during these days when we are celebrating His birth."

"Do not forget what is given you with these gifts, namely the breath of God."

Many other things were said, but the above were the chief and most important thoughts expressed. Those who thus spoke are by no means Christians as yet, and may not soon be such, so as to make an profession of their faith. But their words tell us, that they have not heard the word of God in vain. As far as they are able to understand it, they are willing to exclaim with us of our Lord and Savior: "*Our Lord died for us.*" Truly this is the work of God in their hearts. May He, who has thus begun the good work in their hearts, graciously complete it to the glory of His own dear name!

May the new year bring us new and richer blessings and more earnest intercessions on the part of God's children, so that His kingdom may speedily come!

RED MOON MISSION, HAMMON, OKLAHOMA.

Missionary H. J. Kliewer writes: By the grace of God we have entered upon a new year. In looking back upon the experiences of the year just past and remembering how the ever faithful God has helped us through many difficulties and adversities we are led to exclaim, "Lord, we are not worthy of all the mercies and of all the truth which Thou hast shown unto Thy servants." We had to undergo experiences in our family as we had never had them before, being visited by severe sickness and by death. But even during these trials we were allowed to experience that the Lord never afflicts above what we, by His help, are able to bear. We find therefore no cause to complain but rather have reason to praise Him. Others of our coLaborers in our mission, those in India especially, were much more severely tried than we were. May the words of the Apostle Paul, written to the Romans, "All things work together for good to them that love God," have been verified with us all!

In general our work during the past year has been similar to that of past years. In some of our hopes and anticipations as to the visible fruit of our labors we were disappointed. On the other hand we were permitted to observe a steady, though slow, growth, which entitles us to the hope that a harvest will eventually follow.

Our Indians remained more at home during the past year than they had been accustomed of doing during previous years. Only during the school vacation were they away fromhome for several weeks. After their return they remained at their work. What pleased us most was, that they did not, as in previous years, follow the invitation of the whites to their picnics etc. It appears, they themselves have come to the conclusion that what they receive from the white people on these occasions is doing them more harm than good. Many of them worked their fields right well and as a consequence had much feed to sell. Nearly all of them who were able to work were for several months during the fall engaged in picking cotton, whereby they earned quite an amount of money. Some of them say, they have learned that it will be better for them to raise cotton too and that they intend to begin with it the coming spring. We observe that since the Indians work for their money they are not as free in spending it when their friends from other tribes visit them.

Our meetings were, as a rule, fairly well attended. While some hardly ever came others attended them quite regularly, and show by their lives that the word of God is exerting a renewing influence upon them. Most of them speak quite friendly of the word of God, but they are not yet ready for a complete surrender and an open confession of Christ. When asked why they do not become Christians they bring forth different evasive answers. One says, "I will wait till I understand more about it." Another, "I will become a Christian some time but now I am too bad." Another, "I have at present so many other things to think about. When I have more time I will think about it." Such and similar excuses are constantly heard. Several weeks ago one of our Indians said to me: "I will be a Christian some time." Soon after he drove to Cantonment. There he was seized with inflammation of the lungs, was almost unconscious when he returned and after two days he died.

The sewing with the Indian women during the fall had to be dispensed with, partly on account of the want of material, which we received only a few weeks before Christmas, and partly on account of the lack of help in our family so that my wife did not find time for sewing. The material we now have we will keep till the coming fall to do some sewing then.

On Christmas we were again enabled to prepare a joy for our Indians by distributing among them the gifts sent by our Sewing Circles. These nice and useful gifts of love again reminded them of the love and gift of God unto all mankind. Once more we tender our sincere thanks to all the dear givers of these gifts.

A Round Turn.

Many a noisy skeptic would subside under a little pointed catechizing. When he is worrying himself to find out how Cain got his wife, or abusing all Christians as frauds and hypocrites, it is well to turn the tables for the time, and begin to question him a little.

"So, then," said an evangelist to one of these "unruly and vain talkers," "you believe that all Christians are hypocritical?"—"Yes, sir; Christianity is a sham; nothing else."—"Well, let me ask you, young man, have you had a mother since your infant years?"—"O yes, sir."—"And was she a professor of religion?"—"Yes, sir," said the young man unhesitatingly.—"And did she live consistently with her profession?"—"O yes; I believe mother was a good woman."—"Well, then, you either believe that your mother lived in communion with Christ, or else you believe that she was a hypocrite. Which was it?"—"Hold on!" exclaimed the young man.—"Which? which was it?" "I—I—didn't—mean—like—that; wait and hear me," stammered the excited man. "Which?" again solemnly asked the evangelist; and when no answer came, he said: "For shame, young man, to fling at your sainted mother that she was a hypocrite! You know from her life that Christianity is real!" The cowardly skeptic was silenced, and afterward the evangelist saw him at a prayer-meeting connected with his church, trembling under a sense of guilt.

And another good, capital resolution is— never to join a secret organization.—Ed.

Your renewal to "The Mennonite" and one new subscriber from now until January 1907 for only $2.50.

Our C. E. Topic.

Topic for Sunday, February 4, 1906.

NEW WORK WE MAY DO FOR CHRIST AND THE CHURCH. Luke 12, 48b; Gen. 12, 1–3; Gal. 3, 9.

Christian Endeavor Day (Consecration meeting).

QUESTIONS.

1. What determines our duty to work? Luke 12, 48 b.

2. What enables us to do our duty and overcome? Num. 13, 25–30; 14, 6–9.

3. Why ought we to press on unto perfection? Hebr. 5, 13–6, 3.

4. What have we to do with our gifts? 2Tim. 1, 3–14.

5. What is of more value, to be blessed, or to be a blessing? Gen. 12, 2–3.

6. How did Paul obey the heavenly voice? Acts 22, 6–21; 26, 19–20.

7. What is the consequence of not bearing fruit? Luke 13, 6–9.

MEDITATIONS.

A new year brings generally new work, or we do our work in a different way, which gives new zest and new interest to it.

It is our duty to work in the same measure as God has enabled us to do work. In the measure we are blest, we ought to be a blessing to others. It is not for us to decide whether we will work and what work we are willing to do, but we shall ask our Lord: "Lord, what wilt thou have me to do?" and we ought to be guided by His Holy Spirit. His Spirit, power and wisdom enable us to do work for the Master and to do it in the right and most effective way.

We ought never to be satisfied with the quality of our work, but we ought to try to make ourselves and our work more perfect.

God has given us our gifts and talents that we shall use them in His service and by so using them increase them. We shall try not to let any of our gifts lay idle, but to stir them up to better service and guard them by the Holy Spirit, which dwelleth in us.

We have to thank God for every blessing we receive, we shall pray for it and we shall work for it, but the greatest blessing is to be able to be a blessing unto others.

Our spiritual life ought not to be a stagnant pool, but a livng, sparkling, flowing river of life, blessing others wheresoever—it flows. The more we are able to be a blessing unto others, the more we will enjoy life ourselves.

When Paul on the road to Damascus received the heavenly call, he was not disobedient, but gave up all that so far had been his highest aim in life, and commenced a new life, full of work and love, being paid by persecution and hate, pressing on farther and farther in his missionary labors, from country to country.

Of the fruitless figtree Christ says: "Cut it down; why doth it also cumber the ground?" The Lord may patiently wait for us to do our duty but at last, when we refuse to do it, we will have to appear before His judgment seat and give an account of the use of His gifts, and all excuses will be of no avail, but the Lord of that servant shall come in the day when he expecteth not, and in an hour, when he knoweth not and shall cut him asunder, and appoint his portion with the unfaithful.

QUOTATIONS.

Men who have half a dozen irons in the fire are not the men to go crazy. It is the man of voluntary or compelled leisure who mopes and pines and thinks himself into the mad-house or the grave. Motion is all nature's law.

Action is man's salvation, physical and mental. And yet nine men out of ten are wistfully looking forward to the coveted hour when they shall have leisure to do nothing, or something, only if they feel to like it,—the very siren that has lured to death many a "successful" man. He only is truly wise, who lays himself out to work till life's latest hour; and that is the man who will live the longest and live to the most purpose.

"Are you not wearying for your heavenly rest?" said Whitefield one day to an old clergyman. "No, certainly not!" he replied, "Why not?" was the surprised rejoinder. "Why my good friend," said the old minister, "if you were to send your servant into the fields to do a certain portion of work for you, and promised to give him rest and refreshment in the evening, what would you say if you found him languid and discontented in the middle of the day, and murmuring, 'Would to God it were evening,'—would you not bid him be up and doing and finish his work, and then go home and get the promised rest? Just so does God say to you and me."

The Sunday School Lesson.

BY A. S. SHELLY.

The Temptation of Jesus.

SUNDAY SCHOOL LESSON FOR FEB. 4. Matt. 4:1—11.

GOLDEN TEXT.—In all points tempted like as we are, yet without sin. Heb. 4:15.

In this lesson we come to consider one of the most mysterious crises in the life of the Savior, and one of the most significant as well. As we behold Him who had just been pronounced God's beloved and well-pleasing Son, at once turning his footsteps into the wilderness there to be the subject of searching temptation; when we are told that He was led, yea driven into this experience by the Spirit who had just descended upon Him in the form of a dove; and as we listen to the subtle suggestions and offer of the tempter, met with refusal, rebuke, and a final, authoritative "Be gone" by the tempted one, we are filled with wonder and amazement at the reason, the possibility, the nature, and the outcome of this terrible ordeal—this significant contest. Let us reverently inquire into the meaning of this wilderness temptation by studying it under the heads suggested.

THE REASON WHY.

Why was Jesus tempted? Why led out to be tempted? It is evident there must have been in God's plan and purpose a necessity for this. Jesus had come to destroy the works of the devil, to undo the mischief Satan had brought about in the beginning, to restore the race to their rightful allegiance, to wrest the kingdom of this world from the usurper and restore it unto God. In order to do this, He must meet this "prince of this world" and vanquish him. Moreover He deliberately goes out to meet him, impelled by the Spirit to press the conflict, and to make show of him openly in a decisive defeat. Satan had attacked the first Adam and caused him to fall involving the whole race in defeat. He is now challenged and defeated by another Adam, who has come to be the new Head of the race to restore it to loyalty and obedience to God. The conflict was inevitable. Satan, the arch-rebel against the authority of God, could not abide the presence of this perfect, sinless man without attempting His undoing, and Jesus before He could go forth on His mission of calling men unto Himself as followers and partakers of His holy life, must have an opportunity to prove himself proof against the worst that Satan could do and establish His power to set men free from the bondage in which they were held by this enemy of their souls.

THE POSSIBILITY.

How was it possible for Christ to be tempted? How could He, in whom dwelleth all the fulness of the Godhead bodily, be subject to temptation by the devil? Holy from His mother's womb because conceived by the Holy Ghost, and thus differing from every other man, yet He is said to have been tempted like as we are. Mysterious indeed. But let us hold fast to the word, and draw from it all the comfort it is meant to give us. Jesus somehow identified himself with the sinner, or rather we should say, makes it possible for the sinner by faith to identify himself with Him, and in His perfect resistance of every suggestion of evil every one of us may find our own temptations fully met. It is when by faith we are "in Him" that we too can pass through temptation without sin. He was tempted, put to the test, even as Adam was, by the presentation of evil from without. His perfect human nature, controlled by the Holy Spirit, repelled the approach and thus gained the victory where Adam by yielding suffered defeat. Jesus can not have been tempted in the sense of James 1:14. That applies to man in his old Adamic nature. It describes the outworking of the principles of sin inherent within him. Jesus could say, "Satan cometh and hath *nothing in me*."

THE NATURE OF THE TEMPTATION.

Threefold was the effort of Satan to break through Christ's perfect relation to God. Let us remember that he addresses himself to the human nature of Jesus. Here was a *man* come to do the will of God in all things (Heb. 10:7), to be obedient even unto death, yea the death of the cross (Phil. 2:8). To switch him from this path was the thing aimed at in all the temptations. The essence of all sin is disobedient departure from God's will and plan, and it is well to note the three ways in which the tempter sought to gain this point with Jesus, and how Jesus met each assault.

First, appealing to His physical need, he would make Jesus dissatisfied with His Father's provision and suggested that He take things in His own hands and provide for Himself. He called in question His being the Son of God unless He should exercise His right and help Himself.

Jesus' answer puts the spiritual life of man above the physical and trustful abiding in God's will above the satistying of physical needs. Dr. Morgan paraphrases His answer thus: "I am hungry, but as that lies within the will of God for me, I choose the hunger in that will rather than to find any satisfaction outside it."

Secondly, taking as a starting point this trust in God which lay at the root of Jesus' refusal to help Himself in His physical need the tempter suggests that He put to the test God's promised protection and at once win the homage of the people by heroically demonstrating before their eyes His divine relation as the Son of God. It was essentially the same suggestion as before, viz., to seek a lawful end in a way contrary to God's appointment.

Though the suggestion was seemingly justified by Scripture, Jesus shows the fallacy of the argument by putting another Scripture word alongside— "*Again* it is written"—and chooses to abide in the sphere of God's will, confident of His loving care without any experiment or test, and biding God's time and the proper occasion to manifest His glory before the people.

The *third* and final effort was a bold attempt to break through the defense of perfect loyalty to God by deceitfully offering to Jesus the crown without the necessity of the cross. The grand consummation of Christ's work is thus announced (Rev. 11:15): "The kingdom of the world is become the kingdom of our Lord and His Christ." This shall be accomplished when the "Lamb that was slain" shall have broken the last seal of the mysterious book in the coming judgment times. Here on the mount Satan offers to yield it to Him at once if He will bow the knee to him. If Jesus had yielded it would have been what the first Adam had done, what men in all ages have done and are continually doing—snatching at proffered advantage at the hands of Satan. But Jesus saw through the thin veil of malignant deception, and not only with holy indignation refused the offer, but with a stern word of command drove Satan from His presence. As God's man He triumphantly reaffirmed His loyalty to God in worship and service and then angels came and ministered unto Him. Glory to God! His victory is ours by faith in Him. "We shall be more than conquerors through Him that loved us."

Deaths.

LANDIS.—On January 7, 1906, in Haycock, Bucks Co., Pa., Aaron Landis, aged 76 years, 4 months, and 20 days. Funeral services and interment made at the Flatland Mennonite church, where the deceased had been a member and where he for many years served as deacon, on Jan. 13. Funeral services were conducted by J. S. Moyer and A. B. Shelly. The latter preaches at the church on Eph. 2: 4-7.

LEOPOLD.—On Jan. 16, 1906, in Lancaster, Erie Co, N. Y., at the home of her son Henry, Mrs. Henry Leopold, aged 85 years and 25 days. Sister Leopold has been in poor health for many years, yet able to be around in the home until about four weeks before her departure she was helpless. The funeral services were conducted Jan. 19, at Clarence Center, by Jacob Krehbiel, and buried at the same place.

News of the Week.

Domestic.

59th CONGRESS

SENATE CARES NOT FOR PUBLIC OPINION.

WASHINTON, January 23.—Whathas come to be known as the "Washington game" increases in interest as the days come and go. To-day was the fiftieth day of the session of Congress, but the closest observers of the game are not prepared to predict whether the President or Congress will win. In the lower legislative branch there has been a lot of what people of the central West would call "blacking and filling," but it is pretty clear that that body will, in time, lend its indorsement to practically every measure in which the President is particularly interested. The postmasterships for which the Representatives were crying a few weeks ago as vociferously as babies cry for soothing sirup, are coming out of the hopper much faster within the last few days, and this has a tendency to revive the spirits of the members who were disposed to join any movement that had for its object the embarrassment of the President.

Taking it for granted that the House will do its share toward carrying out the President's legislative program, what of the Senate? The fifty days that have elapsed since the session opened have been devoted by that body to maneuvering behind the scenes to get into position to defeat the President's legislative program.

The complete story of what has gone on behind the scenes would interest every citizen of the land, but it will never be written in detail, for the reason that ordinary mortals are not allowed back there. If the Senate is now and then misjudged by the public, it is responsible, because it moves in such a mysterious way.

If it came out into the open and fight its battles over railroad rates, pure food, Santo Domingo, the tariff, insurance, ect., the public might hand out to it a fuller measure of justice, but this it will not do. A few men decide what shall be done, and having reached a decision, they quietly set about to see that their program is carried out. This means weeks of maneuvering, and sometimes months of delay, but in the end the "bosses" of the Senate always have their way.

You have to look beyond patronage to find the motives of the Senate in waging this quiet but determined war on the President. The Senators do not have to turn insurgents in order to secure the appointment of the men they pick for office. They have the whip hand because they hold the power of confirmation. Of course, the President realizes this, and so there is never any very long-lived quarrel between him and any Senator over spoils; he always surrenders. In trying to justify its position before the public, the Senate, in open session, frequently indulges in talk about the danger of the executive department encroaching on the legislative, and would have the public believe that this contest with the President is to preserve this time-honored distinction between the executive and the legislative, but even this is not the mainspring of the motive behind the determination of the Republican leaders in the Senate to defeat the legislation the President has proposed.

The explanation of the Senate's attitude is that, as a body, it stands for special interests. Many of these special interests have of late clashed with public opinion, for which the President is standing so faithfully, and hence we have what has come to be known as "the Washington game." The Senate as the champion of the special interests as against the demands of the people leaves unmistakable tracks. Railroad rate legislation is an illustration. No one controverts the statement that practically all the opposition there is to this legislation comes from the railroads.

Many Lives Lost on Wrecked Ship.

VICTORIA, B. C., Jan. 23.—With ninety-four passengers and about sixty in her crew the steamer Valencia went ashore about ten miles east of Cape Beal in a thick fog about 12 o'clock last night. She is on the rocks against a high cliff and is likely to go to pieces at any time. One boat's crew of six men reached Cape Beale about 3 o'clock this afternoon. The survivors say that a great number were drowned in trying to leave the ship.

Remedy for Corruption.

BOSTON, Jan. 20,—Five hundred of the leading business men of Boston, members of the Boston Merchants' association attended the annual dinner of the organization at the Hotel Somerset to-night, and heard addresses by Governor Joseph W. Folk, of Missouri, Mayor John Weaver, of Philadelphia, and Governor Curtis Guild. Governor Folk was accorded a hearty reception. He discussed in a general way reform in politics. He spoke in part as follows.

"The accepted idea of morality is very different now from what it was. Unless this idea of civic right now abroad in the land dies out we will pass from the age of sordid commercialism to the age of high ideals. Even now wealth is not worshiped with the same devotion it used to be, and the idea is to get right rather than to get rich. A new standard has been established: new yet old—just honesty; that is all. The remedy for corruption has been found in the hearts of the people. There is nothing a corrupt man or those who make a business of violating laws fear more than publicity, than an aroused public conscience. The prisons might be filled with grafters, yet if the people were indifferent grafting would go on just the same. On the other hand, very few might get where they belonged, yet if the people are awake grafting can be stopped through the force of public centiment. The grafters who would make money at the expense of the common good do not know good from bad; all they know is whether it pays or not. They are being taught that official grafting, insurance grafting, trust grafting and private grafting does not pay and when this lesson shall have been thoroughly learned the revolution will be victorious and representative government will be enthroned.

HONESTY THE BEST POLICY.

"Political parties are beginning to learn that honesty is after all the best politics. The people will no longer respond to the empty sound of mere party names, but a party must stand for something. Corrupt men used to hide behind the party dress and whenever attacked would cry out that the party was being assailed. The people have learned that a grafter is a grafter still whether he calls himself a democrat or a republican. Grafters do not recognize allegiance to any party. They work with both sides. They shout party fealty to the multitude and then make common traffic of party loyalty for their own profit. The private citizen often becomes a mere pawn in the game of the grafters. The time has come when good citizens put the welfare of the state above the mere advantave of any one party. Partisanship is a good thing when consistent with patriotism, but patriotism is a higher virtue than partisanship. A new day has dawned in our political life. The moral idea in politics has come to stay. The wave of the patriotism of peace will go on with ever increasing force.

"The trust magnate defies the laws of the state against combinations and monopolies and then calls for the protection of the state for his property. The dram shop keeper wants the law enforced against the man who robs his cash drawer, but thinks he has a right to break the law requiring his saloon to close on Sunday. The burglar detects the law-breaking of the trust, but considers the statute against house-breaking as an interference with his personal liberty. The boodler has no use for the pick-pocket, but thinks the statute against bribery is a blue law. Every law looks blue to the man who wants to break it. No government could long exist were every man is his own law maker.

"The real strength of a nation is in the individual, and the nation is great in proportion as its government represents the happiness, the prosperity and contentment of the average individual."

Washington to Give Free Hand to France.

WASHINGTON, January 22.—The Washington Government has given the Paris government a free hand in the execution of the program for the solution of the Venezuelan problem. The State Department is convinced of France's loyalty to the Monroe doctrine.

The first move in the execution of the French program may be expected at any time, but on this point the French government is observing the strictest secrecy, the orders to the squadron going direct from Paris and not through the embassy here.

Field's Will is Read.

CHICAGO, Jan. 23.—The estate of Marshall Field, according to the will which was read to the family Saturday night, as announced exclusively in the Chicago Evening Post, will be held undivided under trusteeship for the benefit of the children of the late Marshall Field, Jr., according to one of the members of the family present at the reading of the will.

To the people of Chicago the merchant prince carried out his implied promise by leaving $8,000,000 to the Field Columbian museum.

Mr. Field's only daughter, Mrs. David Beattie, of England, was given $8,000,000.

These are the only large separate bequests. To his nieces and sisters Mr. Field left cash gifts of $100,000, or less, thus fulfilling the growing belief that he would not dispose of large sums in this direction.

Smaller sums were left to various charities in which Mr. Field was interested. Old family servants also were remembered.

Provides For Mrs. Harper.

CHICAGO, January 23.—Announcement was made last night at a special meeting of the University of Chicago board of trustees that John D. Rockefeller had just given to the university $1,450,000. Of this sum, $1,000,000 is for the permanent endowment, $350,000 to cover the current expenditures of deficit of the departments of the university up to July 1, 1907, and the remaining $100,000 of the gift is to provide a fund, the interest of which is to go to the window of President W. R. Harper during her lifetime.

Eighteen Negroes Killed in Panic in Philadelphia.

PHILADELPHIA, Pa., Jan. 21.—Eighteen persons were killed and probably half a hundred injured in a panic following the cry of "Fire" to-night in St. Paul's colored Baptist church, in Eighth street.

The services were being held on the second floor of the building. A defective flue set fire to the chimney causing smoke to issue from the crevices in the floor near the pulpit.

The room was well filled at the time and the cry of "Fire" and the sight of the smoke threw the congregation into a panic. A rush was made for the stairs in spite of the efforts of the Rev. Johnson, the pastor, to allay the fears of the people. Men, women and children alike were knocked down and trampled upon by those pushing from behind.

The stairway to the first floor has one short turn in it and the crowd became so tightly wedged in the bend of the stairs that the frail wooden balustrade gave way, throwing many to the first floor. The crash and the cries and shrieks of the women and children added to the frenzy of those above. They did not stop in their onward rush to get out.

Notwithstanding the wide open doors on the first floor leading to the street the crush was so great that the eighteen persons had the life stamped out of them before the panic was ended.

A general alarm was sent in for ambulances In the meantime the greatest confusion reigned. Men and women ran about the street calling for absent loved ones. A great crowd gathered and the work of rescue was promptly started

The fire was stifling and was extinguished before the firemen arrived.

Three Hundred Die on Brazilian Ship.

RIO JANEIRO, Brazil, January 25.—The Brazilian turret-ship Aquidaban has been sunk at Port Jacarepagua, south of Rio Janeiro, as the result of an explosion on board. It is reported that 300 of her crew perished and that only one officer was saved,

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The Mennonite.

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Vol. XXI. BERNE, INDIANA, FEBRUARY 1, 1906. No. 5.

The Night Express.

Out through the hills of midnight,
Hurling and thundering on,
The night express from the outer world,
Speeds for the open of dawn.

Out of the past and gloom-wrack,
Out of the dim and yore,
Freighted as train or caravan
Was never freighted before:

Built when the Sphinx's query
Was new on the lips of peace;
Hurled through the aching and hollow years
Till time shall have release.

Stealing and swift as a shadow,
Sinuous, urging and blind,
Unpent as a joy or the flight of a bird,
With oblivion behind;

Down to the morrow country,
Into the unknown land!
And the Driver grips the throttle-bar;
Our lives are in His hand.

* * * *

His wreckers, grinning and lean,
Are lurking at every curve;
And the Driver plays with the throttle bar;
He has the iron nerve.

We pant up the climbing grade,
And coast on the tangent mile,
While the Driver toys with the throttle-bar,
And gathers the track in His smile.

The star that races the hills
Shows yet the night is deep;
But the Driver humors the throttle-bar;
So you and I may sleep.

For He of the sleepless hand
Will drive till the night is done,—
Will watch till morning springs from the sea,
And the rails grow gold in the sun;

Then He will slow to a stop
The tread of the driving-rod,
When the night express rolls into the dawn;
For the Driver's name is God.

—Sel.

Items of News and Comment.

Bro. D. H. Bender commenced a series of meetings on Jan. 19 at the Goshen College.

"Get together" is a timely article in this issue from the adroit pen of the ex-Editor Allebach, which deserves the special attention of every reader but especially of the pastors.

The Silver Street church near Goshen, Ind., held a meeting on Jan. 25 for the purpose of selecting a pastor. It was unanimously decided to give M. A. Niswander, of Bluffton, Ohio, a call.

Pre. S. G. Shetler, of Davidsville, Pa., has been holding protracted meetings at the Oak Grove church near Orrville, O., which resulted in nearly fifty converts for the Lord.

Prohibition county seats. As soon as present licenses expire, Indiana will have fourteen county seats without the legalized saloon.

Rev. A. B. Shelly, Quakertown, (near Milford Square), Pa., took suddenly sick on Sunday morning, Jan. 21, with plurisy and since has been confined to bed with sickness. The latest report reads, "We are glad to say that he is getting better and has gained a little strength. We pray the Lord for his recovery."

The annual meeting of the congregation and Sunday-school of the Germantown church was held on Jan. 23. Besides the organization of a Ladies' Aid Society, other methods and means of carrying on the work were discussed.

The Year Book and Directory of the Mennonite church at Wadsworth, Ohio, for 1906, is a neat booklet which gives much important and desirable information in regard to this congregation to keep all the officers and members of the church well informed.

The Second National C. E. Institute and mid-winter meeting of the trustees of the United Society of C. E. will be held in New York city on Feb. 6–8. Rev. N. B. Grubb, of Philadelphia, will attend this meeting as a member of the Board of Trustees. This meeting will take action on the Quarter-Centennial Memorial Building.

Rev. Frank F. Gabel, of Philadelphia, Pa., has accepted the call through the Committee of Home Mission to continue the service at the Pottstown church for three months, or till the session of the Eastern Conference in May 1906. This is the Lord's work. Bro. Gabel asks the prayers of all, that the Lord will bless his work there in saving souls and adding them to His church.

On Jan. 18, Sister Rose Lambert gave an interesting lecture at the Goshen College to a large audience, portraying the life in Armenia and the hardships endured by the Armenians at the hands of the Turks, and the happiness that comes to the children who have been gathered into the orphanages and by this means led to Christ.

"Troublesome times are ahead" in this country, as the Wine and Spirit Gazette realizes. The liquor dealers have made trouble for other people. Probably nobody wishes them such awful distress as their trade has caused others. But there is strong evidence that times, and also the opinion and conviction of the people "change" — in this case for the better.

The Record of the Deep Run (Pa.) Pastorial District of the Mennonite church, for 1905, and Directory for 1906, show that Rev. A. M. Fretz, of Souderton, Pa., is the pastor of three Mennonite churches — Deep Run, Souderton and Hilltown Missions. At Hilltown he conducts services only once a month, in Deep Run three times a month, and in Souderton weekly. At Deep Run and Souderton he preaches in German and English.

During the winter months there are being made great and earnest efforts throughout this country to lead the people—young and old, children, men and women—to Christ, to give themselves to God, and to unite with the church. This is for many churches a time of special harvest. God will bless each and every one abundantly if he puts himself where the Lord can bless him.

The insurance investigation has unearthed so much that was evil in the way the great insurance magnates conducted matters that the attention of the public now turns naturally to see what our legislative bodies are going to do about it. The "Epworth Herald" remarks, "there must be no hundred and fifty thousand dollar salaries, no yellow dog funds, no loans without interest to men who are 'good fellows,' no kiting of securities from insurance company to bank on December 30 and back again on January 1, no twenty thousand dollar fees to United States senators for their ability as 'jolliers,' and no campaign contributions, state or national. If these things are not stopped by the inauguration, not only of new men but of new standards and new ideals, the latter days will be worse than the former."

Invitation.

Providence permitting, Brother P. J. Wiens and Sister Agnes Harder will be united in holy wedlock, at 10 o'clock a. m. on Wednesday, February 14th, in the West Swamp Mennonite church near Quakertown, Pa. They will also on the same occasion be solemnly ordained to the Mission Service upon which they are about to enter. In the name of the Mission Board an invitation is hereby extended to all friends to attend these ceremonies. The Brother and Sister expect to leave America on February 20 for their mission field in India. In the name of the Mission Board,

A. B. Shelly, Secretary.

Golden Wedding.

Philadelphia, Jan. 27, 1906. On the evening of January 13, Father and Mother Godshall R. Bergey, members of the First Church of Philadelphia, celebrated their Golden wedding, surrounded by their children, grandchildren and great-grandchildren and a few intimate friends. Prayer was offered by the pastor Rev. N. B. Grubb, who also made the address for the occasion. Addresses were also made by two of the sons, Mr. Nelson H. Bergey and Dr. Dayid H. Bergey. The couple were married fifty years ago by the Rev. Henry H. Johnson, then the minister of the old Skippack Mennonite church. The groom was the son of the late Rev. David Bergey and the bride the only child of the late John H. Hendricks, presumably a descendant of Abraham Hendricks one of the signers to the Mennonite Protest against slavery made in the house of Lunis Kunders, in 1688. Bro. and Sister Bergey are still active and well preserved

for their age, and when the weather permits are regularly in public worship at least once each Sunday.

D. L. Moody's World-wide Influence in Christian Work.

February 5th will be kept as Founder's Day by the Moody Bible Institute of Chicago in memory of the seventieth birthday of its founder, D. L. Moody, who died December 22, 1899. The passing years show increasingly the greatness of this evangelist and Christian educator, and this is to say nothing of the tens of thousands of souls converted directly under his preaching in this country and in Great Britain, or the thousands of students who have gone out from the schools at Northfield, Mass., and the Bible Institute of Chicago, covering the world with their beneficent influence.

The numerous summer Bible conferences now held all over this country, as well as the Bible institutes under different denominational auspices, have all sprung practically from his work at Northfield and Chicago. The summer tent campaign of Philadelphia, now introduced to several other of our large cities, was the outgrowth of an address given by Mr. Moody in Philadelphia at the invitation of Mr. John H. Converse a few years before the death of the former. To the same address may be traced the formation of the Presbyterian Evangelistic Committee, which under the leadership of Dr. J. Wilbur Chapman, has done so much to quicken the whole church to evangelistic work. Indeed, the present world-wide evangelistic campaign of Torrey and Alexander may be traceable to Mr. Moody also, since Mr. Torrey was so long and closely connected with him as general superintendent of the Moody Bible institute of Chicago, and the man who stepped into the great meeting at Kansas City when God's summons came to Mr. Moody. The important Inter-church Conference of Federation, recently held in the City of New York has been cited as a further effect of the great revivals held under Mr. Moody years ago, which did so much to promote the spirit of Christian unity.

But it is not alone in the home field that his influence extends. Not only does it reach the uttermost parts of the earth through the students who have gone out from the Moody Bible Institute of Chicago, about 400 of whom are at the present time on the foreign field, but Mr. Eugene Stock of the Church of England Missionary Society attributes much of the recent development of missionary earnestness in that church to the revival work of Mr. Moody in Great Britain. Indeed the Cambridge Band, and the first stage of the students' missionary movement in the British universities had their beginning in the awakening in connection with Mr. Moody's work there in the early '80s. Apropos of the coming Student Volunteer Convention at Nashville, it is interesting to note that this great movement had its inspiration from the same human source. In the summer of 1886 there was held at Northfield, Mass., the first International and Intercollegiate Christian Conference, to which 250 students came together from eighty-nine colleges and universities, spending four weeks in Bible study, united prayer and the consideration of subjects bearing on the spiritual life. During the closing part of the meetings, Foreign missions received, special treatment, and as the spiritual tide arose, the number of intending missionaries grew from less than a dozen to an even hundred. Thence the movement spread through the colleges of North America until it assumed the present organized form. It has since been transplanted to every nation in Christendom, and yielded results, warranting the statement that it has become the greatest offering of lives for the world's evangelization in all the history of the church.

The Moody Bible Institute of Chicago still continues its good work with the largest number of students now on its rolls which it has ever had. Mr. Torrey is still connected with it as honorary superintendent and a member of its board of control, while the active work of administration and teaching has fallen upon the Rev. James M. Gray, D. D., formerly of Boston but who was a special lecturer in the Institute for many years.

Mission.

Oraibi Mission,

TOREVA, ARIZONA.

Missionary J. B. Epp writes: In looking back upon the year 1905 our hearts are filled with a special amount of gratitude, inasmuch as it became our privilege during the same, to return to our dear mission station, as husband and wife and with an increased amount of knowledge. No other place could afford us the same opportunity for our spiritual strengthening in our walk with God than this our beloved missionfield. We believe it to be the case everywhere, that one receives the greatest blessings for himself there, where the Lord has called him to work for Him. And yet when one experiences this for himself he can hardly refrain from making mention of it. Many thanks be given to Jesus Christ, the chief Shepherd of His sheep, that He has called us to His service where we can enjoy such blessed experiences!

Disagreeable oppositions are on the increase—which is a sure sign that the spirit of God is active among us and that the evil spirits are becoming more and more annoyed in their long, unhindered and destructive work among these people.

The Hopis are more open and free in their expressions than they formerly were. One says: "I will hear the teachings of Christ and will obey them." Another equally as plainly asserts: "I will go the way of Washington, but I do not want anything more." The "Conservatives" are still not quite clear in their minds that we missionaries care less for the way of Washington than for the renewal of their hearts. They do not attend our meetings and our visits with them in their Kievas are not as frequent as we desire them to be. There is, however, a moving and stirring of which we are glad, even though the number of those who stand in opposition to us and the Gospel is still much greater than the number of those who are inclined to accept Christ and profess Him.

Our calling is, similar to the calling of the prophet Ezekiel, whom the Lord commanded to preach, to warn, to admonish, whether the people heeded it or not. These people shall learn to know that a prophet (a preacher) has been amongst them.

Our first prayer for the new year is that we may prove ourselves diligent and faithful in proclaiming the will of God unto this people. At the same time it is our prayerful desire that *all men* might be saved and come to a knowledge of the truth.

We have during the past month repeatedly heard—from pretty reliable sources—that the Catholics are again having an eye on our Hopis. They as a rule find their delight in entering upon fields that have been worked for some time and where fruit is beginning to manifest itself. Although we have no particular fear on their account—inasmuch as truth in contending with error must in the end be victorious—yet we shall use all our efforts to keep them off from this our field. The Hopis are very much opposed to their coming and they may be able to keep them a way, but they are wavering at times and are easily bought. This is one of the reasons why Mrs. Gates is somewhat in a hurry in having a hospital erected here, fearing that otherwise the Catholics may possibly erect one.

The necessity of doing some religious work at the Keam's Canon school has again been brought to our notice, and more so, because, as it seems, the Catholics are trying to get a hold there. We have consequently arranged with the Baptist missionaries alternately to give Bible instruction there every Sunday afternoon. The distance from Oraibi to Keam's Canon is 30 miles, going on horseback. This makes it a little hard to go there every third Sunday but it seems to be absolutely nessesary that we should do so. Several of the teachers at the school are Christians and willingly lend us their assistance in the work. If we only had some one whom we could station there; a nice field would thus be opened for us among the 175 English speaking school children.

Since New-year we have also commenced giving religious instruction once a week, in the Oraibi day-school. This instruction can be given partly in the English language, which the older scholars have learned to understand.

The Coming Hague Conference.

It is reported from Washington that the President has decided to appoint Hon. Joseph H. Choate, ex-Ambassador to Great Britain, as Chairman of the United States delegation to the coming Hague Conference. The names of the other members of the delegation have not yet been given out. The President is reported to be giving much consideration to the selection, that those sent may be strong and capable men. Mr. Choate will make an able and practical chairman. If Andrew D. White's age and health would permit him to go again, we should all expect him to be chosen as the fittest man in the nation to head the delegation. But since this cannot be, the choice could not have fallen upon a better representative than Mr. Choate. He is one of the ablest lawyers in the country, has served us with distinguished ability at the Court of St. James, and is by nature and habit of thought thoroughly in sympathy with the great purpose of the peace movement. While in London he always used his influence towards a true and abiding friendship between that country and this, and would have done the same at the court of any other government to which he might have been sent.

The date of the meeting of the Conference has, so far as we know, not yet been announced. We doubt if it has been fixed. The condition of affairs in Russia has made it most difficult for the Czar, to whom the assembling of the Conference has fallen, to make any serious preparation for it. It may on this account be delayed several months, though the general expectation is that it will meet sometime during the coming summer or autumn.

The interest felt in the Conference is extraordinarily widespread and strong, and great things are expected of it when it does meet. Not all that the most advanced friends of peace would like to see done will be accomplished by it, but there is every reason to believe that it will make a most momentous contribution to the work of the permanent organization and establishment of peaceful relations among the nations.

The subjects most talked of for the program of the Conference are, as our readers already know: (1) the protection of the rights of neutrals at sea in time of war; (2) provision for the codification of international law; (3) arrest and reduction of armaments; (4) the extension of the principle of neutralization to other states and waterways, including the great trade routes on the ocean; (5) the conclusion of a permanent general treaty of obligatory arbitration stipulating reference of disputes to the Hague Court; and (6) the establishment of an international assembly to meet periodically to deliberate on questions of general interest to the nations. Certain other matters are also proposed for discussion, but the above are the capital themes about which the interest of the Conference will centre, and make its deliberations and conclusions memorable in the history of the world.

The subject of greatest moment will be that of the creation of a regular International Congress, though arrest and reduction of armaments and a permanent general treaty of obligatory arbitration will be in the very front of discussions. The Special Committee of the Interparliamentary Union, to whose meeting in Paris we referred last month, decided, as we stated, not to recommend the creation of an international legislature, as at the present time premature. But they did decide to recommend that the Hague Conference itself should be constituted by the governments into a permanent body which shall meet automatically and periodically. This is what we have for some time believed and suggested to be the most practicable course to take to reach the end desired, and now this great international body of statesmen has taken the thought up and will throw the weight of its powerful influence in favor of it at The Hague. That will almost certainly assure its adoption.

This special Committee went further at Paris and decided to propose at The Hague that the Interparliamentary Union be reorganized so as to constitute a parliamentary official adjunct to the Hague Conference as a regular body, or a Lower House, representing the people through the parliaments as the other body will represent the governments. As this would make the scheme much more complex and difficult to bring into working order at the present time, we doubt very much if the Hague Conference can be induced to recommend it. But if the first part of the plan, which is perfectly simple and feasable, shall be adopted, the step of fate will have been taken, and that permanent organization of the nations which is now demanded by so many of the larger interests of humanity will have taken another step even more momentous than that of setting the Hague Tribunal. All the rest will follow in its time, and its time will not be far away.—Advocate of Peace.

"Why I Don't Attend the Theater."

The chief reason why no Christian should attend the theater is the character of a large majority of plays put on the stage. In the midst of a great mass of sensational and foul rubbish there are a few plays, which, if they could be divorced from their evil surroundings, might furnish wholesome entertainment and considerable instruction, but they have about the same relation to the theater as a whole, as a kernel of wheat to a bushel of chaff.

Dr. Buckley, editor of the *New York Christian Advocate*, made a careful examination of the manuscripts of sixty popular plays, and he says:

"If language and sentiment which would not be tolerated among respectable people, and would excite indignation if addressed to a coarse servant girl by a young man, and profaneness which would brand him who uttered it as irreligious, are improper amusements for Christians, then, at least fifty of these plays are to be condemned."

Theodore Cuyler, the man who has written more widely for the religious press than any other living person, declares that "the average theater is gilded nastiness."

Dr. Herrick Johnson, of Chicago, says, "The actual stage of to-day as it now exists, is a moral abomination."

The Christian Union, in an editorial, remarks, "There is no popular amusement which has fallen to a lower level than the theater; none which has done more to debase the imagination, degrade the moral sentiments, deaden the religious sensibilities."

But you say these are the opinions of Puritanical ministers and straight-laced moralists."

Listen to what the play-writers and actors themselves say:

M. Dumas, a French writer of plays, wrote, "Never take your daughter to a theater; it is not merely the work that is immoral, it is the place." "Whenever we paint men truly," he says, "there is a grossness that must not be placed before all eyes."

W. C. Macready, the great actor, said, "None of my children shall ever, with my consent, enter a theater, or have any visiting connection with actors or actresses."

Edwin Booth, the great tragedian, wrote: "My knowledge of the modern theater is so very meager that I never permit my wife an daughter to witness a play without previously ascertaining its character. The theater is permitted to be a mere shop for gain open to every huckster of immoral jimcracks."

Fanny Kemble, the actress, confessed that life on the stage was unhealthy to morals and said: "I never presented myself before an audience without a shrinking feeling of reluctance, or without thinking the excitement I had undergone unhealthy, and the personal exhibition odious."

Time and again attempts have been made to reform the theater, but the trouble is, a purified theater is not popular, and will not command the necessary patronage to make it pay.

The theater is a very costly affair; the building, the scenery, the costumes necessary to spectacular effects, the army of paid employes demanded, make it positively necessary that the audience should be large.

Discard the sensational, impure plays, leave out the ballet dancing, the sensual, suggestive allusion, and the theater has lost its attractiveness for the masses.

The facts are, the theater is steadily growing worse. There never has been a time in this country when the average play was so low as it is to-day—when the so-called high-class theaters offered so little of the legitimate drama, and so much slop and slush and vaudeville performance.

The bill boards and posters on the public streets of the cities show the degeneration of our times, that we are drifting toward the abominations of Pompeii and Herculaneum.

A few Sunday nights ago there were seventeen theaters in Greater New York doing a "variety business" under the guise of sacred concerts.

In view of the facts I have stated, what is the true attitude of a Christian toward the theater?

Shall he patronize an institution which is continually bringing the sacredness of the marriage relation into contempt, which frequently cultivates slang, vulgarity and profanity, which owes its attractive power largely to its ability to exhioit the lowest passions of human nature in such a manner as to thrill the emotions and be confusing to the moral sense?— *Christian Standard*.

One Thing Needful.

What the churches need most of all is a profound spiritual uplift. Other things may also be needed, and should be sought for, but that which is most urgently needed is a thorough awakening to the reality of spiritual and eternal things, for ourselves and others as well. The most pressing need of the churches is not finer places of worship; nor is it more money that is most urgently required. These are important things in their place, but they are not what at present expresses the crying need of the churches of our day. What is needed is a more vivid consciousness of the divive, and a deeper sense of God in the churches themselves; also a pungent sense of sin, and of the lost condition of men who are out of Christ, and of the final doom of the wicked who die in their sins. The gift of the Holy Spirit in pentecostal power, giving a spiritual outlook and uplift, is the desideratum of our churches just now.—The Observer.

Prayer has an effect, marvelous and certain; it is that of elevating the soul; also, in those Christians who have the habit of prayer, one finds a nobleness of heart, a dignity of character, and a general nobility in all they do, which one does not see in the children of the world.—JOUBERT.

Build a Little Fence of Trust.

"Build a little fence of trust
Around to-day;
Fill the space with loving work,
And therein stay.

Look not through the sheltering bars
Upon to-morrow.
God will help thee bear what comes
Of joy or sorrow."

—Sel.

The Mennonite.

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Editorial.

Those receiving a sample copy of THE MENNONITE will kindly accept the same as an intimation that we shall be pleased to receive their subscription.

A Remarkable Case of Church Union.

In the last issue of the MENNONITE we have already mentioned the "Tri-Church Council" which will meet at Dayton, O., on Feb 7—9. This meeting is in the interest of closer federation and the ultimate organic union of the Congregational, Methodist Protestant, and United Brethren Churches of the United States. The program of the three days' meeting means a lot of work, for it is not an easy task to properly adjust the interests of all the benevolent societies, colleges and seminaries, and missionary enterprises of these three large denominations, and working out the details of each scheme of federation.

Of the three bodies uniting, the Congregationalists are in every way the strongest. They have a membership of 673,721, nine theological seminaries, forty or more colleges, and twenty Missions in India, China, Japan, Africa, Turkey, and other foreign countries. The United Brethren have a membership of 250,000, five colleges, a theological seminary, two publishing houses, and several foreign misssions. The Methodist Protestants have 185,000 members, four colleges, a theological seminary, a publishing house, and foreign missions. The new church will have a membership of over 1,000,000, with missions in nearly every part of the foreign field,

The prospects of accomplishing the proposed union are promising at present. The Christians of the various denominations are looking forward with interest to the development and final outcome of this notable movement.

Get Together!

H. G. ALLEBACH.

I am no longer editor of the MENNONITE, but I still take a deep interest in its welfare and fortunes, and I want to see it continually prosper. I was hurt to read in the Publication Board's report before the last General Conference that the circulation of our English church paper had during the preceding three years decreased by the significant number of 140, or more than one-third of its total subscription list. The predominating cause of this falling-off is probably not a mystery, but no matter what the explanation, this state of things is disheartening — not to say alarming — and any one having the cause at heart must certainly be chagrined at so unflattering a report.

To be sure, the revenues accruing from even this reduced circulation, if duly paid in, should not suffer, — they are actually greater than they were at the old subscription price. But the MENNONNITE does not exist for the experimental purpose of determining whether it can keep its head above the water with a minimum subscription at a maximum subscription price. The prime subject of consideration should be the enlargement of its circulation; the matter of price is in fact a secondary question. The MENNONITE was acquired by the General Conference to meet supposed conditions, to satisfy a growing demand for an English church paper, to extend to the English-reading portion of our Mennonite public the idea embodied and voiced in the BUNDESBOTE—the supplying of a common bond which should keep all those Mennonite communities and individuals together which are already together, and should do home mission work in winning over scattered and non-affiliated Mennonite communities and individuals to fraternal co-operation. Our church papers, where they are read and prized, are potent factors toward making all Mennonites realize their unity, and this feeling of unity is continually fostered by the papers keeping every reader in touch with the spirit and activities of the Mennonite world, and by thus stimulating an increased interest and a more pronounced participation in the noble work of home and foreign missions and other forms of spiritual work in which the body of churches are engaged. This was without a doubt the animus of the founding of our first church paper, it is the animus which sustains the BUNDESBOTE, and it is certainly the animus back of the MENNONITE. That the BUNDESBOTE more than pays for itself is gratifying, yet even if it should not do so, the Conference would still be compelled to bow to its indispensability and would keep on publishing it for the reasons given above. If our church papers prove to be money-makers and bring in a handsome surplus, well and good— no one will feel like quarreling over such good fortune; besides, one cannot run even a church paper on piety and borrowed money: but the principle remains that making money is not the prime motive of our publications, merely an incidental and fortuitous circumstance. The General Conference wants its aims and work advertised (I use the last word advisedly), and the broadness of its fundamental principles as well as the ever-widening scope of its activities are of right intended to commend themselves to all calling themselves Mennonites here in North America.

Our church papers thus subserve and have already subserved a lofty aim, and it is because I feel that the MENNONITE is not being legitimately pushed to the limits of its opportunities and that its potential influence is not given free play as it might be, that I have been moved to write this appeal and rather reluctantly to inject into it my personality, with a copious use of the first personal pronoun. It is not at all my object to emphasize the financial side of the enterprise; the Publication Board will take care of that. But I long to see our church paper a strong religious force in every one of our churches. I believe the time has come when it must make itself felt. Of course, I know it has a future. Twenty years hence it may have, and probably will have, a greatly increased circulation. But it surely is not necessary to wait until success is crammed down one's throat. I believe in soliciting it and catching it on the wing.

First of all, a word to our ministers. Do you ever mention the MENNONITE to your congregation? I am convinced by experience that there are many families in our Eastern churches, for instance, who know nothing or next to nothing of the paper. Young people have been baptized or otherwise admitted into the churches, who come back to worship occasionally, but their Mennonitism, their Conference spirit is weak and faint, and they are not only ignorant of, but which is worse, indifferent to that fine fraternal spirit which our Conferences and our church papers aim to cultivate, and which is certainly worth praying and laboring for. Many pastors are doubtless able to say: "I frequently mention the MENNONITE to my people, collect subscriptions, and urge my members to take it". But it seems to me one thing is lacking, notwithstanding a confession like this, and that is that in some cases at least, the reading of the MENNONITE is not presented by the pastors to their people as an integral part of church life. This may seem an extravagant expectation, but when duly weighed is it not logical? If the Conference does not scruple to do all in its power to make its church papers a vital force to its congregations, should the minister consider it beneath the dignity of the occasion to do a little special pleading in the same behalf whenever a mission sermon is preached or a mission collection lifted, by boldly proying that the reading of the MENNONITE is absolutely necessary in order to give more intelligently and liberally? Have not the published letters from our missionaries, the reports of the Board, the periodical records of mission donations in the MENNONITE, and other printed mission details quickened more than one reader to more liberal giving and to a keener interest in the cause? And if any pastor is proud of such a result, should he scruple to advertise the church paper for contributing toward such a triumph? If converted Mennonite people want to aid the cause of evangelization, why not induce them by such means to aid Mennonite missions? When young people are solemnly admitted to membership in a Mennonite church, why not seek to fill them at once with the mission spirit and show them how that spirit can find an outlet for its impulses through the good offices of the MENNONITE? Why should not a pastor occasionally declare that a man's church paper should be as precious to him as his church, and fortify this declaration with substantial reasons that are always at hand and always cogent? Why should any Mennonite make the plea that he would rather drop his church paper in favor of the "Christian Herald" or any other cheaper and more entertaining religious sheet unless because his attention has not yet been directed to the privileges and duties which attach to his being a

Mennonite? No one who can afford it should allow the price of the MENNONITE to stand in his way. It is his church paper, and therefore in various ways indispensable—that should settle it. The pastor should be so equipped with arguments of this nature as to be ready to meet all excuses and counter-arguments.

In the aboye plea I have selected the missionary influence of the MENNONITE since it furnishes perhaps the most tangible and plausible material for my argument. But the several other features of the paper should not be overlooked.

I believe the MENNONITE has "lots of friends" besides the pastors. Many readers—deacons, pillars of the church, prominent in their congregations, devoted to the best interests of the church at large and all its institutions—feel exactly as I do about the matter. They want to see the paper grow and prosper and they see the necessity of doing something. I have met such in my rounds — have known them for years. And I now say to you, dear brethren, "Let us get together and plan and work." "What can we do?" you may ask. You can do at least two things from time to time. You can help to fill the MENNONITE with news such as readers are always craving, and you can urge it upon families you know are without it. A layman's few but pungent words of recommendation are so often more effective than the often labored plea of his pastor.

And you can do a third favor to your beloved church paper. You can help to make it more interesting by contributing to a fund which is to be devoted to securing cuts and illustrations for the MENNONITE. Cuts wonderfully enliven and recommend any paper, attract attention to it, and enlist interest. I wish a fund of $50 could be collected from about twenty-five interested brethren, each giving $2 apiece, said sum to be set apart for cuts during the year. It would not be much, but it would count. Smaller individual contributions would of course be accepted and every little would help. If we can not raise $50 we might raise $25. Should any loyer of the MENNONITE see fit to communicate with me on the subject, or entrust any sum to me, I am ready to act as a conscientious custodian of the contribution and to do my best to add to it. Should you prefer to send it directly to the editor or business manager at Berne and specify its application your wish will be equally honored.

Finally, there is a third class among our Mennonite people whom we cannot pass by in an appeal of this sort. They are the many school teachers, principals, superintendents of schools, writers, educated, well-read, well-informed, brainy men and women who could surely give their English church paper the benefit of their brains and talent occasionally. Is it too much of a sacrifice for them to do this? Are they so overburdened with work that they have no time for it? I recall in this connection the deserved retort that Moody once flung back at an educated young man who was finding fault with Moody's defective grammar. "You have the grammar," said the evangelist, "what are you doing with it for the Lord?" Is it too much to expect our educated, able young people to dedicate a tithe of their mental wealth to their church paper?

Now, then, these are a few suggestions. To my mind the time is ripe for action. Let us get together. If my suggestions are poor or impracticable, please honor the spirit that prompted them and give us better ones.

I see no reason why the MENNONITE should not have a thousand subscribers even now. It ought to be at the end of its "seven lean years" and the "seven fat years" ought to be in order. Even though it is to be the Mennonite paper of the future, as has been predicted, there is no reason why it should starve before it enters upon its inheritance.

Correspondence.

HILLSBORO, Kans., Jan. 25, 1906

It is some time since I sent in re port from here. Meanwhile we have entered upon the new year with its promises of joys and sorrows. May its various trials leave us better men and women at the end than we were at the beginning of the year.

Last Sunday evening we were favored with two very earnest sermons by Rev. John Epp of Newton, Kans., and his brother Rev. Hermann Epp of Khiva, Turkestan.

Tired Mothers.

If there is any class of persons who need tenderness and encouragement it is the tired mothers; weary limbs, sad hearts, puzzled brains all attest to the fact. There ought to be special privilege granted to tired mothers, as much as to invalids. Those who have passed through this trying ordeal-know how to sympathize, know how to excuse many of the shortcomings of those who are passing through the narrow gateways, the thorny paths, the rough highways, where temptation holds high revelry and the angel of peace sits in shadow.

Tired mothers! always anxious, scheming, planning and economizing how they can manage every detail of domestic life with least expense, for children are such a heavy drain upon the resources of one's time, heart and pocket. Mothers doing double work, triple work themselves, to save this or that, until the nerves are strained and shattered to a degree unbearable to themselves, and particularly offensive to others. Let me entreat you, fathers and husbands, deal gently with the wife and mother; cheer and brighten her life by all the means in your power, for she needs your help in many ways' to buoy her up and sustain her, that she may be nerved with fresh vigor to impart to the little ones who are a constant drain upon her life and energies.

Dangerous Tinkering.

A boy of fifteen years was the owner of a new watch. He was duly proud thereof, and consulted it with frequency. One day it stopped. He opened the case and saw among the wheels what seemed to be a hair. He thought it an obstruction, and with his pen-knife he removed it. Imagine his surprise, the next day, when the jeweler told him he had destroyed the hair-spring, which was essential to the time keeping of the watch. When we see men trying to eliminate passages from the Bible, we wonder whether they are acting with similar ignorance. In discrediting what to them seems a superfluity in the Word of God, they may be taking away some of its most important features.—Ex.

Your renewal to "The Mennonite" and one new subscriber from now until January 1907 for only $2.50.

Our C. E. Topic.

BY C. V. D. SMISSEN.

HOW TO CONQUER TEMPTATION. Matt. 26, 41; 1Cor. 10, 12-13; Jas. 4, 7; Hebr. 2, 18; 4, 14-16; 12, 1-4.
(A temperance topic).

QUESTIONS.

1. What is temptation? Jas. 1, 13-15.

2. How does God tempt and how does He not tempt? Gen. 22, 1; Jas. 1, 13.

3. How can we count it all joy, when we fall into manifold temptations? Jas. 1, 2-4.

4. Why do we pray, lead us not into temptation? Matt. 6, 13; Luke 11, 4; Matt. 26, 41.

5. How can we overcome temptation? Ephes. 6, 10-20; Jas. 4, 7-8; 1John 5, 1-5; Gal. 5, 16-18.

6. What help have we in Christ? Hebr. 2, 18; 4, 14-16; Matt. 4. 1-11; Luke 4, 1-13.

7. What promise have we for temptation? 1Cor. 10, 12-13.

8. What promise have we, when we overcome? Jas. 1, 2-4; 12-15; Rev. 2, 7. 17; 3, 12 and 21.

MEDITATIONS.

Temptation as now generally understood is an enticing to do evil, yet the meaning in the original languages of the Bible is to put to trial, to try, to proof, to test. In fact every temptation has these two sides, on the one hand it is an enticing to do evil, on the other a test or trial of character. Temptation gains its power by the inclination of our heart to do what is wrong.

God never entices man to do evil, because He is good and an enemy to evil, but He will test us to prove our faith and strengthen us. We can say: when the devil tempts us, God tests us and temptation is one way to make us grow spiritually and make us more perfect. Therefore we can count it all joy, when we fall into manifold temptations, because we will grow according to the victories we gain over temptations of many kinds. Yet because there is danger connected with every temptation, we pray, "lead us not into temptation;" and our Lord and Saviour says: "Watch and pray, that ye enter not into temptation; the spirit indeed is willing, but the flesh is weak."

We can overcome temptation by watching and praying. It is not enough to watch and to know the danger, but we must pray, because we need strength and help from God to overcome it; for our faith is the victor that hath overcome the world.

We have to resist the devil in the power of God and he will flee from us. As we live by the Spirit we shall not fulfil the lust of the flesh. Though our enemy is strong and artful, yet in Christ, who has overcome the devil, we can gain the victory. Christ is our helper, He has shown us by His example how to overcome temptation and He being tempted like as we in all points, He can be touched with the feeling of our infirmities.

Every victory strengthens us and weakens temptation, but on the other hand every victory of the devil strengthens temptation and weakens us. We are assured that no temptation shall take us but such as man can bear, and that God is faithful, who will not suffer us to be tempted above that we are able.

He who has been approved shall receive the crown of life, which the Lord promised to them that love Him. And the glorified Christ gives in Revelation precious promises to him who overcometh.

QUOTATIONS.

Little Henry was slowly recovering and just able to be about the room, when his sister came in eating a piece of cake. Henry's mother had told him that it would not be safe for him to have what the other children had till he was stronger. His appetite was coming back; the cake looked inviting. "Jennie," said he "you must run right out of the room away from me with that cake; and *I'll keep my eyes shut* while you go, so that I sha'n't want it."

John Newton says: Satan seldom comes to Christians with great temptations or with a temptation to commit a great sin. You bring a green log and a candle together, and they are very safe neighbors; but bring a few shavings, and set them alight, and bring a few small sticks and let them take fire, and the log be in the midst of them, and you will soon get rid of your log. And so it is with little sins. You will be startled with the idea of commiting a great sin; and so the devil brings you a little temptation and leaves you to indulge yourself. "There is no great harm in this, no great peril in that;" and so by these little chips we are first easily lighted up, and at last the green log is burned. BIB. TREASURY.

The Sunday School Lesson.

BY A. S. SHELLY.

Jesus Calling Fishermen.

LESSON FOR FEB. 11. Luke 5: 1–11.

GOLDEN TEXT.—Be ye therefore followers of God as dear children. Eqh. 2: 1.

INTRODUCTION

For the historical connection between the lessons, read John 1: 19 to 4: 54 and Luke 4: 14–30. Returning from the temptation in the wilderness, Jesus passed near where John was with his disciples. Two of them, moved by John's testimony regarding Him, as the Lamb of God, followed Jesus and became His first disciples. Three, perhaps four more were soon found, and with these He went to the marriage at Cana. Afterwards He took up a brief abode at Capernaum together with His mother, His brethren, and His disciples. The time for the passover feast soon followed and Jesus went up to Jerusalem. While there, His zeal for His Father's house moved Him to drive out thence those who were desecrating it, and was one night sought out by Nicodemus, with whom He had that wonderful discourse of John 3. Tarrying a while in Judea, teaching and baptizing (through His disciples) He thus came again under the notice of John from whom a further testimony is elicited. Then returning from Judea to Galilee, He passed through Samaria by Jacob's well and the town of Sychar, and He came again to Cana where He healed the nobleman's son. Passing on to Nazareth, He taught in their synagogue and was rejected by His own people. He then made His home in Capernaum, on the shore of the sea of Galilee. Around this town and this lake cluster many of the most notable events of His brief ministry. In this vicinity four of His first disciples were still following their occupation as fishermen. Our lesson, with the parallel accounts in Matt. 4 and Mark 1, tells us how Jesus one day found them here at work, and how in answer to His definite call they left all and henceforth followed Him continually.

Notice how the list of those who found Jesus and those whom He found, grows as we proceed with the history. The shepherds, Simeon and Anna, the wise men, John the Baptist, six disciples, Nicodemus, the Samaritan woman, the inhabitants of Sychar, the Nobleman, the multitudes who thronged to hear Him. Notice, too, how those who came to hear Him are led into fuller understanding of His mission and into closer union with Him. But not all believed on Him. Soon decided opposition and vehement rejection began to show themselves. Then as now, and now as then, each one for himself either accepts or rejects His message of salvation. Each must choose between taking up one's cross and following Him, or being left behind as being unworthy of Him.

TEACHING THE MULTITUDE

Only a few days before, a mob at Nazareth drove Him out of town with murderous intent. Here the crowd pressed upon Him to hear the word. What a difference! Of this sermon we have no record, but in a general way it probable was of much the same import as the discourse at Nazareth, at Sychar, and at Jerusalem. He announced the present fulfilment of the hope of Israel in accordance with the utterances of their prophets. The difference lay in the hearers. Some allowed their false notions and prejudices to stand in their way, while others, like the Bereans in Paul's time, were of nobler mind, anxious to hear and willing to yield to conviction of the truth.

THE DISCIPLES FOUND AGAIN

The boat from which Jesus taught the people belonged to Simon Peter. He was known as Simon the son of John, but Jesus had already at their first meeting given him his new surname, Peter. (John 1: 42 Rev. Ver.), According to Mark's account, his brother Andrew, who had first brought him to Jesus, was with him at this time, they together, with James aud John, being partners in the work of fishing. It is likely that in their secular work, as later in the circle of disciples and apostles, Simon was the leader. We may therefore think of his words and his actions in the lesson as being the words and actions of the whole company, and we may find in them a good example for us, viz., to hear when the Lord speaks, to labor when He directs, to believe when He promises, and to follow where He calls.

TAKING PART IN THE PREACHING

In the first part of the day's occurence they had the satisfaction of providing the preacher with a pulpit, and were no doubt the most attentive listeners to the message which was already in a measure theirs as the professed disciples of Jesus. A speaker's message is reinforced by the presence and manifest interest of those in professed sympathy with his mission. This is a point often forgotten by church members to-day. By this attentive participation in the preaching they were prepared for what followed.

FISHING UNDER HIS DIRECTION

The preaching ended. He whose store of truth was exhaustless knew when it was best to leave off speaking and give His hearers time to digest. Moreover, He must attend to those whom He would prepare to be His helpers and special messengers later. To do this He proceeded to give them a new evidence of His power and authority, in order to elicit their faith and prepare them to obey His call. Like His first miracle at Cana, (John 2: 11) this miracle should "manifest His glory" that the disciples might believe on Him.

Though they had had a fruitless night, they were willing now at this unlikely hour to go at His bidding. To think of them as dubrous and half-hearted, is unwarranted. They believed the implied promise of a draught, and it came to them not only according to their faith but in "good measure, pressed down, shaken together, and running over."

THE CALL GIVEN AND OBEYED

So overpowering was the sense of the super-human in this miraculous blessing poured out unto them, that, as Peter expressed it, they felt themselves utterly unworthy as sinful men in the presence of one so evidently divine. They were very much in the same position as Isaiah of old (Isa. 6: 5) with much the same feeling. The thought of perhaps becoming the intimate associates of this God-man and the bearers of His divine message, seemed forbidden by their feeling of unworthiness. But as in Isaiah's case so here, this selfabasement is the way to preferment. He, who baptizes with the Holy Spirit and with fire, can prepare out of such men vessels sanctified and meet for His use. Fear not your sinful, impotent self. He will cleanse and endue with power every one that answers His call. Peter and his companions are now definitely called to prepare for and devote themselves to the great work of catching men in the gospel net. And they promptly respond by leaving all, in order to be with Him constantly. How much they had to learn and how slow they sometimes were to catch the true meaning and spirit of the Master! And yet how patiently He bore with them, until He brought them to the point where the strain of His leaving them was not too much for them till the other comforter could give them the final equipment for the work of casting the net into the great sea of the world!

Comparing the miracle of this lesson with the one in John 21, Trench says: The miracle after the resurrection, in which Peter was equally prominent, when the shepherd's duty was added to that of the fisher, forms a parallel and a contrast to this one. The earlier miracle is symbolical of the gathering of men into the outward Kingdom of God on earth from which they may be lost (the net broke); the later one symbolizes the gathering of the elect souls into the Kingdom of glory, none of whom will be lost (for all there were so many, yet was not the net broken).

Deaths.

OBERHOLTZER.—On Jan. 16, 1906, in Souderton, Pa., Miles Emory, infant child of Dr. M. B. and Elizabeth R. Oberholtzer, aged 2 months and 2 days. Interment on the 20th in Hillside Cemetery. Services by Pastor A. M. Fretz in Zion Mennonite church.

Contributions.

For India.

From Christian Mueller, for orphans and lepers, Rs 180.3; J. H. Dickman, where needed, Rs. 129.3.

Gratefully acknowledged,
P. A. PENNER.

News of the Week.

Domestic.

59th CONGRESS

JOINT STATEHOOD BILL SENT TO THE SENATE.

WASHINGTON, January 29. — The House joint statehood bill was reported favorably to the Senate to-day by Mr. Beveridge, chairman of the committee on Territories. The bill had been under consideration in the committee for three days. No announcement was made by Mr. Beveridge in reporting the bill. Mr. Patterson from the committee gave notice that there would be a minority report.

At the earliest opportunity Senator Beveridge will ask the Senate to take up the bill, and he hopes to have it made the regular order of business as soon as the ship subsidy bill is disposed of. It may turn out that Senators who oppose rate legislation, the Philippine tariff bill, pure-food legislation, etc., may find the statehood bill a convenient buffet against the progress of these measures. A careful poll of the Senate indicates that about fifteen Republican Senators are opposed to the statehood bill in its present form.

LEADER OF MOVEMENT EXPLAINS PURE FOOD BILL.

WASHINGTON, January 30.—Senator McCumber, of North Dakota, whose efforts in behalf of pure-food legislation for a number of years, make him a recognized leader in that movement, said to-day:

"By the construction given by the courts to the interstate commerce clause of the constitution no State has the power to prevent any commercial article from being imported into its territory. It has no right to interfere with the first sale of such property within its borders in original, unbroken packages. State authorities are, therefore, helpless so far as preventing importation and original sales are concerned. Now, 95 per cent. of all the adulterated and misbranded articles of commerce are sold in states other than those in which they are manufactured.

The object is to supplement the efforts of the states to eradicate the curse of adulterated and misbranded foods, and to reach the root of the evil, by hitting manufacturers themselves.

The object is also to protect the honest manufacturer and dealer. It is impossible for an honest manufacturer of goods to compete with one who makes counterfeit articles at one-half the cost. Another object is to prevent the complication of laws in the several states, and also adverse ruling by the commissioners of each state upon similar laws.

If we have a national law on the subject, so far as interstate commerce is concerned, that law would govern, and state laws would soon conform to it. Another object is to increase honesty and decency in the sale of foods and drugs. The purchaser of any food or drug is entitled to get just what he pays for.

"The bill does not determine what a man shall eat or drink. It does not determine what shall be shipped from one state to the other. It declares what shall be deemed to be adulterated or misbranded, and when a product is adulterated or misbranded, it does not prevent it's being sold or shipped from one state to another, but simply requires that it be labeled so that the purchaser will know what he is purchasing.

RAILROAD RATE REGULATION BILL.

WASHINGTON, Jan. 30.—Members of the house evinced a more general interest in the discussion of the railroad rate bill throughout to-day than on any topic of legislation for some time.

The debate was opened by Mr. Townsend, of Michigan, in an exhaustive argument on the general subject and sharp criticism directed to those who opposed railroad rate legislation. Mr. Adamson, of Georgia, representing the minority, followed in commendation of the measure and in praise of President Roosevelt's stand on the question, which, he said, the minority were availing themselves of in the present instance. Mr. Henshaw (Neb.) depicted the benefit the legislation would do to the great trans-Missouri country.

In brief the bill attempts to place under the supervision of the interstate commerce commission every form of interstate and foreign commerce and all instrumentalities of commerce and transportation. The most serious complaints on the part of shippers, he said, have been directed against special services, such as private car, icing, elevator and terminal charges. Mr. Townsend believes the Hepburn measure provides a complete remedy for all of these alleged evils, such as the "midnight rate". A device whereby a large shipper notifies a road that on a certain date a large shipment will be made. On that date the published tariff is changed for a day, the shipment is made at the lower rate and thereupon the tariff immediately is raised.

The principal feature of the bill, bearing on the point about which there has been the greatest controversy, and the one which Mr. Townsend believes lies at the foundation of the whole question is that which gives the commission power upon complaint, and after full hearing, to substitute a reasonable maximum rate for one found to be unjust or unreasonable.

As showing how deep were the fears of the railroad world, he stated, 7,200 miles of road had been built during the last year in the United States, and up to June 30, orders for more than $200,000,000 worth of railroad equipment had been placed.

Empress of China Sends Presents to Miss Roosevelt.

PEKIN, Jan. 28.—The dowager empress has sent to the American legation a number of wedding presents for Miss Alice Roosevelt. The presents consist of costly jewels, silk and ermine robes.

Great Planets not Inhabited.

TOLEDO, Jan. 30.—"Astronomers do not believe that the great planets—Jupiter, Saturn, Uranus and Neptune—are inhabited. From the present state of astronomical knowledge it seems highly improbable that these planets contain any kind of living creatures," said Prof. Moulton, in his third university extension lecture at the Zenobia last night.

"For instance," he continued, "Jupiter has a polar diameter of 82,000 miles, so that it is about eleven times as large as our little planet. Being a member of our solar system and having come from the same origin as the earth, it has not yet cooled, and its surface is in a state of violent eruption. Even if the cooling process had advanced far enough to permit the formation of a thick, permanent crust, the distance of the planet from the sun would make life as we know it impossible. The light and heat the great planets get from the sun are only from the one-twenty-fifth to one-hundredth that received by the earth.

Ferris Wheel is Dismantled.

ST. LOUIS, January 27.—The Ferris Wheel, the engineering marvel of two world's fairs, on which six millions have ridden, including representatives of every clime and every nation, has made its last revolution and carried its last passengers.

When the skeleton of the "Roosevelt," the last car remaining in position, had been carried slowly around the rim of the huge wheel, bearing three persons, it was taken off, ending the career of the wheel as a vehicle for sight-seeing.

Within a month it will be pulled from its bearings and roll from its framework and go crashing to the earth and broken into junk.

The Ferris wheel was to the Chicago and St. Louis fairs what the Eiffel Tower was to Paris Exposition. It spread the fame of its designer and builder, George Washington Ferris, of Chicago, to the ends of the earth.

Following is the history of the Ferris Wheel: Original cost $750,000, height 265 ft., weight 4000 tons, greatest No. passengers carried in Chicago in one day 30,000, total number of passengers at both fairs 6,000,000.

Gov. Pattison Still Ill.

COLUMBUS, Ohio, Jan. 30.—For the first time since Governor Pattison came to Columbus, his attending physician, Dr. E. J. Wilson, to-day admitted that his patient is not making satisfactory progress toward recovery of his health. Concerning a rumor that the governor's condition is very much worse and that total collapse is feared, Dr. Wilson said this afternoon that the governor took cold while out for a very short walk Saturday. He was confined to his bed Saturday and had a bad day Sunday, but is slightly improved today. He will not again venture from his house, no matter how favorable the weather may be, without the consent of his physician. "He is not in a serious condition, I assure you." Said Dr. Wilson tonight.

King Christian of Denmark is Dead.

COPENHAGEN, Denmark, January 29.—King Christian died at 3:30 o'clock this afternoon.

The King passed away quietly, surrounded by the Crown Prince and the Crown Princess, and their children and the dowager Empress of Russia. The pews of his majesty's death spread rapidly, and signs of the greatest grief were to be seen everywhere.

The news of the King's death was conveyed to the Danish lower House, which immediately suspended its sittings.

The King's death was sudden. Although for some time past he had showed evidences that the weight of his years was beginning to tell on him, there was no indication of his approaching end. His majesty gave long audiences this morning, lasting three hours. At luncheon afterward, the King showed signs of great fatigue and almost collapsed. Physicians were hastily summoned, but they were unable to rally the aged monarch's strength, and at 3:30 p. m. he died in his bedroom, to which he had retired.

FREDERICK, THE NEW KING.

Prince Frederick, the eldest son of the late King Christian, who succeeds to the throne, was born June 3, 1843, and was married July 28, 1869, to Princess Louisa, daughter of King Charles XV, of Sweden and Norway. Their second son, who married Princess Maud of England, is now King of Norway.

King Christian IX of Denmark was born April 8, 1818, the fourth son of Duke William, the throneless prince of Schleswig-Holstein-Sondenburg-Gluecksburg.

His ancestors were gentlemen of fortune, who looked to the crown and their wits for their livehood. Christian, however, though entitled to the title of duke, condescended to eke out his scanty income by giving drawing lessons and by service in the army.

He proposed to Queen Victoria when he was about twenty, but she rejected his offer of marriage.

Christian lost no flesh after Queen Victoria declined his proposal, and it is no disparagement to her to say that he secured as good a woman as she for a wife. That was Princess Louise of Hesse. It was through his wife's connections that Christian reached the throne, and it was due largely to her wisdom and tact that his reign was prosperous.

GRANDFATHER OF CZAR.

King Christian is appropriately called the "Father of Europe," for his children and descendants provide the continent with a large proportion of its royal families. From him are sprung the younger generations of the ruling houses of Russia, Britain, Greece and Norway, while princely families of Baden, Mecklenburg-Schwerin and Orleans are allied through marriage. One son succeeds him on the throne of Denmark, a second is King of Greece, one grandson is the present Czar of Russia; another, the present Prince of Wales, is heir apparent to the crown of Great Britain and Ireland and the empire of India; another, King of Norway, while one daughter is the present Queen of England and the second is the widow of a Czar.

King Christian's family in the four generations now numbers seventy members, including six children, thirty-two grandchildren and thirty-one great-grandchildren.

Protest Against Ena's Marriage to Alfonso.

LONDON, January 29.—The nonconformist conscience shows signs of raising an outcry against the marriage between Princess Ena and King Alfonso. The Rev. F. B. Meyer has made a public protest against Princess Ena renouncing the Protestant faith to "join one of the most bigoted Roman Catholic royal houses."

The Daily News, though it somewhat faintly echoes the protest, understands that the Archbishop of Canterbury did his best some time ago to dissuade Princess Ena from joining the Catholic church, but was unsuccessful.

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XXI. BERNE, INDIANA, FEBRUARY 8, 1906. No. 6.

Be Strong, My Soul.

My refuge and my fortress. Psalm xci. 2.

Be strong, my soul, in God most High,
And trust His mighty arm;
The hand that holds the starry sky
Preserves thee safe from harm.

He who hath spread the heavens above,
And earth's foundations laid,
Walks by thy side, a guide and God,
And says, "Be not afraid."

O rest, my soul, in God most High,
Beneath His sheltering wing;
While, tempests wild go sweeping by
Rejoice, my soul, and sing.

He is thy buckler and defence,
Thy Rock, thy strength, and tower;
And He will be thy confidence,
In each distressing hour.

Be strong, my soul, in God most High,
Though helpless, poor, and low;
The gleaming worlds that stud the sky
His power and glory show.

And He whose word a world can form
Bends low to near my call,
He feeds the birds, the grass adorns,
He is my Friend, my all.

1878. H. L. HASTINGS.

Items of News and Comment.

The two mission workers, Bro. and Sister Lehman who were detained at Port Said on account of sickness on their journey to Dhamtari, India, arrived at Bombay on Dec. 5.

On Sunday evening, Feb. 4, Rev. J. W. Bayley, pastor of the Germantown church, preached at the First Mennonite church in Philadelphia. Bro. A. C. Oberholtzer conducted the services at the Germantown church.

People say that "Get together" —the article in the last issue—is good. The writer, however, made a mistake in his statement in regard to the subscription list. We are glad to state that the situation of the MENNONITE is better than that.

Rev. A. B. Shelly is slowly improving. On Feb. 4 Rev. James O. Oswald, of Trinity Reformed church, Spinnerstown, was to preach at West Swamp, Rev. W. H. Grubb, of Philadelphia, at East Swamp, and Rev. N. B. Grubb, of Philadelphia, at Quakertown, Pa.

Mr. Sankey, the well-known Gospel singer, has unfortunately lost the sight of both his eyes. His health in general has improved much of late, although he keeps to his bed in Brooklyn. He also has been able to give some attention to compiling "The Story of Gospel Hymns", a volume which will be published soon.

The Quarter-Century or twenty-fifth anniversary of the Young People's Society of C. E. occurred on Feb. 2, which has been commemorated by nearly 70,000 societies with 3,500,000 members. The Memorial decided upon by the Board of Trustees of the United Society of C. E. will be an international headquarters building, with a fund for the support of the work on a footing equal to the spiritual basis.

Dr. Torrey's Address to Ministers on the subject "Fulfil thy Ministry" has been, as one of the senior ministers has remarked, "a feast of fat things." In its earnestness, directness, and forcefulness it was probably the most effective and pregnant address Dr. Torrey has given in Toronto. He said, "It is more important to get Christians right then to get sinners converted, for if we get the Christians right, sinners will be converted by the thousands."

The Torrey-Alexander mission in Toronto is ended. The last hymn has been sung, the last appeal given. The great crowds that thronged Massey Hall by day and by night have dispersed. But the air that was vibrant with the interest of the meetings is still electric, the conversations that went on in street-car and in homes and office and factory, of which they were the topic, have not ceased. The principle object is to "Get right with God". The total attendance of these meetings (53) amounted to 230,000 from the city and 10,000 from outside. Over 4300 persons professed acceptance of Christ.

The proceedings of the recent Inter-Church Conference on Federation, held in New York City, will be published by the Fleming H. Revell Company during the month of March. The report will be a six-hundred-page volume, with a great many illustrations, and will contain a complete record of the acts, resolutions, committee reports, and the text of the addresses. Of these there were about seventy-five, including those from such speakers as Justice Brewer, Dr. Henry Van Dyke, Bishops Doane, Galloway, and Fowler, Hon. John Wanamaker, and Judge Grosscup. This alone would make the volume of extraordinary value. The publication of the "proceedings" is in no sense a private enterprise. It is part of the work of the conference, designed to extend its influence, and to carry its message to those unable to attend all of its sessions. The details of publication are in charge of a special committee appointed by the Conference Executive Committee, and the manuscripts were prepared and arranged by an Editorial Committee.

The Philadelphia Mission.

The prospect for the Torrey-Alexander mission in Philadelphia is quite promising. A strong committee of ministers and business men has been formed. The chairman of this committee is Dr. Floyd S. Tompkins, rector of Holy Trinity Episcopal church. The secretary is Mr. W. C. Douglas, general secretary of the Y. M. C. A. Among the committee men are some of Philadelphia's best known Christian men.

The months of February, March and April are counted upon for meetings in three different sections of the city, but the committee is considering plans that would continue the mission until the end of June, if Dr. Torrey and Mr. Alexander can give them the time.

A choir of 3,000 members has already been enrolled, and are practicing with *Revival Hymns*, the hymn book published by the Colportage Association for use in the Torrey-Alexander meetings in the United States.

Many prayer meetings have been held the past month by the churches that have united by districts for this purpose. A special prayer has been distributed by the committee as given on page 197 for use at the family altar and in public services.

Meetings for personal workers have also been organized, and have awakened much interest in the hearts of church members to seek the unsaved.— *The Institute Tie.*

Student Volunteer Convention

BY F. P. TURNER, GENERAL SECRETARY, STUDENTS VOLUNTEER MOVEMENT.

The Fifth International Convention of the Student Volunteer Movement will be held at Nashville, Tenn., beginning Wednesday afternoon, February 28th, and closing on the evening of March 4th, 1906.

It is the policy of the Movement to hold a Convention but once within a student generation. Four previous conventions have been held.

1st, 1891. Cleveland, 680 delegates.
2nd, 1894, Detroit, 1,325 delegates.
3rd, 1898, Cleveland, 2,221 delegates.
4th, 1902, Toronto, 2,957 delegates.

From present indications the coming Convention will be stronger and more representative than any previous gathering. Students and professors are expected from not less than five hundred colleges, theological seminaries and other institutions of higher learning; the secretaries of the leading Mission Boards of the United States and Canada; more than two hundred missionaries from all parts of the world field; state and national leaders of work among students; fraternal delegates from the Student Movements in other lands; national and international leaders of the organizations among young people. Student volunteers now out of college are also being invited. The attendance will be limited to 3,000 delegates.

The Convention will have four prominent features. In the first place, the main program, will occupy the morning and night sessions, and will include some of the strongest speakers of Christendom on the various themes to be presented. In the second place, there will be held in the afternoons some forty-five special conferences, each with its own complete program. The third feature will be a large and impressive exhibit bearing on the progress of Christianity in the world. The fourth feature will be the exceptional opportunities for intercollegiate, interdenominational and international fellowship.

The Volunteer Conventions have been held three times in the Central West and once in Canada. Nashville is the city of the South

which furnishes the most suitable conditions for a great international student gathering. It is pre-eminently a city of schools, and is the leading educational center of the South. It has thirty-eight educational institutions with 800 teachers and a student population amounting to about 9,000. It has students from all parts of the world. In addition, it has nineteen public schools for a school population of more than 30 000. Nashville is a city of homes, the centers of hospitality. It is also a city of churches, with its six denominational publishing houses, fifty religious periodicals, two foreign mission boards and 174 churches—one for every 810 of the population.

The benefits expected from this great gathering are limitless. Held at the most opportune time in the history of the Church, bringing together so many of the leading spirits in all the centers of learning, as well as the responsible leaders of the forces of Christianity, with inexhaustible Divine resources available, it is hoped that the Nashville Convention will give a mighty impulse to the religious life of the colleges, stir the entire Church to greater zeal and sacrifice for the realization of the missionary objective, and make possible a truly remarkable onward movement in the world's evangelization.

If this inspiring hope is to be realized, it is essential that all who are interested in the progress of Christ's Kingdom give themselves faithfully to prayer on behalf of the Convention plans and arrangements, exercising the largest faith in Almighty God of the nations, in Jesus Christ, the Saviour of mankind, and in the Holy Spirit, who energizes men to perform great and unselfish deeds.

An Elks' Scheme.

A recent number of the New Voice touches up a sporting fraternity with a communication:

Newport News, Va., Dec. 24, '05.

Just as the Second Baptist Sunday-school was about to commence the closing exercise of the day, a prominent deacon of the church stepped forward and asked permission of the superintendent "to allow him to make an announcement." Imagine the surprise of the school, as he produced a bundle of tickets, which he said had been sent to him to give to the poor of our Sunday-school, inviting them to a banquet at the Elks' Home on Wednesday evening. Had a bomb been dropped in that school it could not have created much more of a stir than this announcement. Several of the brethren were on their feet in an instant, and the superintendent immediately recognized one of them, and the pedigree of the Elks was certainly made clear to that Sunday-school. Four or five speeches were made. One brother said the Elks had in their membership every prominent saloon-keeper in the city and that one could go there any Sunday in the year and find an open bar, with an average attendance of 300 to 500 men drinking at the place, and that this scheme of distributing tickets through the churches was merely to use them as a cat's paw to hand out their benevolences while they got the credit for the whole thing. He further said that they robbed the poor of the city 365 days in the year and that they could well afford to give them a Christmas dinner, but let them do it in the proper way and not try and drag the churches in as partners in their nefarious business. One brother moved that the tickets be returned with thanks; another one called for a rising vote, and when the superintendent put the question, it did one's soul good to see the way in which every officer and teacher in the Second Baptist Sunday-school responded, and they were not alone, but every scholar, large and small, were on their feet, with not a single vote left in favor of accepting the tickets, and it was all done so quickly it fairly took one's breath. I was only sorry for one thing, and that was that there was not some Elk present to see how their little scheme was sat down upon.—E. W. Kennon.

"Fulfil Thy Ministry."

Address to Ministers, on Jan. 23, at Toronto, Can., by DR. TORREY.

At this meeting of extraordinary power, the large lecture room of the Metropolitan Church was crowded with ministers. All available seats, not only in the auditorium, but also in the classrooms in the gallery, were occupied, and some had to stand all through. The most absolute stillness reigned during the address, and the atmosphere was charged with spiritual influence. It is safe to say that no one who was present will ever forget the meeting.

The following is a reprint from the Christian Guardian as its editor has collected this brief report from the dailies.

"I would rather be a minister and fulfil God's thought when He called me than be a king or an emperor." said Dr. Torrey. Eternity alone would reveal how many thousands were saved because they did their duty."

In 2 Timothy iv. 5 he found his message. "Fulfil thy ministry," he read from the Revised Version. They could not fulfil it unless they had a definite, clear-cut conception of God's purpose in the ministry. Many a good, kind, humane man went into it thinking that it offered him the largest opportunity of doing good, but this was not an adequate conception.

There was a threefold object. Luke xix. 10 indicated the first thought, which was to save the lost. They might be doing many fine things, but if they were not definitely seeking to save the lost they were failures in the ministry. They must ask themselves if they were bringing men and women to a definite acceptance of Christ.

In Acts xx. 21, and 1 Peter v. 1, was the next thought to feed or tend the flock of God. A great many ministers did not do this. Many came to him and told how they attended church week after week, but were never told how to be saved. He would ask the straight question: Were they feeding the flock? Some fed poison, but not intentionally. The mistake, however, proved just as deadly. He had never known any who had deliberately taught what he knew to be error, but there was a temptation to put forth views that they had not thought through from a desire for originality or ambition. A subtler temptation arose from the desire to be honest, and to make no pretence, and show no insincerity. A minister would take up views he knew were not held by the body to which he belonged, and thought that to be honest he should give them out. But they forget that it is much easier to lead people astray than bring them back.

He proceeded to relate a personal experience, stating that the last night had been a very dark one for him, one of the bitterest in years. It was easy to lead people wrong; very difficult to lead them back. With tears in his eyes and a breaking voice, Dr. Torrey related how a classmate at college had once come closely under his influence. He was not so strong as Dr. Torrey was in Hebrew and Greek and philosophy, and Dr. Torrey led him wrong, as he found out afterwards. Dr. Torrey tried afterwards to bring him back, but could not, and it was not long before he thought himself out of the ministry. He told Dr. Torrey that if he were to define his position he would have called himself a Christian agnostic. He expected to see him at the approaching meetings at Philadelphia. But last night he had received the news that he had dropped dead.

"I led him away—God forgive me. I could never lead him back. One of the most promising lives New England ever saw utterly wasted," Dr. Torrey remarked, in choking sentences. "Let me beseech you, brethren, never give out any views of things, no matter how fascinating, until you have thought them out in the white light of God's presence."

There were other clergymen who fed their flock sawdust. When in Denver the speaker saw in a list of advertised sermons such subjects as "The Irishman," "A Football Match," and "My Mother-in-law." He warned those present against such preaching.

In Ephesians iv, 12 he read from the Revised Version the duty of the minister. There were not three things, as the Authorized Version indicated, but one, "the perfecting of the saints unto the work of the ministry for the building up" of the church. To train the church for service was their mission. In training a congregation to work, a minister should remember that every member is a minister, and the business of the pastor was to train them. Some people declared that they did not believe in spasmodic revivals, and thought they should be continual. In his own four churches, under widely differing conditions, Dr. Torrey had always adopted the same plan. His church was a beehive. He believed in a perpetual revival, and that is what he got. The people were prepared for it. His church was numbered off in sections. Each section had a superintendent, with workers under him.

Acts vi. 4 was the next point. They must give themselves continually to prayer and the ministry of the Word. They lived in an age which would not permit ministers to attend to their business. He had resigned seven chairmanships when this was brought home to him. One of the commonest secrets of the comparative failure of the ministry was neglect of private prayer. "Some one has estimated that the average minister to-day does not spend five minutes per day in secret prayer, nor the average Christian three minutes per day. I hope it's not true. I don't believe it's true, but I fear it's much nearer the truth than we think."

They must study the Bible. No man had any business in the ministry who is not a student, and, above all, a student of the Bible—studying to get out of it the things that will help people to see the Saviour and accept Him. But in studying the Bible they ought to go higher than the mechanical methods of a great many theological colleges of the continent. If medicine were taught in the medical schools and law in the law school in the way the Bible was taught in such theological institutions, they would have to close up.

"Many people are studying so hard to find out the sources of the Bible that they never take time to drink out of the river—they spend so much time in the swamps supposed to be its source.

"Do you know when a soul comes to you in distress how to take your Bible—your pharmacopoeia—and take from it the medicine that diseased soul needs? If you don't, it is time you found it." An eminent professor of theology had to read a paper at the "great failure," as Dr. Torrey described it, of the Congress of Religions in 1893. He prepared it with great pains, and had an audience of eleven women and two men. Mr. Moody had the auditorium crowded the same day.

"Nothing draws on earth like the Bible, and it does the business after it draws," was Dr. Torrey's verdict.

"We must be holy men," was his next point. "Don't shrink at that word holy. It is a Bible word, and one of the best ones in it. Do your people regard you as a holy man? They may think you brilliant and faithful, but have they the right to think that you are a holy man?"

"It means four things. We must put out of our lives every known sin. Put out of your lives every doubtful thing. If you can't do things with a clear conscience, don't do them at all. Further, a minister must be prepared to give up things innocent in themselves that rob ministers of influence with others. We need every last ounce of influence with every one." In speaking of the things a clergyman should give up, Dr. Torrey referred to tobacco. No minister could smoke without hurting his influence on some one.

"I don't believe any of us will go out of this room as we came in. We will go out better or worse. The Spirit of God is here. We have come up to the line. Some of us will cross it; some of us will not, and will drift! Shall we cross the line? Is it Canaan or wilderness? The key is in our hand. Shall we open the door and let the floods come? Let us pray!"

Your renewal to "The Mennonite" and one new subscriber from now until January 1907 for only $2.50.

Why Join the Church?

1. Because it will please Christ, "Christ loved the church and gave Himself for it," will it not therefore please Christ for you to join "the church of God, which He hath purchased with His own blood?" Or, "despise ye the church of God," by refusing to join it?

2. Because joining the church is a public confession of Christ before men, which thing Christ requires of all His disciples (Matt. 10: 32–33); and it is a notice to the world that you have chosen to stand on the Lord's side (Ex. 32: 26) and to go with God's people (Zech. 8: 33).

3. Because Christ commands His disciples to be baptized and to observe the Communion of the Lord's supper, both of which are properly and regularly administered only in the church.

4. Because the world always expects a person becoming a Christian to join the church. If you refuse, your sincerity will be doubted, and your Christian influence weakened.

5. Because it will protect you against backsliding. It is a coming out from the world (1 Cor. 6: 17), and "burning the bridges behind you," thus making it difficult for you to turn back.

6. Because it will help you forward in the Christian life. In the church you will find companions going the same way and fighting the same battles, ever ready to cheer you when discouraged and protect you when in danger.

7. Because it will help others by encouraging them to do likewise. Even if you live a faithful Christian life outside of the church, yet there are many who cannot.

8. Because thorough organization is necessary for the greatest success in Christian work. In war, in politics, reforms and great financial schemes but little is accomplished without organization, authority and unity of purpose. Shall "the children of this world" thus act "wiser than the children of the light?"

9. Because the church needs your help. All the forces of evil are fighting against the church and it is hard pressed by the enemy. Reinforcements are needed. If a Christian you ought to enlist in one of the church divisions of Christ's army and "come to the help of the Lord against the mighty."

10. Because the church is worthy of your help. It has made mistakes. It is not perfect. Yet it is the grandest organization upon the earth: none is doing so much good in the world as it is.

11. Because the very existence of the church depends upon Christians uniting with it. If you have a right to stay out, so have your neighbors. But if all refuse to join the church, then it must perish from the earth.—Rev. O. R. Miller, in Exchange.

Origin of the "Sweet By-and-By."

The fact that Tom Moore wrote "Come, Ye Disconsolate" in a fit of remorse after a night's revel, has given rise to many apocryphal versions of the origin of other hymns. The story that the music of "The Sweet By-and-By" was written under similar conditions to those of the composition of Moore's hymn is indignantly denied by Samuel Fillmore Bennett, now a physician of Richmond, Ill., who is the author of the words. Dr. Bennett, who is an ex-journalist, served in the Union army, and after the war moved to Elkhorn, Wis., where he started in business with a little drug store. J. P. Webster, a well known composer of Sunday-school music of that time, lived in the same town, and was an intimate friend of Bennett. The rest is best told in the doctor's own words:

"Mr. Webster, like many musicians, was of an exceedingly nervous and sensitive nature, and subject to fits of depression. One morning he came into the store and walked to the stove without speaking.

" 'What's up now, Webster?' I asked. 'It's no matter. It will be all right by-and-by.'

"The idea of the hymn came to me like a flash of sunshine. I said: 'The Sweet By-and-By. Everything will be all right then. Why wouldn't that make a good hymn?' 'Maybe it would,' he replied, gloomily. Turning to the desk I wrote as rapidly as I could. In less than half an hour, I think, the song as it stands to-day was written. Here it is:

There's a land that is fairer than day,
And by faith we can see it afar,
For the Father waits over the way,
To prepare us a dwelling place there.

Chorus—
In the sweet by-and-by,
We shall meet on that beautiful shore
In the sweet by-and-by,
We shall meet on that beautiful shore.

We shall sing on that beautiful shore
The melodious songs of the blest,
And our spirits shall sorrow no more,
Not a sigh for the blessing of rest!

Chorus.

To our bountiful Father above
We shall offer the tribute of praise,
For the glorious gift of His love
And the blessings that hallow our days.

Chorus.

"In the meantime two friends, N. H. Carswell and S. E. Bright, had come in. I handed the verses to Mr. Webster, a little tremulous with emotion. As he read them his eyes kindled. Stepping to the desk, he began to jot down the notes. He picked up his violin and tried them. In ten minutes we four gentlemen were singing that song. Mr. R. R. Crosby came in, and with tears in his eyes, said: 'Gentlemen, that hymn is immortal.' We were all excited, elated. Within two weeks the children of the town were singing it on the streets.

"Webster, Crosby and Carswell are all dead. S. E. Bright, of Fort Atkinson, Wis., and myself, are the only living witnesses to the origin of the song."—*Selected*.

Railways of the World.

Consul General Guenther of Frankfort supplies the following remarkable railroad statistics:

According to the most recent German statistics, the length of the railroads of the world was 537,105 miles on December 31, 1904, of which 270,386 miles were in America, 187,776 in Europe, 46,592 miles in Asia, 15,649 miles in Africa, and 16,702 miles in Australasia. Of the mileage of European railroads Germany stands first (34,016), followed in their order by Russia (33,286), France (28,266), Austria-Hungary (24,261), the United Kingdom (22,592), Italy (10,025), Spain (8,656), Sweden and Norway (7,730). The average cost of construction of the European railroads per mile is estimated at $107,577, while for the remainder of the world the estimate is only $59,680. The total value of the railroads of the world, according to these statistics, is $43,000,000,000, of which the European roads figure for $22,000,000,000. The estimate for rolling stock is as follows in numbers: Locomotives, 150,000; passenger coaches, 225,000, and freight cars, 3,000,000.

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Editorial.

A Scarcity of Preachers.

At their next Ministerial Conference the brethren of the Eastern District will discuss the present scarcity of preachers which, to them, has become a matter of deep concern. The loss of any one minister to the Conference would seriously cripple the work and in nearly every case leave at least two congregations with empty pulpits and little prospects of finding any one to fill them. Our whole church is seriously handicapped for the want of qualified preachers. This condition of affairs, however, is not one peculiar to the Mennonite church; nearly every Protestant body has the same complaint to make. Now where does the fault lie? Is it with the church or is it with the young men in the church? In our own denomination the church is, in some respects, to blame. The demand is for men in the pulpit who are sufficiently educated in the word and in secular things to be able to teach and preach the word to best advantage. This means that the preacher must have devoted some time and money in getting an education. Either he must have had the money or some one must have supplied it for him. In the latter case he then finds himself in debt and must find a way of getting out of it. After getting the required preparation, then, the church either gives no support or very little. It is asking a great deal of a man to educate himself for the ministry and then compell him to earn support while in the work. But the demands have become more exacting than this, even. The minister is expected to devote his whole time to the work and to do that is impossible, unless enough to eat comes from some where.

On the other hand there are reasons other than those which lie with the church directly which may keep some out of the ministry. Can one of these reasons be that there is not enough real piety among the male members of our congregation to make possible a call to preach? If so it is time to care for the souls of the men in our churches. To some the ministry does not appeal because "there is not enough money in it." And thank God that it don't. Give us any other than a money loving clergy. Perhaps another reason why some avoid the ministry who might otherwise enter it lies in the fact that the opportunities for great usefulness; for serving large churches; for coming into the public lime-light, are wanting. We admit that they are. But the Gospel of Jesus Christ calls for men to preach it who are willing to be used where God wants to use them and not in places of their own selection. G.

Correspondence.

DONNELLSON, Iowa. Feb. 2, 1906. Dear Mennonite:—It is with pleasure and a thankful heart to God and also to pastor A. Schormann, of Pandora, Ohio, that we wish to report the events in our congregation the last few days. Brother Schormann arrived here Wednesday morning and preached to us in the evening, on Thursday twice and again twice to-day. He left this evening for Dubuque, Iowa. We regret that the roads were so rough, (being nearly impassable) so that many of those from a distance failed to get to the meetings. We had five exellent sermons in which the dear Brother made plain the only road and also the great need of salvation. May the great love of God our Father toward us beget the same in us toward Him, and our fellowmen. We hereby send greetings to the Editor and the many friends at Bluffton who entertained us last week. F. H. KREBILL.

BLUFFTON, O., Feb. 5, 1906.—Our Bible conference week was one to which our people had long looked forward. The results of our three previous conferences have been such that we have learned to expect much, and we were not disappointed this time. The selection of line of thought of both Dr. D. A. Hayes and Rev. S. F. Sprunger on New Testament themes were happily chosen, as the addresses of the one speaker seemed to supplement those of the other.

The most earnest attention was manifest throughout these meetings, and the good roads and fine weather enabled our country people to attend in larger numbers than any previous time. The liberal contributions for the speakers show that our people want the best, and that no standard is too high.

Handel's "Messiah," the great sacred oratorio, was rendered Thursday evening at the close of conference, thus giving expression in song to that to which our attention had been so earnestly called during the week.

We were also pleased to have Rev. Jacob Quiring preach for us Friday evening and again Sunday morning, and Rev. P. E. Stuckey, from Olds, Iowa, Sunday evening.

Christmas at Oraibi.

The Hopis already know very well that soon after one of their regular ceremonials at the time of the winter solstice the mission people celebrate Christmas and that there are then gifts for them too. And both the Sewing Societies and ourselves took care that the Oraibis were not forgotten this year. Only Christmas here was somewhat delayed through our visit with Bro. and Sis. Frey at Moen Copi. We came home a few days before Christmas, and then preparations were begun for the festival, and now (January 13th, 1906) we are nearly ready.

Sunday before Christmas the Oraibis heard the first Christmas sermon for the year on "The Purpose of Christ's Coming". With the children we practiced some exercises.

The following week two Hopi girls and several men helped a few days making preparations for the festival.

On Friday, Dec. 29, we celebrated the children's festival. There were about 115 present. After singing a few songs and a short talk on "The Purpose of Jesus' Coming" we lighted the Christmas tree. The children came forward in succession in the order of their attendance at Sunday-school, and selected for themselves some piece of apparel and something from off the tree; we had hung most of the toys on the tree. For the last, those that had the poorest attendance at the Sunday-school there were but few things left; but all understood well why this should be so. All received a box of sweets.

On Saturday the chapel was cleared and swept. On Sunday after Christmas the Sunday-school was again well attended. Most of the children wore their new clothes they had received. Mr. Ward spoke to the adults. He is a very nice Christian gentleman who is employed here as merchant to deal justly with the Indians. He spoke about the Wise Men from the East.

The following Tuesday (Jan.2) the children received their Christmas gifts at the government school.

On Friday we were ready to invite the men and women of Oraibi to a simple meal. For dinner the men came. Miss McLean spoke to these. She is the Baptist missionary on the second Mesa. Her subject was, "The only way that Jesus opened leading to the heavenly Jerusalem". Towards evening the women came. Before supper I spoke to them about "The waiting ones at the birth of Jesus." There were altogether 150 visitors here on that day. Many young people offered ready help wherever needed.

On Sunday the chapel was full again. The text for the sermon was Luke 2: "Great joy which shall be to all people."

On Monday, Jan. 8, we finally brought up the gifts sent by the various sewing societies for distribution; we received some of belated boxes yet that day. On Tuesday we distributed the things. After a few short remarks to the gathering outside we admitted two men and two women at a time into the house,—the grandfathers and grandmothers of the natives first—to select from among the things whatever suited their wants, of course, under our supervision. The young men and women were admitted last, and hence came a little short of desired gifts. Some were dissatisfied that the old people were admitted first and received the warmest things, whereas among them this order had been the very reverse. Many came to the meeting the following Sunday and also to our house and evinced their satisfaction with the gifts received. The old people are especially grateful.

Some were with their sheep that day, others were gathering wood. We had not heard from all and had therefore nothing reserved for them. These and some of the unfriendly class who are glad to receive something but are ashamed to come with the crowd, keep coming daily since to receive something. We usually arrange to have something reserved for such cases. For very old people and the sick we bring something to their house. At present we are engaged in changing such things as do not fit anyone so as to be of service to some one.

Dear reader, this time is always a very solemn time for us, and all these preparations and festivals have been attended with much deliberation and prayer. And we ask you all still now to pray for God's blessing upon these our labors and services.

With greetings,
J. B. and A. EPP,
Toreva, Ariz., Jan., 13, 1906.

Somewhat Late.

Under this heading appears at the wish of the Foreign and Home Mission Boards a short report to our congregations.

In No. 53 of the resulutions of the last session of the General Conference we have the following: "That Conference approves the work of the Foreign and Home Mission Boards in regard to sending out a traveling mission evangelist."

This resolution resulted at a joint session of both Boards held at the residence of the Secretary of the Home Mission Board. At this session the necessity of joint work has been presented and discussed, which terminated in the following resolutions which were presented later to the Conference, and it approved of them in the above resolution:

1. Resolved, That wherever it is deemed expedient, the work of the Foreign and of the Home Mission Board be done jointly, and that the expenses caused by such united labor, shall be met by equal disbursements from these two treasuries.

2. Resolved, That the Presidents and the Secretaries of both Boards constitute an Executive Committee for such work, to regulate, conduct and prosecute the same.

3. Resolved, That we call Bro. S. F. Sprunger to engage in this work, as the Lord endows him with strength.

4. Resolved, That we call Bro. P. R. Aeschliman to labor among our congregations, as he is able, in the interest of the Foreign and the Home Missson.

5. Resolved, That these common laborers of the two boards shall receive the same compensation as the Home Mission Board has paid the workers hitherto.

6. Resolved, That if either of these Boards finds other suitable persons who can be secured temporarily, it is to report to make possible arrangements.

With greetings,
JACOB J. BALZER, Sec.

The Japanese and Opium.

The American Commission, who has just reported its conclusions on the sale of opium in the Philippines, says that in Japan the opium user would be socially a leper. A Japanese may get drunk every night in the week on saki without losing caste, but woe betide him if he resort to the seductions of opium. The Japanese to a man fear opium as we fear the cobra or the rattlesnake. They look upon it as a menace to the national life. They refuse absolutely to deal with the opium question in its commercial phases; they look only at its moral and social aspects. No Puritan of New England, no prohibitionist of the most uncompromising type, can surpass the Japanese in their animosity towards this evil. The Chinese regard opium as an evil, but according to the Commission they find in it a form of meditative relaxation. Games and other active amusements have no place in the life of the common people in China.—British Weekly.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, February 18, 1906. CHRIST'S LIFE, II. HIS LIFE-WORK, AND WHAT WE MAY LEARN ABOUT OUR OWN WORK. John 14, 8—14.

QUESTIONS.

1. How did Christ show the Father, how shall we show the Father? John 14, 8—14; Matt. 5, 13—16; John 15, 8.

2. How did Jesus relieve distres, how can we relieve distress? John 4, 46—59; Matt. 25, 34—40.

3. How did Jesus try to help his own town, how can we help our own town? Luke 4, 16—30; Jer. 29, 9.

4. How did Christ feed the hungry, how can we feed the hungry? Luke 9, 10—17.

5. What did Jesus do on the Sabbath and what shall we do? Matt. 12, 1—13.

6. How did Jesus teach us by word and example how to pray? Matt. 11, 25—26; Luke 11, 1—14; Matt. 6, 9—15.

7. What example of selfsacrificing love gave Jesus and how shall we follow him? Luke 8, 46 and 48; Matt. 20, 28; Phil. 2, 3—5.

MEDITATIONS.

Christ says: he that hath seen Him, hath seen the Father, for in Him dwelleth all the fulness of the Godhead bodily, He is the effulgence of His Glory and the very image of His substance. Christ shows us God as love. If we are children of God we are to a certain extent His likeness, His Spirit dwelling in us, we show forth the excellencies of Him, who called us out of darkness into His marvellous light.

Christ relieved distress whenever He was asked, healing the sick, raising the dead, giving sight to the blind. We cannot do this, yet we can help the sick, comfort the sorrowing, befriend the prisoners and try to give spiritual health to those, who do not know Christ, by leading them to our Saviour.

Jesus tried to help His own town, preaching in the synagogue, but they did not accept Him, but sought to kill Him. So it is our duty to try to benefit our town by our voting and by trying to influence the people for the best of the community.

Christ fed the hungry by making a few loaves and fishes suffice for many thousands of people and there were twelve basketsfull left. We cannot feed the hungry in a miraculous way, but we can contribute to having the poor feed or if there are any near us, we can feed them ourselves.

On the Sabbath day it was Jesus' custom to go to the synagogue, which at that time took the place of our church, to take part in the reading and explaining of the word of God and to do good unto others. We can follow His example by going to Sunday-school and church, by seeking to improve ourselves spiritually and by doing good.

Christ being asked by His disciples to teach them to pray taught them what we call the Lords' prayer; showing us how we shall pray.

He Himself prayed very often, even spending the night in communion with His Heavenly Father. So we shall pray, living in perpetual communion with God and Christ.

Christ did not come to be ministered unto, but to minister. He did good whenever He could, never thinking of Self, but living for others, living a life of self-sacrificing love. We shall do the same becoming more and more like our Lord and Master. Living for others we truly live, while a selfish life is living death.

QUOTATIONS.

The Gospel doth not only represent the doctrine of Christ to be believed; but also the life of Christ to be followed: nor shall any have Him for their advocate and propitiation, but such as are willing to have Him for their pattern and example; to spy out and imitate His humility, patience, purity, benignity, and selfresignation. None shall be benefited by His death, that are unwilling to live His life.

DR. WORTHINGTON.

It is said, that thinking to amuse him, his wife read to Dr. Judson some newspaper notices, in which he was compared to one or other of the apostles. He was exceedingly distressed, and then he added, "Nor do I want to be like them; I do not want to be like Paul, nor Apollos, nor Cephas, nor any mere man. I want to be like Christ. We have only one perfectly safe Exemplar,—only One, who, tempted like as we are in every point, is still without sin. I want to follow Him only, copy His teachings, drink in His Spirit, place my feet in His footprints, and measure their shortcomings by these, and these only. Oh to be more like Christ!"

Howard, dying of fever caught in dungeons where he was fulfilling his noble purpose of succoring the oppressed and remembering the forgotten; the Moravian missionaries, who voluntarily incarcerated themselves in an African leper-house (from which regress into the healthy world was impossible, and escape only to be effected through the gates of death) in order that they might preach the glad tidings to the lepers,—all these, and many other glorious instances of self-devotion, do but faintly shadow forth the love of Him who laid aside divine glory, and humbled Himself to the death of the cross.

The Sunday School Lesson.

BY A. S. SHELLY.

A Day of Miracles in Capernaum.

LESSON FOR FEB. 18. Mark 1: 21—34.

GOLDEN TEXT.—He healed many that were sick. Mark 1:34.

The incidents of this lesson follow immediately those of the last. The four fishermen left all to follow Him who said He would make them fishers of men. He had taken up His abode in Capernaum and thither the little company now go. Here was the home also of Peter and Andrew. From here as a center the ministry of Jesus in Galilee radiates. The people of Capernaum were greatly privileged, highly exalted (Matt. 11:23), because in their midst many mighty works were done. From this great commercial centre the fame of the great Teacher and Healer was carried out, preceding Him into all the region round about where He went on His journeys. The people that had been in darkness saw a great light. Our lesson gives a running account of the opening day of the great missionary campaign.

Mark in his vigorous style opens the account of this day with the word so characteristic of his Gospel. Forty-one times he speaks of events following *straightway* upon the heels of other events. Twelve times he uses the word in this first chapter. Jesus comes up straightway from His baptism, v. 10, and is straightway driven into the temptation wilderness, v. 12. Two disciples straightway respond to His call to follow Him, v. 18, and straightway He called two more with the same result, v. 20. They enter into Capernaum and straightway He begins His great work at the first opportunity on the Sabbath. The demon world, too, straightway rushes one of its victims into

His presence, v. 23, and the report of His power over demons straightway spread far and wide, v. 28. Jesus straightway goes to Peter's house, v. 29 and straightway they tell Him of the sick one there, v. 30. In the text from which the King James translation is made, the fever straightway left the mother, v. 31. And further down the chapter, a leper was healed straightway and was straightway sent away, vs. 42, 43. Thus we are made to feel the momentum with which the great work of the Master is carried forth in the tearing down of Satan's stronghold. The conflict is on and the Captain of our salvation is pushing it with great effectiveness. So Mark would have us see it.

TEACHING WITH AUTHORITY.

To Nicodemus Jesus said of His teaching, "We speak that we do know, and bear witness of that we have seen." It is the element of direct, personal knowledge as distinguished from hearsay that gives force to a person's testimony. When Jesus gave utterance to spiritual truths, it was at once evident that He spoke out of His own innermost self. There was no "perhaps" or "may be" in either word or tone. He did not need to refer to this or that Rabbi as authority, but could say with emphasis, "I say unto you." His only authority was God. What was written by inspiration in the Scriptures, (Matt. 4:4) and the Father's direct word to Him (John 12:5), these things He enunciated with powerful effect.

Here lies the secret of power in preaching. Jesus said to His apostles: "As my Father hath sent me *even so* send I you." "Teach them to observe all things I have commanded you." He promised them they should be taught of the Spirit directly in all truth. Thus taught of God, they could teach effectively, and only so can we to-day. The message that comes with the impress of the speaker's direct experimental knowledge carries conviction to the hearer if any does. Alas! many will not yield to the truth however presented. Many believed not Jesus though He spake with authority, and even on the day of Pentecost there were those who turned away from the apostles' words uttered in the Spirit. But the gospel of Jesus Christ is the power of God unto Salvation unto every one that believeth.

CASTING OUT DEMONS.

There are questions that arise in our minds regarding the possession of human beings by devils or demons which can not be answered with certainty. But here are some things that are set down as facts:

1. The demons that Jesus cast out were real, not imaginary.

2. They were evil spirits, malicious toward those whom they possessed, unclean.

3. They knew—people under their influence knew—what other people did not.

4. They possessed great power.

5. They knew Jesus as one whom they had reason to fear.

6. They instantly obeyed the word of authority spoken by Jesus or by the disciples in His name.

There may have been demoniacal possession before Christ's time though there is no distinct account of it. It is clear however, that His coming into the world was the occasion of a very marked activity in the realm of evil spirits. Satan seeks in every way to hinder the work of redemption. Jesus' coming to redeem men—to rescue them from the power of Satan—causes the latter to have great wrath, because he knows he has but a short time (Rev. 12:12).

The people recognized that somehow there was a connection between Jesus' teaching and His putting forth of miraculous power. This unheard of authority exercised against the evil (unclean) spirits, enforces His spoken message to them and is in itself a most impressive lesson. His miracles apart from His words proclaim God's compassionate love for man and His purpose and power to save them from evil who in faith come unto Him. In His presence no evil thing can stand—evil spirits flee with wild shrieks and all diseases vanish.

HEALING THE SICK.

How simple the story of His healing the sick! The case of a sick one is brought to His attention, as He enters the house, or the sick are brought to Him by their friends, and with a touch of the hand or a word of command He restores them to health. How those homes must have been brightened as the clouds of sickness and the much worse affliction of the demons vanished before the sunlight of His presence! Truly "in Him was life and the life was the *light* of men" (John 1:4). "Sometimes we look on the scene", says a lucid writer on this lesson, "and our hearts ache with envy. If He were only with us to-day as He was with those people of Galilee. If He would only come and place His tender hand upon mother's aching brow; if He would but take our little dying daughter by the hand and lift her up! If He would but come quietly in when the doctor has said there is no hope, and take charge of the hopeless case! If! But He does. Many and many a time He has come, in answer to our cry, as truly as He came to those who cried after Him in Capernaum. Sometimes, indeed, He chooses only to soothe the heart while the head keeps throbbing, for He knows it is better; and sometimes He reaches out His hand to the little dying daughter and instead of raising her into a life of pain and darkness and struggle and mystery, He lifts her up to Himself where there is no pain, nor struggle nor darkness, nor mystery. Besides, He is healing men of diseases far more terrible than mere physical ailment. Jesus is among us as our healer as truly as He was at Capernaum and among us He is healing men of worse diseased than the fever and leprosy which He rebuked there.....Do we believe that Jesus can save a drunkard? Do we believe that He can purify a fallen woman? Do we believe He can change a man dishonest at the core? Then why do we shake our heads over such cases? Why do we weep so much over our lost ones and pray so little over them?"

Marriages.

ALLEBACH—SWENK.—On Jan. 31, 1906, in Philadelphia, by Rev. N. B. Grubb, Warren G. Allebach, formerly of Schwenksville, and Miss Ella Violette Swenk, both of Philadelphia.

GRUBB—MEARNS.—On Jan. 30th, 1906, at the home of the bride in Germantown, by Rev. N. B. Grubb, Daniel W. Grubb, formerly of Zieglerville, to Miss Anna Elizabeth Mearns both of Germantown.

MARKLEY—SWENK.—On December 30, 1905, in Philadelphia, by Rev. N. B. Grubb, Cornelius Grubb Markley to Miss Gertrude A. Swenk, all of Philadelphia.

Deaths.

FRETZ.— On Jan. 28, 1906, at the home of Menno Seil, 336 N. 12th St., Allentown, Pa., where she had come on a visit, Mary Ann Fretz, aged 71 yrs. and 10 days. Funeral services at her late residence, 250 Prospect Ave. West Bethlehem conducted by Rev. W. S. Gottshall, assisted by Rev. A. M. Fretz. She was a devoted member of the Allentown Congregation, but we believe that our loss will be her eternal gain.

Contributions.

For Foreign Mission.

During the month of January the following gifts were received:—

I. FOR GENERAL FUND.—From Zion church at Elbing, Kan. $104.01; of this amout $10 anonymous for a telephone in India; Noble church, Iowa, $79.70; Wayland church, Iowa, $12.20; Zion S. S. Donnellson, Iowa, $12.41; Miss Eva P. Becker, Marion, S. D., $5; Zion's church S. S., Dallas, Or., $14.20; Jacob Krehbiel III., Moundridge, Kan., $5; First German S. S., Reedley, Cal., $10; Flatland church, Pa. S. S., $5 53; Salem church, Dalton, O., $9.75; Hillsboro church, Kan., $15 54; Peter Epp Jr., Schoental, Man., $1.50; Ladies' Sewing Soc., Halstead, Kan., $25; Collection at the dedication of the Pretty Prairie church, Kan., $54.90; First Menn. church, Newton, Kan., $58.82; ditto S. S., Newton, Kan., $6.31; church at Trenton, O., $16.65; ditto, receipt from products, on Thanksgiving day, $5.30; Springfield S. S. Okla., $8.62; Bergtal Sunday-school, Okla, $7.75; Menn. church, Paso Robles, Cal., $53; West Zion church, Moundridge, Kan., $12; from a brother, ditto, $5; Conrad Eberly, ditto, $3; Herald church, Bessie, Okla., $16.56; Berne church, Ind., Mission boxes, $3.40; ditto, birthday gifts, $.38; ditto, supplementary to Thanksgiving offering $2; ditto, Mrs. Chr. Rohrer, $2.80; ditto, collection at a song service, $13.53; collection of the Hoffnungsfeld Eden S. S., Kan., $25; Zion church, Perry, Okla., $5.50; H. Schroeder, Goessel, Kan., $50; ditto, $3 28; Y. P. S. C. E., Wayland, Iowa, $10; A. Zurflueh, Bluffton, O., $5; J. Zurflueh, Lima, C., $5; Salem Zion church, Marion, S. D., payment towards the promise of $300 by the Northern District Conference, $90; Herman and M. Sudermann, Upland, Cal., $25; Zion church, Dallas, Or., $10.40; Church at Loretta, S. D., $15; Martin Boese, ditto, $1; Mrs. Peter Schmidt. S. D., $1; H. Quiring's church, Mt. Lake, Minn., $19.35; Bergtal Sewing Soc., Korn, Okla., $66; thankoffering at the protracted meetings held at Dallas, Or., by Rev. P. A. Aeschliman, $17.92; anonymous, Berne, Ind., $100; Berne church, Ind., birthday gifts, $31; ditto, from mission boxes, $3.61; Emanuel Lehman, Berne, Ind., $16.50; a family of the West Zion church, Moundridge, Kan., $30; Swiss church, Whitewater, Kan., S. S., $26.50; Johannestal S. S. Hillsboro, Kan., $34.80.

II. FOR INDIA MISSIONS.—Hillsboro, Kan., Menn. S. S., $11.45.

III. FOR ORPHANS IN INDIA.—Rosthern, Sask., S. S. $7.60; anonymous, Goessel, Kan., $15.

IV. FOR THE ERECTION OF AN ASYLUM FOR LEPERS IN INDIA.—Anonymous, Moundridge, Kan., $10; Gerhard Duerksen, Goessel, Kan. $5; Ladies' Sewing Soc. at Berne, Ind., $75.

V. FOR THE LEPERS IN INDIA.—From widow Klaas Martens, Medford, Okla., $15; N. N., Berne, Ind., $1.

VI. FOR THE TREASURY FOR MEDICINES.—From the Ladies' Sewing Soc, Halstead, Kan., $5; Bethel College Ladies' Sewing Soc., for Missionary Frey, Ariz., $10.

VII. FOR WATERWORKS IN ARIZONA.—From Gerhard Vogt, Summerfield, Ill., $50; anonymous, Cal., $5; J. P. Latschar, Moundridge, Kan., $10; (?) Moundridge, Kan., $10; Otto Lichti, Bloomfield, N. J., $25; Mrs. Chr. Rohrer, Berne, Ind., $2.10; J. S. Dester, Deer Creek, Okla, $25.

Gratefully acknowledged.

GUSTAV HARDER, Treas.

For Home Mission, Middle Dist.

From Berne, Ind., Congregation, $60.

Gratefully acknowledged,

W. W. MILLER.

FOR ILLUSTRATIONS IN MENNONITE.

From John Rohrer, Berne, Ind., $3.50.

Thankfully acknowledged,

MENNONITE BOOK CONCERN.

News of the Week.

Domestic.

59th CONGRESS

RAILROAD FACTS ARE SENT TO THE HOUSE.

WASHINGTON. February 5.—President Roosevelt to-day transmitted to the House the report, submitted to him by the Interstate Commerce Commission, in response to a resolution regarding the alleged combination of the Pennsylvania Railroad Company and certain other roads named therein, in violation of the anti-trust law.

The report, which is dated February 2 and addressed to the President, says:

"The Pennsylvania Railroad Company has an authorized capital stock of $400,000,000, of which $3.2, 513, 300 has been issued and is now outstanding. This company appears to control, and is understood to control, all the lines embraced in the Pennsylvania System, so-called, having an aggregate mileage of 10,999.86 and gross earnings for the year named of $238,172,528. The term Pennsylvania system, as here used, includes the lines of the Pennsylvania Railroad Company, the Pennsylvania Company, the Philadelphia, Baltimore & Washington Railroad Company, and the Northern Central Railway Company, but does not include the Baltimore & Ohio Railroad Company, the Norfolk & Western Railway Company, or the Chesapeake & Ohio Railway Company.

"The Baltimore & Ohio Railroad Company has an authorized capital of $60,000,000 of preferred stock, and $125,000,000 of common stock, of which $59,986,464 of preferred and $124,272,000 of common have been issued and are now outstanding. The Pennsylvania Railroad Company and three other companies which it controls, own an aggregate of $28,480,000 of Baltimore & Ohio preferred and $42,900,000 of Baltimore & Ohio common.

"The Norfolk & Western Railway Company has an authorized capital of $23,000,000 of preferred stock and $66,000,000 of common stock, all of which has been issued and is now outstanding. Of this the Pennsylvania Railroad Company and the two other companies which it controls, owns in the aggregate $11,000,000 of Norfolk & Western preferred and $22,830,000 of Norfolk & Western common.

"The Chesapeake & Ohio Railway Company, with an unlimited authorized capital stock, has issued $62,790,400 stock, which is now outstanding. The Pennsylvania Railroad Company owns in the aggregate $15,530,000 of the common stock of the Chesapeake & Ohio Railway Company."

The members of the House who voted for the resolution to require the Interstate Commerce Commission to send in the information in its possession hearing on the alleged Pennsylvania-Baltimore & Ohio-Chesapeake & Ohio, etc., merger, are not satisfied with the report submitted by the commission to-day. It is pretty well understood that an effort will be made to secure a congressional investigation that will go into railroad mergers in general.

After noting the fact that Arthur P. Gorman, Senator from Maryland, is a director of the Baltimore & Ohio, the report continues:

"From the general knowledge and information of the commission the further statement is warranted that, since the acquisition by the Pennsylvania Railroad Company and the companies controlled by it of the stock of the Baltimore & Ohio Railroad Company, the Norfolk & Western Railroad Company, and the Chesapeake & Ohio Railroad Company as above set forth the published rates of the several railroads named have been better maintained and in some instances advanced, and that there appears to be less competion in rates between these lines than was formerly the case; but this is also true of competitive rates generally in other parts of the country.

Thirteen Temperance Bills in Ohio Legislature.

COLUMBUS, Ohio, Feb. 3.—Thirteen bills pertaining to the liquor traffic are pending in the Ohio general assembly and the passage of almost any one of them would be unlucky for the producers and vendors of intoxicating liquors.

One bill is to increase the Dow tax from $350 to $1,000, and will be voted upon next Tuesday, another for next Wednesday afternoon, is the seizure bill, advocated by, and introduced at the request of the Ohio Anti-Saloon league. A third, conferring upon women the right to vote at all local option elections, will be voted upon in the house Tuesday afternoon, February 13. This is the W. C. T. U. bill, and petitions for its passage have been received from 150,000 men and women, residents of nearly every county of the state.

As one temperance worker said before the committee, temperance sentiment has never before been so strong in Ohio, and these three bills will pass the house. Indications are that they will also pass the senate, and everyone who knows Governor Pattison knows that he will approve them.

Other pending liquor bills are the following:

Providing that it shall not be necessary for the state, in order to secure convictions, to prove that a saloonkeeper knows that he is selling to a minor, habitual drunkard or intoxicated person.

To prohibit minors from working in places where liquor is made, bottled or sold.

Prohibiting public dances in or adjacent to buildings where intoxicants are sold. The temperance committee will strengthen this bill by adding an amendment that liquor cannot be sold where public dances are held. The bill will be reported to the house next week, with recommendation for passage.

An anti-treat bill, with heavy penalties attached for indulging in the American habit of "setting 'em up."

To forever bar from the liquor business in Ohio any saloonkeeper once convicted of violation of any of the liquor laws, the Sunday closing law included.

Providing that 25 per cent. of the Dow tax collections shall be placed in a fund to be paid upon order of probate judges, to any persons who have been injured, either in person, property or business, by the liquor traffic.

Amending the Brannock tax in many important respects and providing for local option in city districts by petition instead of by special election. This is an Anti-Saloon league bill and will be recommended for passage with some amendments.

Providing for county local option. This is regarded as one of the most important of the liquor bills, and if passed will have the effect of making dry territory of most of the agricultural counties, especially if the Briggs bill, placing the ballot in the hands of women at local option elections, becomes law.

Cold Weather.

ROME, N. Y., February 6.—Northern New York was to-day swept by a cold wave, which involved greater hardship because of the unusual warmth of the winter thus far. To-day was by far the coldest of the winter. One of the coldest points was at Camden, where 40 degrees below zero was recorded. It was 32 below in this city, 35 at Northville, 26 at Johnstown, 19 at Amsterdam and 20 in the vicinity of Schenectady.

EVANSVILLE, Ind., February 6.—The temperature dropped to two degrees below zero last night, but is rising to-day. Telephone communication with farmers in the country brings word that the heavy fall of snow last Sunday night will protect the wheat while the cold snap lasts. During February of last year there were three days with temperature considerably below to-day's minimum. On February 13, 1905, there was a minimum temperature of sixteen below zero; on the 14th, there was a minimum of thirteen below zero, and on the 2nd there was a minimum of eleven below zero.

To the east of Indianapolis there were falls in temperature during the twenty-four hours preceding 7 o'clock this morning ranging from 2 degrees to 46 degrees. The latter startling drop was at Northfield, Vt., where the temperature this morning was 22 below zero. To the west of this city there were rises in temperatures, with the exception of North Dakota, Wyoming, Montana and the western parts of South Dakota and Nebraska, where there were slight falls.

$98,000,000 For Steel Rails.

CHICAGO, February 5.—According to the best estimates, the railroads of the United States will spend fully $98,000,000 for steel rails during the present year. The demand for new rails never has been so great in the history of railroading, and it portends a great deal of new construction as well as haste upon the part of the railroad managements to put their properties in the best physical condition.

The Pennsylvania has just placed an order for 43,000 tons, making a total of 222,000 tons which will be delivered to that company in 1906, at a cost of $6,216,000. The total steel rail order for the year is estimated at 3,500,000 tons, which is 300,000 tons in excess of 1905. The Lake Shore and other New York Central lines have ordered nearly as much as the Pennsylvania.

St. Louis Has $1,500,000 Fire.

ST. LOUIS, Mo, Feb. 3.—The Union elevator in East St. Louis, Ill., containing one million bushels of wheat, was entirely destroyed by fire to-night entailing a loss estimated at $1,500,000.

The fire spread to the stables of the St. Louis Transfer company and two hundred horses and as many wagons were burned, in addition to the destruction of the building.

The fire originated in a brick engine house thirty feet away from the elavator proper and was discovered by the night watchman.

Before the arrival of the fire department the flames had spread to the elevator. Assistance was sent from St. Louis and the efforts of the firemen were principally directed towards preventing the fire spreading to adjoining elevators and warehouses, the Union elevator having been converted into a furnace within a few minutes after it caught fire. The heavens were brightly illuminated and it is estimated that fifty thousands persons viewed the fire from both banks of the Mississippi river and the Eads bridge.

Two Trains Crash; Wreckage Burned.

PORTLAND, Ore., February 6.—News has reached here of a wreck on the Oregon Railroad and Navigation Company's line, in which four persons were killed and four others injured. The engine of passenger train No. 3, from Spokane broke down, and it was waiting for passenger train No. 5, from Chicago, to pass. Train No. 5 came along at great speed and was signaled, but was not brought to a stop and crashed into the rear of No. 3, demolishing the rear car.

HELENA, Mont., February 6.—A disastrous railroad wreck occurred shortly before last midnight, two and a half miles west of Helena. A runaway Northern Pacific freight train crashed into a passenger train on the same line, and wrecked it completely. The wreckage caught fire and at least five persons were killed.

Yaqui Indians Kill and Rob.

EL PASO, Tex., February 6.—A letter received in El Paso from a mining man in Carbo, Sonora, Mexico, states that a band of Yaqui Indians attacked a train of teamsters on Saturday night, about eighteen miles from San Miguel and killed eight of the party. The Indians escaped, taking the wagons, teams and supplies.

Favors a Lock Canal.

WASHINGTON, February 3.—The report of the Isthmian Canal Commission, recording its decision in favor of an eighty-five-foot level lock canal, was submitted to Secretary Taft today. The report is accompanied by the report of the engineers, the majority of whom declared for a sea-level canal. It will now be for Secretary Taft to express his own views on the great project in an indorsement, when transmitting the papers to the President.

Standard Oil Gets Jolt in London.

LONDON, February 5.—The Standard Oil Company to-day received a setback at the hands of the Thames Conservancy, the authorities refusing to allow the landing of petroleum at one of their principal wharves on the Thames on the grounds of danger of explosion and proximity to goyernment magazines. Other members urged the officials not to be too generous to "the huge American trust."

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Vol. XXI. BERNE, INDIANA, FEBRUARY 15, 1906. No. 7.

Do a Kindness.

Do a kindness, do it well;
Angels will the story tell.

Do a kindness, tell it not;
Angel hands will mark the spot.

Do a kindness, though 'tis small;
Angel voices sing it all.

Do a kindness—never mind;
What you lose the angels find.

Do a kindness any time;
Angels weave it into rhyme.

Do a kindness—it will pay;
Angels will rejoice that day.

Kindly deeds and thoughts and words
Bless the world like songs of birds.
—Ex.

Items of News and Comment.

On February 6, at Bethel College, Newton, Kan., the student J. J. Voth, of Oklahoma, passed away after an illness of a little over a week.

Rev. Jacob Hege, Home Missionary, of Baden, Germany, is conducting a Bible Conference in Switzerland—on Feb. 2-3 at Birsfelden and on Feb. 21-24 im Kehr at Langnau.

At the 20th anniversary of the Christian Temperance Society Dr. F. Munz, of Cincinnati, Ohio, delivered on Feb. 7, at the Mennonite church, Berne, Ind., a potent and very practical temperance lecture.

A junior choir has been organized in the Pottstown Mennonite church (Pa.) in January. It is now ten members strong and highly appreciated by the audience. The new books from the Hall & Mack Pub. House are giving good gospel selections.

Miss Frieda E. Voth, of Newton, Kan., made a trip to Pennsylvania to attend the wedding of her friend, Miss Agnes Harder, the bride of the missionary student P. J. Wiens. Brother and Sister Wiens intend to leave on Feb. 20 from New York to India via Russia which is their native country.

On January 7 in Bethel College the regular Sunday service was made the occasion of a memorial service for Mrs. P. A. Penner, who died on January 3 in India. A similar service in Hindi, English and German was held on Jan. 14 in India by a number of missionaries who met for that purpose.

The "Herald of Truth" gives the following encouraging report: "Should not the church rejoice? Within the past month there have been six confessions at Wakarusa, Ind.; nine at Bloomingdale, Ont.; thirty-one at Stony Brook, Pa.; nine at Nappanee, Ind.; eight at Hudson, Ind.; twenty-two at Shipshewana, Ind.; seven at Middlebury, Ind., ten in Blooming Glen, Pa.; five at Salem, Ohio; seventeen in Lawrence Co., Pa.; nineteen at Lebanon, Pa.; two at Kokomo, Ind.; forty-six at Smithville, Ohio; nineteen in Mercer Co., Pa.; sixteen in Tazewell Co., Ill.; four at the Olive M. H. Elkhart Co., Ind.; eleven at Allensville, Mifflin Co., Pa.; 65 at the Penna M. H. Harvey Co., Kansas; twenty at Goshen, Ind.; seven at Flanagan, Ill., and two at Selden, Kan.; a total of 335. No doubt there are many others of which we have no record. But God's records are faithful."

Home Wedding at Plumsteadville, Pa.

The home of Mr. and Mrs. Joseph O. Fritz, of Plumsteadville, was the scene of a very happy occasion on Saturday, February 3, 1906, when their eldest daughter, H. Maud, was united in marriage to Arthur C. Ackors, of Danboro, Pa., only son of Mr. and Mrs. Melvin Ackors, of Newtown. Promptly at five o'clock in the evening the bride and groom were ushered into the parlor, where the impressive ceremony making them man and wife was performed by Rev. F. F. Gabel. The bride was attended by her sister Rhoda L. and the groom by Walter Pursell, of Uhlertown. After congratulations the bridal party and guests enjoyed an elaborate wedding dinner, the wedding cake being dissected by the bride and the officiating clergyman.

In the evening Mr. and Mrs. Ackors received a visitation from Plumsteadville Callthumpian band. The bride received a fine collection of gifts. Those present were Mr. and Mrs. Joseph O. Fretz and daughters, Mrs. Mary Fretz, Mrs. Hannah Leatherman, grandmothers of the bride, Mrs. Elmer Michener, son and daughter, of Plumsteadville, Mrs. O. J. Leatherman and son of Danboro, Mrs. Mary Ackors, of Newtown and Rev. F. F. Gabel, of Philadelphia.

Dr. Torrey's Methods.

With the progress of the revival meetings, the exhortations of the Rev. Dr. Torrey increase in the vigor of his anathemas and in the sweep and range of his intolerance of what he believes to be the crying sins of the day.

It is quite evident that this evangel has no easy and comfortable doctrine to preach in his mission for the spiritual regeneration of the ungodly or the worldly. The smell of sulphur and brimstone is in all his warnings and condemnations.

In his latest discourses he pronounces with uncompromising severity his hatred of card playing, of dancing, and of theatrical performances. He declares that they lead to vice, degradation, and moral leprosy.

It is clear that the revival is to be an "old-fashioned" one, if the kind of sentiments which Dr. Torrey is now preaching shall find a general response, and that he is not going to fight the devil with mittens.

The Evangelists in Philadelphia.

These men have come to Philadelphia for three months. For the first three weeks the meetings will be held in the Second Regiment Armory, at Broad and Diamond Street; for the next four weeks at the Third Regiment Armory, at South Broad and Wharton Streets; and for the remaining time at such place or places, as may be determined by the Executive Committee. All this is definitely arranged. It surely will be an irretrievable loss if we do not get out of the campaign all that is possible for the city. How much each church or each individual will get will depend very largely upon the way in which that church or that individual co-operates. The committee appeals to the Christian people of the city for an earnest and sympathetic co-operation. It asks this not for the sake of the committee or even in behalf of the evangelists. It asks it for the sake of the city in whose spiritual welfare all are interested. It asks it for the sake of the Master whom all love and serve. It asks it for the sake of the great masses of the people who are unconverted and usually unreached. It asks it for the sake of the churches that may in this way receive a definite spiritual blessing. We believe that Philadelphia will not be behind any English city in its loyal support of this campaign.

Extract From Letter of Dr. H. H. Jessup, One of the Secretaries of the Presbyterian Board of Foreign Missions.

BEIRUT, DECEMBER 26, 1905.—In our Bible printing work we are confronted with a crisis, and it might be called a calamity. We have printed 47,000,000 pages of Scriptures, and the call continues. We have added a new press and engine, and now the American Bible Society calls a halt and cuts down its appropriation to a simply destructive figure. It says virtually, "Suspend work on the great, large type, firstfont Arabic Bible." We cannot do it. It must be finished before Dr. Hoskins goes away next summer. We have to order paper from Europe, six months in advance. Dr. Bowen says, "Countermand your big order for paper now, and wait." Then if relief comes we shall have to wait another six months before the press wheels can move! Has the church at home lost interest in the Arabic Bible just at the time when the demand is greatest and the machinery is ready to print, bind, and ship it?

We need $10,000 this coming year as a special contribution to the American Bible Society for work on the Arabic Scriptures. It is peculiarly an American enterprise and should be carried on by American funds.

It is the common work of all branches of the Christian Church, Presbyterians, Congregationalists, Episcopalians, Reformed, Baptists, Methodists, and all who believe and love the Bible.

Cannot someone raise the alarm, that just when the Moslem nations are receiving the Arabic Bible gladly, we must say "No,

America is too poor! Let them wait until somebody in America has time to earn a little money!"

Oraibi.

In one of his favorite books, The Blue Flower, Henry Van Dyke relates the story of a secluded forest village inhabited by an industrous little people. A tourist visiting the place entered one of the neat little cottages and inquired of the daughter of the house as to the source of the obvious happiness and prosperity of the people, and was told that a spring up on the mountain was the cause of it. Every day, said the girl, the inhabitants of the town visit the spring early in the morning and then go to their labors. As long as the inhabitants of the town visit the spring its water runs through their fields and there is no want. Should they neglect their pilgrimage to the spring, it would dry up and the fields would become parched.

Out in Oraibi there lives an industrious little people, who was not only blessed with a good corn crop this year but far more in a spiritual sense. In Oraibi the people come down from their Mesa into the valley two miles away to be blessed in more than one sense. For here at the "wash," the bed of a roaring torrent in rain time, they not only find their living water in a natural spring, but also that water of which Jesus spoke to the Samaritan woman.

Here at the wash stands our Mission house, whose doors are never closed to the Indians, whose bill of fare is as well known to the Indians as to the Mission people themselves. Daily the Hopis stop in at the Mission house by the dozen on their way to their corn fields, to take a refreshing draft at the best well in the region. Not only that, but they also taste of the Water of Life from the lips of the Missionary by the grace of God, to refresh their barren souls; and we confidently hope that this small tribe, still quite self content, and yet seeking, though yet rather suspiciously, will some time be changed into a believing congregation of good works.

At Oraibi there is not a single well. Outside the village there is a pond, whose water serves the poor Hopis for washing, drinking and cooking for man and beast alike. That there is great dirth of water in summer time we found out last September during a few days' visit there. Not only the Hopis have no fresh drinking water, but even our Mission people have never enough water in summer, to raise even the most necessary vegetables in their garden, certainly no one can expect the Mission people to stay at home all day, while they should be with the Hopis, and pump water to save their few radishes, lettuce and beans from the hot sand and the scorching rays of the sun. A Mission family is certainly entitled to a green garden with fresh vegetables as well as we are in summer. When we relish our fresh garden vegetables in summer, should we expect our Mission people to content themselves with stale canned goods throughout the year from which we often shudder, just because Mission people are expected to practice self denials? The Missionaries, who, like Abraham have left their beloved home surroundings, friends and fatherland to undertake the trials and hardships attending a life among the heathen, should they not be entitled to a little oasis in the desert in the way of a little garden? For our Missionaries in Arizona literally live in the desert.

Now here is my plan for you who are richly blessed with all the comforts of a well appointed home. Will you not help to make life in the Arizona desert next summer more endurable for our dear Missionaries at Oraibi, in the way of furnishing them with a gasoline or wind pump? (In the opinion of Bro. Epp a wind pump would be preferable.)

Another reason for putting up a wind pump is because the Hopis frequently water their ponies and jacks at Bro. Epp's well, in order not to have to drive up to the Mesa two miles farther before they can water them. Now Bro. Epp frequently has to deny that privilege to the Hopis because they do not yet seem to understand how to pump without breaking the pump, and then do not understand how to repair it, so that Bro. Epp often is forced to waste valuable time to repair the pump. Now if Bro. Epp had a wind pump he would not have to send away the Hopis with their thirsty ponies, and would otherwise be furnished with the necessary water to irrigate his garden etc.

To move upon the Mesa, as heretofore intimated, so as to be near the hospital which a wealthy lady intends to have built, is out of question as no hospital can be built on the Mesa on account of the lack of water. It would be far more appropriate to build the hospital near the Mission house or the government school. But the worthy Mission Board will decide upon the location of the hospital, I merely speak from my impression received on my visit there.

In conclusion let me present my plan to all the friends of our Hopis Mission to furnish Bro. Epp with a wind pump (as already presented in the Bundes-Bote, dated Dec. 28, 1905.) Up to Jan. 27 seventy dollars had already been donated for that purpose. The Mission Board needs about $300 for a good wind mill delivered at Oraibi, 90 miles from Winslow, the railroad station, and put up ready for action (including a good tank as a reservoir for the long periods of calms when the mill will not run.) Who will give $25? Who more? Or less? Let us "strike the iron while it is hot" and give quickly, for summer will soon be here. Bro. Epp is already looking forward with pleasure towards the establishment of a wind mill. Let us make haste!

OTTO LICHTI,

Bloomfield, N. Y.

"Pay as I Go."

I met a fellow-man the other day, who was very severe on another who had failed to pay a debt due him, and who puffed up as he said, with a good deal of fervor, "I pay as I go." This suggested some questions, and I began to fire them at him.

"How much did you pay the preacher last year?"

"Nothing 'cause I don't owe him nothing."

"What did you contribute to missionary work during the year?"

"Not a cent; it is none of my business."

"What did you give in charity in 1897?"

"Nothing. I believe in charity beginning and remaining at home."

"What have you contributed to the support of disabled soldierrs?"

"Not a dime. Let the state care for them."

"What taxes did you pay on money you have loaned out?"

"Not a penny. That's none of the government's concern."

"Did you help the cripple begging in our community the other day?"

"No. Let all such go to the free hospital."

"Did you ever contribute to the support of a free hospital?"

"No. It's no home of mine, and I don't ask shelter from any of them."

"Did you offer to help the poor widow who lives near you, and whom you know to be in want?"

"No, for the poorhouse is the place for all such."

"Did you help nurse that neighbor who suffered such long and painful illness?"

"No. Doctors and nurses are paid for that work."

"Did you welcome the stranger you saw in church last Sunday?"

"No. Let the ushers attend to that."

"Did you ever give a word of cheer to a discouraged brother man?"

"No; don't ever bother with such folks."

"Did you ever speak a word of sympathy to a sorrowing soul?"

"Never did, and never expect to."

"Did you ever offer a hand to a fallen fellow-man?"

"No; my hands are busy at work."

"And yet you say you pay as you go!"

Hopelessly insolvent! Criminally it debt! Many times a bankrupt! Selfish spendthrift! Faithless to a high and sacred trust! Cowardly dodger of duty! False to God and man! Miserable miser! Repent! Ask for mercy, or soon you will stand in the presence of a just Judge, and be pronounced an eternal bankrupt.—Selected.

The National Indian Association.

This Association with headquarters at Room 525, 150 Fifth Avenue, New York city, has the *Object* to render all practicable aid in civilization, industry, and religious instruction, to the Indians of our country.

The *Membership* of this Association is of two kinds, the voting members paying one dollar annually, and the contributing members such fee as is convenient. The payment of ten dollars within the year, constitutes any person a Life Member; of twenty-five dollars, a Patron; of fifty dollars, an Honorary Member.

The *Officers* are: President, Mrs. Amelia Stone Quinton; Treas., Miss Anna Bennet.

The following article is a publication from this Association:

The Unevangelized Tribes.

The statement has often been made, both orally and in print, that there are still thirty or thirty-five tribes entirely unreached by the Gospel, and sometimes we have been asked which tribes they are, where they are situated, and how many souls they include?

In order if possible to answer these questions, the Secretary has made a somewhat extended study of the statistics of the last Report of the Commissioner of Indian Affairs, and herewith presents the results of her labor.

Before entering upon figures, however, let it be said that while these government statistics are the fullest and most accurate that it is possible to obtain, they themselves do not claim to be infallible; and while it is possible to perform certain problems of addition and subtraction with

statistical figures, the accuracy of the computation does not always ensure the complete accuracy of the results. But even making due allowance for all this, certainly the facts presented below are worthy of most serious consideration.

In a series of statistical tables, occupying twenty-two pages, under the general head of "*Population, Civilization, Religious, Vital and Criminal Statistics*" the population is enumerated under two hundred and fifty-two names of tribes, or separated parts of tribes, or remnant groups, and the rest of the figures carried out in one hundred and sixty-five lines of statistics, all of which are further grouped into ninety-four "agencies," "school superintendents," etc. We shall at first confine our attention to the first and third column enumerated above. The figures given under "Religious" are designated by the following subdivisions: "Missionaries, (a) Male, (b) Female. Indian Church Members (communicants). Church Buildings. Amount contributed by religious societies, (a) For Education, (b) For Church Work." Going through the one hundred and sixty-five lines in which the statistics are carried out, I find that in *forty-two* of them every one of these sub-divisions is entirely blank. That is, there is no religious activity whatever reported in forty-two out of the one hundred and sixty-five enumerated groups of Indians. Not every one of these, however, represents a complete tribe or agency, and I find that they may be classified as follows:

ARIZONA.		
Colorado River Agency.		
Mohave on Reserve		510
Under Ft. Mohave S. Supt.		
Mohave at Ft. Mohave,	200	
Mohave near Needles Cal	1.000	
Chemehuevi	300	
		1,500
San Carlos Agency.		
Apache on San Pedro,	300	
Apache on Lower Gila River	300	
Mohave and Yuma off Reserve	473	
		1,073
Under Walapai S. Supt.		
Havasupai	237	
Walapai	520	
		757
Total in Arizona		3,840
CALIFORNIA.		
Under Farmer.		
Digger	35	
Under Ft. Bidwell S. Supt.		
Paiute	200	
Pitt River	500	
		735
Not under an Agent.		
Wichumni, Kawai, Pitt River and others		9,371
Total in California		10,106
FLORIDA.		
Not under an agent.		
Seminoles		358
IDAHO.		
Not under an Agent		200
KANSAS.		
Under Kickappoo S. Supt.		
Kickapoo	58	
Under Potowatomi S. Supt.		
Munsa and Chippewa	92	
Total in Kansas		150
MICHIGAN.		
Not under an Agent.		
Chippewa and Ottawa		5,665
MINNESOTA.		
Not under an Agent.		
Sioux		929
NEVADA.		
Under Carson S. Supt.		
Paiute of Walker Reserve		495
Western Shoshoni Agency.		
Paiute	270	
Shoshoni	235	
Not under Agent	3,701	
		4,206
Total in Nevada		4,701
NEW YORK.		
New York Agency.		
Oneida		150
OKLAHOMA.		
Under War Dept.		
Apache at Ft. Sill		298
Osage Agency.		
Kansa		218
Ponca Agency.		
Tonkawa		50
Total in Oklahoma		566
UTAH.		
Under Supt. Southern Utah School.		
Paiute		370
Under Special Agent.		
Paiute		110
Total in Utah		480
WASHINGTON.		
Colville Agency.		
Kalispel	150	
Nez Perce	106	
San Poil and Nespelim	400	
		656
Puyallup Agency, under S. Supt.		
Chelvalls	144	
Squaxon	91	
		235
Not under an Agent.		
Nooksack	200	
Wenatchi	116	
		316
Total in Washington		1,207
INDIANA.		
Miami		243
MAINE.		
Old Town Indians		410
SOUTH CAROLINA.		
Catawba		60
TEXAS.		
Muskogee, etc		470
Total		29,545

It thus appears that nearly thirty-thousand of our native heathen are still without any religious instruction of any sort whatever. In many cases I have looked back in the Reports of Agents and School Superintendents, given in another part of the book, and while I find educational and industrial work is carried on, and there is advance in many of the arts of civilization, no reference is made there to any religious teaching.

In many places not included in the above list, the work is pitifully inadequate—one missionary, perhaps one church building, and a few hundred dollars spent for church work in an entire agency; sometimes a small communicant church membership reported, with no minister or missionary, no church buildings, and no funds.

Now let us look at another one of the departments in this table. Under the head of "Vital Statistics" are the sub-divisions "Births" and "Deaths." These figures are given with a footnote which says "only partially reported," and this is certainly true, for out of one hundred and sixty-five records forty-seven are blank in these columns. The entire number of births reported is 4,907; the entire uumber of deaths, 4,352, or about one-eighth as many more births than deaths. If now we count up these same two columns opposite the tribes where no religious work at all is done, we shall find a most startling difference. Here the statistics are proportionately even more incomplete than in the general reckoning, but the sum of those given amounts to births, fifty-nine; deaths, one hundred and three, or more than two-thirds as many more deaths than births. We sometimes hear that "the Indians are dying out." From these figures it would appear that they are only where no missionary work is being done. This presents a humanitarian side of the subject entirely apart from the other and greater consideration—that of our Christian responsibility for the salvation of their souls. But surely, while it is well for us to face and realize these facts, our duty as Christians need no such prompting. The salvation of these people spiritually and temporally is a work committed to American Christians, and to no one else, and one that has already been too long neglected. Is not this a part of the King's business which "requireth haste"? Must we not as Christian people, put forth even greater efforts than in the past that these who sit in darkness may *soon* see the light already risen upon us?

MAY FIELD MCKEAN.

Railroad B's.

1. BE ACCURATE. More important than being fast.

2. BE QUICK. Snails are all right in their place, but that is not on any railroad, celestial or terrestial.

3. BE PUNCTUAL. Better five minutes ahead of time than one behind. The preacher or employee who does not cultivate this habit will soon find his place occupied by others. Lost positions, lost lives, and lost souls, are frequently the fruit of being a little late.

4. BE OBEDIENT. "Prompt obedience to all in authority over you," is essential to advancement in all kingdoms. The Holy Spirit and the Word must be followed just as closely by employees on the celestial road as the General Superintendent and time tables on the worldly routes. An act of disobedience may send a train crashing through a broken bridge, or into an open switch, or a soul into Satan's open switches into the world, or through the broken bridge of disobedience into hell.

5. BE DEVOTED TO YOUR WORK. Engage in nothing which would divert from duty. Make a success of the work that God's providence has placed you over. God expects this, and will give the success if you will meet the conditions. Few men are capable of being eminently successful on more than one line.

Application of above principles is essential to a permanent position in railroad service, and cannot be ignored on the Revival Train ar any of the walks of life without loss.

These "B's" never sting any but their enemies, and make honey all the year around.—*Sel.*

The World's Prevailing Religion.

Christianity is now the prevailing religion of the world. Its adherents, according to Dr. Roberts, amount to 477,080,158. The next religious faith in point of numbers is Confucianism with 250,000,000 adherents. Hindooism is third with 190,000,000 and Mohammedanism fourth with 176,834,372. Buddhism is given 147,900,000. The various smaller heathen faiths count up only 118,129,470. This on the basis of a population of the globe of 1,430,000,000. In other words, the adherents of Christianity comprise just about one-third of the world's population.

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Those receiving a sample copy of THE MENNONITE will kindly accept the same as an intimation that we shall be pleased to receive their subscription.

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Editorial.

Prayer and Revival.

The great awakening just now going on in the world is a source of encouragement to God's people. After all there are better influences at work among us than political corruption, the heartless extravagances of the rich and the lawlessness of mighty corporations, they are the prayers of the people of God. Prayer is the mightest power on earth. It brought on the revival in Wales. It is the keynote of the Torrey-Alexander Mission. Better still, it is the power that carries on the work of saving souls into every corner of the world.

The other day Dr. Torrey called attention to the fact that the revival did not cease with his leaving the cities in which large meetings were conducted. According to his statement, the meetings under his direction were but a small beginning and more souls are being saved after the meetings than during their progress. "Prayer," said he "is the reason of this."

We hear much said about sensational and fanatical methods, but, we fail to discover them unless prayer and an absolute confidence in prayer might be classed as such. If it is then we welcome the fanaticism and sensationalism of our Lord, of Peter, of Paul and of all good men, for it is the power that wins the victory.

A number of Philadelphia churches, of which the second Mennonite church was one held a grand rally in anticipation of Dr. Torrey's coming. They wrote to him for a message to their meeting. This was his answer:

DEAR FRIENDS. I rejoice in the reports that come to me from Philadelphia of the spirit of prayer that God is awakening there. If we are to have any real blessing in Philadelphia, it must come from God. The motto of our work around the world has been Psalm lxii, 5, "My soul, wait thou only upon God for my expectation is from Him." This whole work began in prayer, has been sustained by prayer, has been a demonstration that God answers prayer. I trust that every one at the meeting will make a prayer list, take a sheet of paper and write at the top of it, "God helping me I promise to pray earnestly and work persistently for the salvation of the following persons:" Then kneel down and ask God whom you should put on that list. Having written down the names that God gives you, be true to your covenant and do not let go of God in prayer, and do not let go of the persons in personal work until you see them saved. Sincerly yours,

R. A. TORREY.

At least eight hundred men and women publicly declared that they would make such a prayer list.

Missionary Mathematics.

According to the statistics of the General Conference our church membership now numbers twelve thousand and eighty-two. Every one of this number has a part in the mission work we are carrying on. Suppose we should all determine to do a little more than we have been doing. Suppose we say—"In addition to my regular contributions to missions I shall give a penny a day for one year." What would it mean? If our whole membership were to make such a resolution, and no hardship would be involved by it if they did, the Mission Board would have an extra daily income of a little over a hundred and twenty dollars. In a year this would amount to more than fourty-four thousand dollars.

We cannot help but wonder what our board would be able to do with such a sum of money, when they have been able to do as much as they have done in the last three years on less than fourty thousand dollars.

The average contribution per member for foreign missions for the past three years was three dollars and twenty-four cents or one dollar and eight cents per member for a year. A penny a day from every one added to what we have been giving would bring the average contribution per member for one year to four dollars and seventy-three cents and bring the yearly income of the board up to over fifty-seven thousand dollars. This would be nearly eight thousand dollars more than the income of the board for the past three years.

We realize that it is easier to estimate what people ought to give than it is to get them to give it. But a systematic, persistent, and business like canvass of our people would be worth the effort. The rich insurance companies have enormous claims to pay and yet it pays them to spend many thousands of dollars in collecting a few pennies at a time from their patrons, who scarcely feel the loss of the amounts they give up. We spend a penny a day for a paper or give a few cents to a tramp occasionally and are not any poorer for it. Why not find a way for adding at least that much more to our regular missionary contributions? Once start the fire and it will burn. We feel sure that a general movement, in our church, to pay a penny a day, if thoroughly organized and carefully executed will result in the making of a great missionary people out of our communicants.

Mission.

The Departure of Sister Penner.

CHAMPA, C. P. India, Jan. 9. '06.

Dear Brethren of the Board:—This writing ought to be a report of our work of the last quarter of the past year. There were many things to be reported, but the sorrow of the loss of my dear wife represses this. O, how uncertain is life! How suddenly it may be said, "Till here and no farther." Of late my wife was well and we have been so happy, and now she is buried in the cemetery at Calcutta. If God were not love, and His ways not always the best, the sorrow would be almost overwhelming.

Just before Christmas my wife took a cold which we did not notice particularly. In the morning of Dec. 28 as she awoke, she complained of pain in a tooth. This pain then settled in the right ear and eye. At first we applied family medicine, but as these were of no avail, we sent for the Civil Surgeon, but he was not at home, and therefore we tried new remedies. Tuesday, Jan. 2, the pain was so severe that my dear wife requested me to send for Bro. Kroeker and have him to extract the tooth. All of us, Lizzie, my father, Kroekers and myself, firmly believed that the patient had neuralgia, and that the pain would cease after the removal of the tooth. Bro. Kroeker came, and although he tried twice to extract the tooth he did not succeed. Now it was decided to go to Calcutta. Quickly the necessary arrangements were made, for in three hours the mail train was due. At 6 o'clock p. m. we left Champa for Calcutta. The pain was not very severe during the night. At 8 o'clock a. m. we arrived at Calcutta. We went to Mr. D. H. Lee's, whose name may be familiar to the dear Board. As we arrived there I said to Mrs. Lee that we want to rest a few days before we will have the tooth extracted. "No," said Mrs. Lee, "the poor wife will have no rest as long as the tooth is in her mouth. First to the dentist and then quickly to bed here." So we did. At about 11:30 a. m. we were back at Mrs. Lee's and my wife in bed. I sat beside her. I had ordered at once Dr. Moses to give Lizzie some medicine to check the severe pain in her head. But my poor wife, how did she moan and wail. "O, Peter, I Cannot stand it—I will get senseless—I will die of pain—O my head, my head! When is the doctor coming? Is he not coming soon? O, how can I hold out?" In this way my dear wife lamented, and I was helpless. Several times I hastened down stairs to Mrs. Lee to tell her that help must come for the pain is very severe. Repeatedly the answer was, "The doctor will soon come, for he is a prompt man, very likely he is attending another patient etc." Mr. and Mrs. Lee had no thought of death else they would have summoned another physician. I did not think either that my dear wife was seriously ill, only that she had terrible pain. As I returned again to the bed of the patient and heard her whining, I asked, "Lizzie, shall I pray?" "Yes, pray." I took her hand in mine and I opened my heart in supplication to God. And Lizzie became more quiet at once. As I rose from my knees and looked at the patient—there, for the first time it struck my heart: Your wife, your dear Lizzie will die! O Brethren, words cannot express what happened. Never will I forget the next thirty minutes. I fell on my knees and said, "O my dear wife, do you know me yet?"—"*Yes.*" "Lizzie, is Jesus with you?"—"*Yes.*" Then I hastened to call Mr. and Mrs. Lee. As we returned I asked my dear wife once more, "Lizzie, is Jesus with you?"—"*Yes,*" came the feeble answer and a friendly smile was on her face. A few more breaths, and she was departed to Jesus whom she had loved so dearly and whom she had served faithfully. She passed away quietly and without agony. She moved neither hand nor foot, only the head drooped a little to one side. Yes, my faithful wife was gone—I am pleased with her joy up yonder, but O, how lonesome it will be without Lizzie. God is leading me a hard road, and it is not easy to believe every moment that God is love.

Lizzie died at 1 p. m. on January 3. My father and our child, who were informed by telegram of the departure of Lizzie, arrived the next morning at Calcutta. On Jan. 4, at 12 o'clock, my dear wife was buried at Calcutta, because the corpse could hardly be transported to Champa. Bro. Lee delivered a brief sermon. On Friday evening we returned to Champa and arrived at home on Saturday morning. Bro. and Sister Kroeker, whom we had informed immediately of the death of my dear wife, were here and had made the necessary preparations for the burial. I had telegraphed them that the funeral would be at Champa. But on account of the difficulties put in the way I desisted from this plan and my dear wife was buried at Calcutta. Bro. Kroeker had prepared a grave The preparations at Champa were all completed. I am greatly obliged to Kroeker's for their sympathy and help. May God reward them.

Our servants, the orphan girls, and the poor lepers wept bitterly —all loved the deceased so dearly. Yes, how busy Lizzie's hands used to be when it was told that the girls and the lepers need clothes! They will miss their careful mother. Many heathen came to express their sympathy. O, how many tears have these poor people cost already! God, let them realize that our sufferings are for them.

The sympathy expressed on part of the missionaries of all the denominations represented in this district was touching. All are very willing to help. Of course Sister Kroeker will be my first help in keeping house. She has offered to assist as much as possible. God is good, for He heals, helps and comforts.

My dear father is a great comfort to me in my loneliness. Now I know why my father had to come to India. He has seen our happy family life only 15½ days. My dear wife died at the age of 30 years, 2 months and 5 days.

Only one thing I must add yet. When the physician arrived after the death of my dear Lizzie, I asked him what he believed to be the cause of her death. He replied, "Heart failure."—But now I know better. As Mrs. Lee washed and dressed Lizzie, there was a discharge of much blood and pus from the right ear. From this I rightly infer that she had an abscess in her head. Had we thought of this a week sooner, perhaps I would still have my faithful wife.

I solicit the prayers of the dear Board. With cordial greeting from my father and myself,

Yours in the Lord,
P. A. PENNER.

Mennonites in Russia.

The Mennonite people in Russia are placed in a strange predicament. Nearly two centuries ago, with the imperial promise of "freedom from military service forever," they thought themselves peculiarly favored by a government that welcomed them within its borders, and even invited them, from the inhospitable country to the southwest where military service was imposed upon all. Then, about 1870, came a change. Their experience was to some extent the same as that of the Israelites in Egypt. A new king arose, who did not regard the promise made by the empress Catharine. All men, irrespective of class or creed, were to perform military service. But the Mennonites had never become naturalized citizens of Russia! No matter, they lived in the country, were under the country's protection (?) and must help protect the country from her foes. But the Mennonites in other countries would never fight the Russians! No matter, there were others who would probably do so sooner or later. Seeing that there was no redress, our brethren looked to America, found this country ready to help them in various ways, and then began that wholesale emigration beginning in 1873, through which Russia lost tens of thousands of her best farmers and most prosperous people. Seeing that the Mennonites were willing to sacrifice house and home and lands rather than violate their conscience, the Russian authorities, hoping to check the tide of emigration, offered to change the law from regular military service to that of sanitary service in the army. But our brethren would not be hoodwinked by such shallow subterfuges, and the emigration continued. Finally the ukase was issued granting them the privilege of serving the government in the peaceable capacity of forestry duty, that is, planting and taking care of forests, an industry begun by the government on the vast treeless steppes for the purpose of providing the country with timber in coming years. The young men who were called to this service are governed by the same regulations as the soldiers in that the service is compulsory, but they are under the care of their own chaplain, do not mingle with the military and bear no arms. This move by the imperial authorities finally checked the tide of emigration, as many considered it no more than right that they should render some service to the country that had given them house and home when they were forced from the old fatherland. During the late war with Japan this agreement was not violated, although the Mennonites paid what was practically an exemption tax. Now, with the country in the throes of a revolution, a new situation develops. A representative form of government is to be inaugurated. Will this new form of government grant our Mennonite people immunity from military service? Likely not. Then why not leave the country? That may become necessary, but at present it would be unwise because of the unsettled conditions, which might precipitate a persecution, and which besides, would force them to sacrifice their property needlessly, perhaps. Hence they are waiting and anxiously awaiting developments, hoping that God will so direct affairs that they may be enabled to live at peace where they are, or if not, that they may be enabled to leave the country in peace, when the new government shall have been established and the Russian people know that they wish to leave only because their conscience forbids them to perform any service which they believe to be in violation of God's command.—Herald of Truth.

Backward and Forward.

A worthy Scotch couple, on being asked how their son had broken down so early in life, gave the following explanation: "When we began life to-gether, we worked hard, and lived upon porridge and such like, gradually adding to our comforts as our means improved, until we were able to dine off a bit of roast meat, and sometimes a boilt chickie; but Jock, our son, he worked backward, and began with the chickie first."—*Selected.*

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, February 25. TOPIC—NEESIMA AND MISSIONS IN JAPAN. Isa. 50, 4–10.

QUESTIONS.

1. Who was Neesima?
2. How came he to desire to see the world?
3. How did he acquire a Bible?
4. How did he get a Christian education?
5. What did he do for his country?
6. How did he die and was buried?

Facts in Neesima's life as given in the Christian Endeavor Manual 1906. Neesima was born in Tokyo, February 12, 1843. When he was sixteen years old, the reading of a geography of the United States caused him to long to know more of America.

A chance copy of a Bible in Chinese gave him the principles of the true religion.

On July 18, 1864, at the risk of his life, Neesima ran away to this country.

On the way, at Hong Kong, he sold his sword to buy a New Testament in Chinese.

The owner of the ship in which he sailed, the Hon. Alpheus Hardy, of Boston, became interested in him and gave him an education.

1. He graduated from Amherst College in 1870.

2. He spent a year with the Japanese governmental embassy, visiting all European capitals to "study" systems of education.

3. Graduating from Andover in 1874, he was ordained as the first Japanese Christian evangelist, and returned to Japan in December.

His great work was the establishing at Kyoto of the greatest Christian college and theological school in Japan, the Doshisha. The name means "one endeavor."

The Doshisha was opened November 29, 1875. There was tremendous opposition, both to the foreign religion and to the foreign teachers, but Neesima had strong friends at court. In 1885 Neesima again visited the United States and the Doshisha soon after broadened into a university. At the time of Neesima's death it had 700 students.

Neesima died on January 23, 1890. His last words were "Peace! Joy! Heaven!"

Four thousand persons attended his funeral, including the governor and a delegation of Buddhist priests, and the funeral procession was a mile and a half long."

Alternate Topic for February 25, 1906.

What Christ teaches about the forgiveness of sins. Matt 6, 12. 14. 15; 18; 21–22; Luke 7, 36–50; John 3, 14–21.

QUESTIONS.

1. What is forgiveness of sins? Ephes. 1, 7.
2. When only will God forgive our trespasses? Matt. 6, 12–15; Luke 6, 37; Matt. 18, 35; Luke 11, 4.
3. Whose sins can God forgive? John 3, 14–21; 1 John 1, 9.
4. How do we show that our sins are forgiven? Luke 7, 36–50.
5. Why shall we forgive? Ephes. 4, 32.
6. How often shall we forgive others? Matt. 18, 21–22; Luke 17, 3.
7. What example does Christ give us in forgiving? Luke 23, 34.
8. What does Christ say about

forgiving enemies? Luke 6, 27-28. 35; Matt. 5, 43-45.

9. When only is our gift acceptable to God? Matt. 5, 23-26.

MEDITATIONS.

Forgiveness of sins is a giving away, when we ask forgiveness, we primarily seek the removal of anger. Forgiving we give up resentment or claim to requital on account of, as an offense or wrong. Christ died for us, bore our sins. In Him we have the forgiveness of our trespasses. God will only then forgive our trespasses, when we forgive those, who trespass against us. We shall forgive every one his brother from our hearts.

God can forgive sins only to him, who knows and acknowledges, confesses his sins; and who believes in Christ Jesus as our redeemer, the Son of God, who has shown us the love of God in becoming a human being, emptying Himself and taking the forms of a seryant.

Having received forgiveness of sins, we are willing to forgive others. We think God ought to forgive sins, are we as willing to forgive others? We are often very unwilling to forgive, if others repeatedly sin against us; we forget how often we have to pray: forgive us our debts, as we also have forgiven our debtors.

Christ, who was without sin, forgave His enemies and prayed for them; we who sin in so many ways against God and men ought to be much more willing to forgive and to pray for our enemies. Christ says that we shall do so and in doing it become more like our Heavenly Father, for He maketh His sun to rise on the evil and the good, and sendeth rain on the just and the unjust. We are not in the right relation with God, when we are at enmity with our fellowmen. Our gifts are only acceptable when they are gfts of love. We can not love God and hate our fellowmen.

The Sunday School Lesson.

BY A. S. SHELLY.

Jesus' Power to Forgive Sins.

LESSON FOR FEB. 25; Mark 2: 1-12.

GOLDEN TEXT.—The Son of Man hath power on earth to forgive sins.—Mark 2: 10.

INTRODUCTION.

Demons and disease were forced to release their grasp at the word of Jesus. By reason of this fact, joy came into many a life and many a circle of friends on that busy day of miracles of which our last lesson treated. This time we have for our consideration another case of healing with the special emphasis laid on the spiritual side—the forgiveness of sin, the healing of a sin-sick soul. This gives us the thought connection.

Historically the healing of the paralytic does not follow closely upon the events of the eventful Sabbath. In the meantime Jesus had made His first preaching tour throughout Galilee, preaching in their synagogues, casting out demons and healing the sick, among them a leper. Before starting out on this missionary tour, He first withdrew into a desert place for prayer. This was His method of recuperating His powers after exhaustive work, and of preparing for efforts ahead. He arose long before daybreak to have a season of quiet communion with the Father, and sometimes spent whole nights in this way. What a lesson by way of example for His followers! How much greater our need of a constant touch with Heaven!

A CROWDED AUDIENCE.

Returning from His tour He one day again entered Capernaum, quietly and unnoticed at first, but soon discovered and pressed upon by crowds of those eager to see and hear the great Teacher. Mark tells us that at this period the popular excitement over His ministry was so intense that He could not openly enter into a city but had to be without in desert places where the people came to Him. It is to be noted that He did not seek to produce outward excitement and great commotion, but in His movements from place to place, by the calmness of His manner in teaching, by the avoiding of ostentation in His miraculous works, and by His often repeated charge to those whom He healed, He sought to keep the excitement in check, while yet making the most of the opportunity which the popular interest afforded. Whenever and wherever the people came to Him, He would not, nay, He could not, send them away empty, unless they had come with a wrong motive and would not accept what He offered them. "Him that cometh to me," He said, "I will in no wise cast out." He came to *seek* and to save. He bids men to *seek earnestly* the kinkdom of God, and He speaks approvingly of those who press into the kingdom by force of intense interest and emotion (Matt. 11:12), while in the same connection He severely rebukes the easy-go-lucky half-heartedness and unbelief so prevalent in that generation as they also are in our time and generation.

BRINGING THE NEEDY TO JESUS.

A poor crippled sufferer, unable to go to Jesus, is fortunate in having four friends willing, yea anxious, to bring him there. Somehow they have been led to believe in Jesus' power to heal the sick. Some or all of them may themselves have been healed by Him, and they undertake to bear the helpless one into His presence, that he too may be made whole. Imagine their chagrin as they approach the house with their burden to find the entrance and even the approaches completely blocked by the thronging multitude. For a moment the case seems hopeless, but so bent are they on the accomplishing of their object, and so sure of the result if they can only reach the Master, that they simply *must* find a way to get there. And they do. Up the outside staircase to the roof and down through the roof, they finally lay him at the Master's feet. Oh, for a measure of such persevering earnestness in bringing our friends and others whom we may to Jesus for His healing touch! How easily we are discouraged! How readily we seek to excuse ourselves by the plea of seeming difficulty! How little, how very little, the average Christian really does for the eternal interests of those around him!

FAITH REWARDED.

Jesus saw their faith. Whose? The faith of the paralytic and of his helpers. Their confidence in Jesus' power to save the sufferer from his pitiable condition had spurred them on in the extraordinary effort required to reach Him. And He who could not only read the meaning of their actions and the expectant looks on their faces, but by divine insight knew what was in their hearts—He saw their faith. And His response to their mute appeal was according to their faith (Matt. 9:28, 29). There was no limit to the working of Jesus' miraculous power but the limit of faith. In His home town of Nazareth He did not many mighty works because of their unbelief (Matt. 13:58), but no appeal of faith however weak and imperfect in its grasp and understanding, ever failed of His help. And He is still the same Jesus ready to save and to bless them that come to Him in faith. Yea, He will "save to the uttermost them that draw near unto God through Him," Heb. 7: 25.

HEALING AND PARDON.

The way Jesus sets out to treat this case indicates the existence of a close connection between disease and sin; between direct divine healing of the body and forgiveness of sins. In reference to the relation of bodily affliction to sin, Jesus teaches us elsewhere (John 9: 2, 3) that we must not look upon persons suffering physically as therefore great sinners above others who are physically better favored. Nevertheless many bodily ailments are the direct result of specific sinful acts or habits. This may have been the case with this man sick of the palsy, and he may have realized his sickness to be a just judgment upon his life of sin. Or his sickness may have been simply the means of bringing him to reflect upon his condition of soul till he saw himself as he was, a sinner needing forgiveness even more than physical healing. Some such thought must have been in the mind of the poor suppliant at Jesus' feet, and to this thought Jesus addresses His first words to him. "Thy sins are forgiven." He would lead up the man's faith to the apprehension of the higher blessing which should include the lower. To silence the accusing thoughts of the scribes Jesus pronounces the lower, visible, gift of restored health, distinctly announcing it, however, as a proof of the higher spiritual gift, which He had equal power to bestow. The healing of the body in this miraculous way was proof positive that Jesus was wielding the power of God, and that He could exercise the divine function of forgiving sins. Divine healing in answer to faith can proceed only on the basis of the soul being made right with God through the cancelling of sin by the blood shed for remission. Jesus has power on earth to forgive sins because He is the Lamb of God that taketh away the sins of the world.

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Marriages.

NUSSBAUM—LIECHTY.—On Feb. 8. 1906, Berne, Ind., by Rev. J. W. Kliewer, Samuel Nussbaum and Mary A. Liechty.

Deaths.

MORRELL.—Feb. 9, 1906, near Topeka, Ind., Lydia Morrell, wife of the late John Morrell, aged 59 years, 5 months and 25 days. She was a member of the Mennonite church from early youth. Funeral conducted by Revs. John C. Mehl and John C. Lehman.

MAURER.—Feb. 3, 1906, near Middlebury, Ind., Melvin, son of Jacob Maurer, aged 16 yrs., 1 month and 28 days. He was a member of the Silver Street Mennonite church. Funeral services conducted by Revs. John C. Mehl and D. D. Muller at the Clinton Mennonite church.

News of the Week.

Domestic.

REV. HADLEY DEAD.

SUPERINTENDENT OF WATER STREET MISSION DIES IN NEW YORK.

The dispatch from New York announces the death of the Rev. Samuel H. Hadley, for more than twenty years superintendent of the Jerry McAuley mission. Mr. Hadley died Friday at the Presbyterian hospital, following an operation for appendicitis performed a week ago.

A very pathetic incident occured during the last few minutes of his life, when one of the attending physicians, seeing his lips move, bent over him in time to catch the words:

"My bums—my poor bums—who will look after them?',

Ever since Dr. Wilbur Chapman inaugurated the great Bible conference which he founded at Winona eleven years ago, Rev. S. H. Hadley always took a prominent part. At the hillside meetings, Rev. Hadley was seen at his best. That he has accomplished much good among fallen humanity is plainly evident, for the length of time he has been engaged in reclaiming lost souls through the medium of the Water street mission in New York shows conclusively. Many a former sinner, who has been lifted from the slough in which he had fallen, will mourn the demise of such a generous Christian man in every sense. Even Warsaw and Winona acquaintances will greatly regret this good man's death for he was a man among men in the fullest sense.—Warsaw, (Ind.) Times.

Rev. Hadley was at Berne in the summer of 1904 and addressed a meeting at the Mennonite church, describing his work in the New York Mission.

Bryan's Speech Angers Chinese.

SPOKANE, Wash., Feb. 11.—Samuel Glasgow, manager of a milling company of Spokane and Seattle, has received Hong Kong newspapers and letters from William Burt, Chinese representative of the company, which state that the speech made by W. J. Bryan before Chinese merchants at a dinner given by them in his honor has been used by Chinese agitators to stir up agitation against American products.

Previous to this, at a meeting held by about fifty commercial representatives and delegates from the various Chinese guilds of Shanghai, Canton and Hong Kong the delegates had agreed upon twelve proposed modifications of the exclusion law. The American representatives agreed to have their houses urge these upon congress and the Chinese agreed immediately to call off the deal.

Then, according to Hong Kong papers, Mr. Bryan appeared and was entertained by the Chinese merchants at a dinner. One of the Chinese merchants at the dinner reported the proceedings to the Chinese newspapers. He quoted Mr. Bryan as declaring that the labor party was so strong in the United States that the Chinese workmen, skilled or unskilled, would never be permitted to enter. This informant said that while Mr. Bryan had agreed to support a number of proposed changes, he had not been able to draw from the American leader any definite policy which the Chinese would insist upon as the only condition on which the boycott would be withdrawn.

After the interpretation of Mr. Bryan's speech became known the Chinese merchants said they were convinced that the American congress would not adopt the changes recommended by the American merchants and that their best policy was to put on the boycott screws tighter than ever.

TROUBLES DUE TO VICEROY.

HONG KONG, Feb. 11.—A dispatch from Canton says that the anti-foreign sentiment there is due to the attitude of the viceroy, who appears to be determined to create friction with the United States. The viceroy up to the present has taken no action in connection with the representations of the consular body regarding the recent attacks on foreigners.

A leaflet has been widely circulated in the city of Canton urging the people to co-operate with a view to the expulsion of the viceroy.

Preacher-Banker Commits Suicide.

PEORIA, Ill., February 6.—The Rev. George H. Simmons, pastor of the First Baptist church, president of the Inter-state Savings Bank, and the People's Savings Bank, and recently appointed manager of the Yates senatorial campaign in Peoria county, was found dead in bed this morning. He has been the object of investigation at the hands of the State's attorney, the two banks and his congregation on the gravest charges, and it is presumed to be a case of suicide.

Appeal to Save Niagara Falls.

WASHINGTON, Feb. 11.—Mrs. Miriam Mason Greely, president of the National Society Daughters of the Empire State of New York, will call at the white house to-morrow by appointment to present to the president petitions bearing the signatures of about 2,500 residents of the state of New York praying for the preservation of Niagara Falls. The petitions are addressed to the president and to the two houses of congress and ask that legislation be immediately enacted which will prevent further impairment of the volume of water and to preserve the grandeur of the falls. One of the petitions is about seven feet in length.

Mrs. Greely also brings with her a beautiful badge of the society, which, is to be presented for the society as a wedding gift to Miss Alice Roosevelt she being a daughter of the Empire state.

Foreign.

The Algeciras Conference.

UNITED STATES TO BE THE PEACE-MAKER.

LONDON, February 13.—A dispatch to the Standard, from Algeciras, says:

"The pessimistic reports to the Algeciras situation are unfounded. Pourparlers on the difficult questions of police and financial control have brought France and Germany close to quarrels, but that is the only sense in which a crisis has been reached, and negotiations are proceeding uninterruptedly. I have the authority of Mr. White, who, by reason of the disinterested position occupied by America, takes the part of chief mediator, for the statment that a successful issue may confidently be looked forward to. Delegates of other neutral powers confirm this opinion.

"Here, as at Portsmouth, America will take the part of the great peacemaker, only America will not bring forward proposals until she is sure they will be accepted by Germany. So far Germany has made three definite proposals as regards the policing of Morocco, hence it is nonsense to talk about Germany's sphynxlike demeanor. The first proposal was based on a suggestion that the French should have the policing of the Algerian frontier, interpreted in the most liberal sense, that Spain should police her own frontier and that for the rest, the Sultan should do his own policing, backed by a committee of strictly neutral powers, such as Switzerland and Holland.

"As this was not accepted by France, Germany has made no further proposals of a more complicated nature. It is possible that the French may be allowed the policing of two or three ports and Spain one or two, while Germany controls Mogador, but nothing definite will be done until America is in position to put forward a scheme acceptable to both the parties. As regards the state bank matters, they are almost arranged. Germany favors an absolutely international commercial bank. The French proposal is for the five chief powers to be represented in the bank, and this will probably be accepted finally."

Good-by to the World.

ST. PETERSBURG, February 13.—Five famous political prisoners, the last inmates of the Schlusselburg fortress, were taken from their cells last night and sent to Siberia to serve the remainder of their sentences. They were Karpovich, who killed Minister of Education Bogaleff, in 1901, for forcibly enrolling student demonstrators in the army; Gershunin and Meinikoff, accomplices in the assassination of Interior Minister Sipiaguine, and organization of the special revolutionists; Sasoneff, the murderer of Interior Minister von Plehve, and his accomplice, Sakorsky.

French Catholics Oppose Inspectors.

LONDON, February 12.—Dispatches received from many cities in France say that government officials continue to meet with opposition in their attempts to take inventories of Catholic churches. When one hundred and fifty soldiers were toed off to protect the government inspectors sent to make an inventory of church property at Ploaay, there was tumult, and priests and women were struck and wounded. At Lannibs, a great crowd filled the church. On the arrival of the officials some hissed and others chanted, "Spare, O God, and Have Pity." At Pontivy the church was barricaded and watchmen had been placed in the tower, ready to announce the arrival of the inspectors, who were prevented from approaching the building.

Another Parade in the Streets of London.

LONDON, February 12.—There was another march of the "unemployed" through the streets of London to-day, with the object of impressing the new government and legislators, but the demonstration fell flat. The procession was hardly half the length of the previous demonstrations and the attitude of the public toward the subscription collectors showed that interest in the "poverty parades" has been decidedly waning since they took on a distinctly political character.

The men marched along the Victoria embankment to Hyde Park, where they listened to speeches delivered by labor party members of Parliament and adopted the usual resolutions demanding that the Government come to their aid.

Annihilate the Landlords.

A Moscow dispatch says that a revolutionary proclamation to the peasants has been scattered broadcast and is found in every Mijik's hut. In it is the following passage: "Annihilate the landlords, chase them from the country, annex the land, cut down the forests. Do not listen to the priest, when he says that the Lord loves obedience and other wrongs will be mended by prayer. You must take, not pray."

Future Queen of Spain is "Converted" to Catholic Faith.

Princess Ena, the bride-elect of King Alfonso of Spain, has gone quietly to Versailles to complete her conversion to the church of Rome to which she must belong before she takes the crown of Spain.

"The formalities of her conversion will take some weeks, and the exact method was only arrived at after many exchanges of ideas among royal heads. The Pope wished Princess Ena to go to Rome, but this might have excited a nonconformist agitation in England, so a compromise was made on a quiet conversion in the outskirts of Paris. When King Alfonso announces his intention to marry to the Cortes, which will be specially summoned for the purpose, he will also be able to announce that his bride has embraced the faith of his country."

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XXI. BERNE, INDIANA, FEBRUARY 22, 1906. No. 8.

Life's Sunshine.

O, never shut within your life
The all of good you know,
But send it forth that other lives
That good may see and know.

The light that sends its rays abroad,
Some one may help to cheer;
The light that's 'neath a bushel hid
Is smothered, wasted here.

Then let a little sunshine in,
Is not the only way;
But let a little sunshine out,
That all may catch a ray.

Exchange.

Items of News and Comment.

Pastor A. M. Fretz will preach Feb. 25 as follows: Souderton 10. 15 a. m., Old People's Home 7. 30 p. m.

Rev. H. R. Voth, of Newton, Kan., will preach on March 4 at the First Mennonite Church of Philadelphia.

No congregation of the Middle District Conference should fail to send delegates to the special session to be held at Pandora, Ohio, on March 7.

Rev. W. S. Jacoby, assistant pastor of the Moody Church, Chicago, will speak on secret societies at the Mennonite church, Berne, Ind., on Feb. 22.

President Beyers and Principal Gingerich, of Goshen College, are meeting with all the teachers of Elkhart Co. at their township institutes and the prospects are that they will have a large Summer school.

An important legal sentence was given last Monday (Feb. 19) at Decatur, Ind., to the Berne blind tiger men for selling liquor without license. Sin and transgression seem sometimes to travel on crutches—very slowly—but sooner or later will overcome without fail their victims.

Bro. I. R. Detweiler, of Topeka, Ind., formerly a missionary at Dhamtari, C. P. India, gave a practical talk to the Berne S. S. on Sunday, Feb. 18, and in the evening of Feb. 19 he filled an appointment at the Mennonite church portraying the life of the Hindus, and presenting the open doors there for mission workers who are sorely needed now to carry on the work successfully.

The Fifth International Convention of the Student Volunteer Movement will be held at Nashville, Tenn., from Feb. 28—Mar. 4. Will our people or schools be represented there? The Y. P. C. A. of Goshen College has decided to send a delegation of four to this Convention. They have chosen as such the following: Barbara Gingrich, Elsie Byler, W. C. Ebersole and C. D. Esch.

. The minister does not preach for money, but unless he is provided with it he will not be able to preach very long. When God calls a man into the ministry of His Church He calls the people to see to his material nourishment. He is called to their spiritual care, and they to his temporal support, and woe to those who do not hearken to God's call. Whatever else may be said about the minister, he can not be accused of being mercenary. If he had been, he would not have entered the ministry.—Sel.

A reception and farewell service was given Rev. and Mrs. P. J. Wiens by the members of the First Church of Philadelphia on Thursday evening, Feb. 15, this giving our people of Philadelphia an opportunity to become acquainted with our missionaries before their departure to India. Rev. H. R. Voth and daughter, Frieda, Dr. Hiebert of Elizabeth, N. J., and Deaconesses Isaac and Alberta of the Cincinnati Deaconess Home were also present and participated in the exercises.

Prof. C. Henry Smith, head of the Department of History in Goshen College last year, has been given an unsolicited fellowship in History at the University of Chicago, where he is pursuing work on his Doctor's degree. The fellowship is worth several hundred dollars per year in defraying expenses towards degree. He has also been elected president of the History Club of the University by the members of the History department, thus winning double honor and distinction.—Goshen Col. Record.

The death in Nov. '05 of "Mother" Thompson of Hillsboro, Ohio., removes one of the original band of Christian women who, thirty-one years ago, inaugurated a movement against the saloons in the way of prayer and expostulation and were known as "crusaders." Of these this worthy woman was a recognized leader, and her name and memory have been precious to temperance men and women over the entire country. The Presbyterian Church of Hillsboro is entitled to, and is known by, the name of the Crusaders' Church, and one room is set aside as the Archives of this notable movement.—Herald & Presb.

The Central Committee of the World's Sunday-school Convention met recently in Philadelphia, and voted to hold the world's fifth convention in Rome, Italy, on May 20–23, 1907. This committee represents 250,000 Sunday-schools, with a membership of 26,000,000. Rev. Carey Bonner, of London, is to have charge of the music. The convention is expected to be the largest in the history of the Sunday-school movement. A communion service will be held in churches of all the denominations. That such a thing should be possible is one of the remarkable developments of our time. A hundred years ago, or even fifty, no one could have believed it possible that a great Protestant gathering could be held under the shadow of the Vatican without interference or molestation. What hath God wrought!—*Evang. Messenger.*

A Whole Land for Prohibition.

Iceland, about half the size of Missouri, has "no jail, no penitentiary; there is no court and only one policeman. Not a drop of alcoholic liquor is made on the island, and its 78,000 people are total abstainers, since they will not permit any liquor to be imported. There is not an illiterate on the island, not a child ten years old unable to read, the system of public schools being practically perfect. There are special seminaries and colleges, several good newspapers, and a printing establishment which every year publishes a number of excellent books on various lines." Such is the report brought by Northern travelers of this incomparable and ideal land. It speaks with a mighty voice for Prohibition.—*The Vanguard.*

Invitation

To attend the special session of the Middle District Conference to be held Wednesday, 9 o'clock a. m., March 7, 1906, at Pandora, Ohio.

The financial condition of our school at Bluffton, Ohio, makes it imperative, that new ways and means are found for the continuance of the school, therefore all the congregations of the Middle District Conference are kindly invited and urgently requested to send one or more delegates to the special meeting of conference to convene on March 7, 1906, at Pandora, Ohio. Other friends of the school are also kindly invited to attend.

The officers of conference,
S. F. Sprunger, Pres.
C. van der Smissen, Sec.

The English Language.

The great languages of antiquity are dead. The Assyrian has been buried for ages. The Hebrew is the special possession of those who study the sacred books of a scattered nation; the Greek and Latin are within the reach of the learned, but the leading *living* language of the present hour seems to be the English. A hundred years ago perhaps fifteen million people spoke English. This was probably as great a number as ever spoke the Latin tongue, and three times as great as ever spoke Greek. The great work of dominant empires in the ancient time was subjugation, not education. Books were few, literature was limited. The whole mass of literature of all ages before the Christian era would be a mere trifle compared with the literature of to-day. There are doubtless a hundred-fold more books written and published in the English tongue than Solomon ever saw, and each one of those books represents editions of hundreds, thousands, or even million of copies which are sent forth to the world. The ancient peoples had no printing press, no newspapers, no mailing facilities, and comparatively few could either write or read.

There are three prominent modern languages. There are, perhaps, forty millions of German speaking people, with an extensive literature. There are between thirty and forty millions of French-speaking people; but to-day there are not less than one hundred and ten millions of English-speaking people. And besides this the British Empire and its dependencies have a population amounting to some two hundred and fifty-two millions of souls. Now as a rule, conquerors do not learn the language of the conquered people. They give commands and leave it with the subject races to understand and obey them. Then Bible societies, missionary societies, and all civilizing agencies, are instrumentalities for the diffusion of the English tongue, for though they develop the languages of the people among whom they labor, yet in all higher education and advancement they fall back upon the English language, as the vast treasurehouse from which they are to draw.

Commerce is also a great instrumentality for the diffusion of language, and half the shipping of the world is controlled by the English-speaking people. As literature spreads and education extends, the English language must extend with it. It is an omnivorous language, gathering, borrowing, and creating words as they are needed. In North America the English-speaking people have a vast amount of territory into which an increasing population is rapidly pouring. And the common school, the spelling book, the newspaper, lead these to a knowledge of the English tongue. English-speaking people have increased sevenfold within a century, and they are increasing now as rapidly as ever.

The greatest instrumentality for reaching the world with the gospel message seems to be the English language, and those who can command its resources should use them to the greatest *possible extent*, to proclaim the gospel of the kingdom in all the world for a witness to all nations. H. L. HASTINGS, in The Armory.

Forward.

The following timely article from The Christian World touches on several points which other church papers have in common.—

The modern word is *organization*. The successful worker of to-day is the organizer. This is indisputably true of the shop, the store, the office, the factory. It is equally true of the university, the orchestra, the pastorate, the church paper. Other things being equal, the test of success, for him who is at the helm, is his executive ability, his power to bring about unity in co-operation.

The late Theodore Thomas did not,—Sousa and Duss do not—play any of the instruments of their great orchestras. They can. In an emergency they could substitute successfully. But ordinarily they do not. They do something more urgently needed by securing abler players, and unifying their efforts. The freak in the dime museum plays ten instruments at once, but when you hear him you wish he didn't.

The ideal college president of the present day does not teach; or he reduces his teaching to the minimum. He could teach. He could make his mark in most of the non-technical chairs. But that is not his work. He finds the men for the various positions; organizes the teaching force; brings them to cherish his visions, and share his ideal; inspires the friends of the institution with an enthusiastic sympathy with its high aims which expresses itself in dollars and cents.

The pastor who superintends the Sunday-school, acts as financial-secretary, is choir-master, does all the public praying, if others can be secured or trained for these lines of work, is not gaining the best results in his congregation.

And all this applies to the church paper. Scattered through the ranks of our clergy and laity there are numbers of men possessing special talents in various lines. Many of them are giving what attention it is possible to give, amid the stress of busy pastorates, to special lines of reading, of thought. They have reached mature and definite conclusions with reference to the important things of life, of theology, of religious experience, of practical method. The church paper offers a medium through which they can pass on to others that which they have won at the cost of speculation and experiment.

There are plans of work which they discovered, or originated, which have stood the test of the furnace of actual experience. Other workers would be helped by being told of these. There are stories of personal and congregational attainment and achievement, whose narration would inspire other toilers with new courage.

The ideal church paper is a clearing house for such ideas. The most difficult but most important work of the editor is to facilitate this exchange. He should be able to say many of these things himself. It is far better if his contributors crowd him out.

The president of a college has at his disposal endowed chairs, and when he says to this one "Come," he comes, not merely, but in part, because those chairs are financially cushioned. The autocrat of the orchestra can be an autocrat because the player's remuneration is dependent upon his response to the waving of the baton. "Colliers" can afford to buy a whole author and monopolize his work. But the editor of the church paper can ordinarily offer no such inducements, and the response to his challenges is oftentimes somewhat problematic in consequence.

But after all, from its very voluntary character, when this response does come, it means all the more. The writer's ideal church paper is one which secures the widest and most enthusiastic co-operation on the part of the great unpaid staff of volunteer contributors. He will do all that lies within his power to win that co-operation for *The Christian World*.

Be Strong.

What a grand thing it is to be strong in the sight of God. Let us look to the Lord for all things and ask His continued blessing. How often we see people physically well built, great talkers, and seemingly wise, one hears and sees them everywhere, but alas how weak they are. They really possess no power, because they do not lean on God, and consequently do not influence others.

Those people who are examples of the rule "Gold in Silence," are our influential people. Those who pass this way quietly and modestly, but ever willing to bear their cross are our strong and most powerful people. Many lessons do they teach to those surrounding them.

He and she who think much, who meditate over good things prove themselves strong. We are tempted all the time; often a few words uttered pierce our heart and make us very sad, but what strength we receive when we look to our deliverer and trust in Him. How weak and insignificant we often feel, but where there is a will there is a way and those of us who are willing and walking with God are surely strengthening others, are scattering seeds of kindness. Let us think more. Think over our past lives, what we enjoyed, where we received smiles, where we were treated kindly, and of the many blessings showered upon us. Do they not outweigh all burdens and crosses, do they not make us feel that we should do more for our blessed Lord and Master, from whence all these came.

Let us endeavor to do better every day. Let us live for Him. Let us give light as He gives us, "Freely ye have received, freely give." Let us not feel discouraged if we are stationed lowly. Was not Christ of low birth in a manner that He can be reached by all classes? And those of high caste must come down to the foot of the cross and become as a little child and of child-like faith to accept Him. Let us not mind if people do not appreciate our efforts. We cannot look to the world for strength and happiness, but alone to God.

Let us not become contaminated by our surroundings but pray incessantly for help and strength to overcome. Christ will redeem. His love for us is so great, it is everlasting, bleeding, full and free. Let us not go along our way indifferently, but feel it all important to work for Him. Let us love Him. Love leads the way. Christ teaches us in His Word to be strong and of a good courage. Christian works are done in the light, since He is the light and the way and if we lean on Him for strength, He will supply all our need. If God be for us who can be against us.

Be strong! We are not here to
play, to dream, to drift.
We have hard work to do, and
loads to lift,
Shun not the struggle; face it.
'Tis God's gift,
Be strong!
Say not the days are evil, who's
to blame?
And fold the hands and acquiesce,
O shame!
Stand up, speak out, and bravely,
in God's name.
Be strong!
It matters not how deep entrenched the wrong,
How hard the battle goes, the
day, how long.
Faint not, fight on! To-morrow
comes the song.

FLORA L. FELLMAN,
Richland Center,
Feb. 16, 1906. Bucks Co., Pa.

War and Whiskey.

We have often expressed our conviction that if we could have stopped the grog of whiskey-drinking politicians, North and South, for six months, the war that deluged our land with blood would never have occurred. We reasoned from analogy. Rum is producing fights every day in the year, and when a man is half drunk he has neither sense nor prudence, but is ready for a fight, no matter if the odds are against him.

Curiously we have just met with a fact which confirms our opinion formed years ago. The *Newark Advertiser* relates the following:

"In his address before the Woman's Christian Temperance Union, Rev. Mr. Cronway related an incident which attracted great attention, and made a marked impression. In 1865 he took several thousand prisoners from Montgomery to Mobile, Alabama, among whom was Admiral Raphael Semmes, who commanded the celebrated privateer, Alabama. This distinguished officer related a little of the secret history touching the origin of the rebellion.

"After the election of Lincoln, twelve of the leading men of the South, representing six States, assembled in the St. Charles hotel, New Orleans, and spent a whole evening in discussing the question as to what the South ought to do under the circumstances. *For an hour and a half eleven of these statesmen were averse to war; one only being in favor of it;* then, however, *whiskey* was sent for, and *all partook of it quite freely, becoming, before the expiration of the third hour, quite inebriated.* While these distinguished southerners remained sober, they were averse to war; *but when they became intoxicated they were unanimously in favor of war;* and it was the opinion of the admiral that if liquor had been let alone that night, the terrible war, which cost the North and the South so many thousand of millions of dollars, and so many precious lives, and evil influences which we have still with us, would never have occurred."

Dram-shop demagogues and pot-house politicians North and South were ever ready for war; and drunken generals and tipsy surgeons took very poor care of precious lives confided to their charge. The whiskey bottle is responsible for an amount of mischief and misery which only the Omniscient One can estimate.—H. L. H., The Safeguard.

Two Traveling Companions.

The west bound slowed up at a wayside station. A sweet young girl lifted up her face for her mother's good-bye kiss.

The conductor helped her on to the car, waved his hand to the engineer, and the train was off. The porter took the girl to the section which had been secured for her, and soon she had deposited her hand-bag and extra wrap and had taken her seat for the long journey. As she realized that she was being faster and faster carried away from the dear old home and her loved ones, her soft blue eyes filled with tears.

An old lady sitting in the opposite section watched the young traveler. She had seen through the car window the parting at the station, and her loving heart went out to the lovely young girl. Very quietly she slipped into the seat and put her arm around the stranger and drew her head down on to her shoulder.

"I know all about it, dear," her comforting friend said, gently. "I am homesick myself, sometimes, and it seems as if I could not live through the days. But we both must be strong and brave and make our journey with trusting hearts, and get the most and the best out of this change in our lives. I take it this is your first parting with mother."

"Yes, and I didn't know it was going to be so terribly hard to bear. The school is not very good in our place, and when my uncle came to see us last summer, he said if mother would let me go to Chicago and live with him and Aunt Helen, they would educate me. Father died two years ago, and we haven't much money, and there are Elsie and Dannie to be brought up—they're younger than I am. I don't know what Elsie will do to-night when she can't cuddle up to me. Oh dear! I would rather wash the dishes and sweep the kitchen for mother all my life than go off so far away from them all to get an education!" The last words were choked with tears.

"But think, dear girl, how much you can do to help your mother and the little sister and brother after you get your education, I think your uncle and aunt must be very good people. Probably mother will go out and see her daughter take her diploma. How nice that will be!"

"But that time is a long, long while away, and I don't see how I can wait so long!" And a deep-drawn sigh followed the girl's words.

"Oh, yes, dear; you will learn to live 'one day at a time,' and you will get interested in your studies, and you will be ambitious to excel in them. See, the porter is lighting up the car."

"Just the time Elsie and Dannie are feeding the chickens and getting the eggs. I used to go out with them. I know they are crying, too, because they miss me so much,"

I have left my chickens, too, little girl. I know I shall often wish I could go back to the old home-yard and feed them when it begins to grow dark, but I never expect to make a return journey. I had such a beautiful flower-garden—the plants were going to seed and I gathered lots of them! I guess sister Marietta will let me have a little garden patch where I can sow these seeds, and when they blossom they will be like children and grandchildren of my old friends in the flower-garden at home, come out West to keep me compady. I am over seventy years old. It is very hard, after you have lived in a place all your life, to go to a new home. But I have been living alone for three years back, and I have not been quite well, and my sister sent me the money to pay my fare out to her. At first I couldn't make up my mind to go, but my neighbors said it was the best thing I could do to break up and go. I had two little girls like you once, but they died years ago, and my husband died too. That is the reason I am so alone. But I am not going to be unhappy out there and make the folks sorry I came. I am going to keep my heart full of love for everybody, and see what I can do to help others, so I will be a blessing in their home instead of a burden. Now you see we are fellow-travelers, homesick travelers, together going from the old home to a strange country. But it will be God's country, and we must believe that the One who knows what is best for His children is leading us. All through life, dear, whatever sorrow comes, remember you can go to Him for guidance. But it is luncheon time, isn't it? You better come over into my seat and we will eat it together. I did not think I would like to eat in the dining-car, so my good neighbors put me up luncheon enough to last until I get to sister's."

The two travelers got out their luncheon boxes, the porter fixed a little table for them, and soon they were chatting together as though by their own table at home.

Neither of the travelers had ever spent a night in a sleeping-car, and it was quite wonderful to them to see how quickly their beds were manufactured.

When they bade each other good-night, the elder traveler said, "We have got well acquainted with each other, and yet we don't know each other"s names. Mine is Mrs. Mary King. What is yours?"

"Lois Chidsey, after my grandmother," replied the child.

Later the curtains were drawn and the girl soon forgot her loneliness in that blessed sleep which comes to the young. The elder traveler did not get to sleep for a long time, She was making pictures of the old home and the past scenes of her life. But hers was a trusting heart, and the sweet peace which comes to such came to her, and after a time she, too, fell asleep.

The porter awakened the girl in the morning, and she had to hurry to be ready to get off at a station at the entrance of the city. The old lady was already dressed and sitting in her seat. A hurried good-bye was spoken as the porter took the young traveler's bag and let her out.

"God bless you child," was the benediction given as she went out of the door.

The watcher at the window saw the meeting with the uncle and aunt.

"They were real glad to see her,' was her thought, "and they have such good kind faces that I feel my little chance acquaintance has fallen into good hands. They cannot help loving her, for she is such a sweet girl!"

Left alone the old traveler began to worry over the change of cars she must make at the great station. But as she stepped out of the car her sister came quickly to her side. What a surprise it was!

"Just as I have always found it," she said to her sister. "I need not have worried over it, for I learned long ago that the places of life we dread most are the very ones where the Lord always provides a messenger of help ready to guide us over. How I wish I could tell that young girl about it!"

A year passed by. Often things came into the girl's life that tried her, and many times she longed to run and tell mother. But she remembered what the dear old lady had told her about being brave. Her uncle and aunt were very kind, and were well pleased with the progress she made in her studies. It was much easier than the young student had anticipated, and she often thought of her good friend who had given her such light and cheer at the darkest time of her young life.

The summer came and the sister gave the new dweller a good garden patch, and the children and grand children of the dear old home flowers came out in profusion and beauty to gladden the heart and eyes of their old friend. The peaceful sweet-faced gardner often wished as she gathered them that she could send some of them to the girl whose face had become "one of the dearest pictures hanging on Memory's walls." But the having met her made life seem richer.—Sel.

Those receiving a sample copy of THE MENNONITE will kindly accept the same as an intimation that we shall be pleased to receive their subscription.

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The Mennonite.

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Editorial.

Church Federation and Church Union.

These two subjects engage at present the minds of the Christians of the different denominations as perhaps never before. The recent Inter-Church Conference on Federation which met in November, 1905, in New York City, is still fresh in the memory of the readers.

There are now two very large and important "Church Unions" on foot, one in *Canada*—involving the Methodist, the Congregational and the Presbyterian Churches—and the other in the *United States*—embracing the Congregational, the Methodist Protestant and the United Brethren Churches. The Tri-Church Council of the latter met at Dayton, Ohio, from Feb. 7–9, of which the "Watchword" and the "Religious Telescope" give interesting and encouraging reports. The following are extracts from these papers.

The Tri-Church Council met, got down to business, set sixty-three men to work, heard their plan for organic union unanimously presented, sung "Praise God From Whom all Blessings Flow," continued the committees to perfect details, agreed upon everything with great unanimity, again sung the doxology, and with devout thanksgiving to God adjourned to meet within a year and a half.

REPORTS FROM THE COMMITTEE OF SIXTY-THREE.

Not a man wanted his heart to run away with his head. In the midst of enthusiasm for God, there was most careful planning. Distinct advances were followed on the council floor by spontaneous outbursts of applause or song. The movement was under way, and some who had not been most heartily in favor feared to take the responsibility of hindering.

At three o'clock on Thursday afternoon, the committee submitted its three reports to open council. That on "Church Property and Vested Interests" came first, and was as follows:

It is the judgment of this sub-committee that the denominational organizations and property and vested interests present no insuperable obstacle to the organic union of the three denominations. The details of this union, however, are so numerous that it will require much thought and consideration to mature plans for definite action.

We recommend, therefore, that this sub-committee on vested interests be continued as a sub-committee or a standing committee, with instructions to go forward in the preparation of plans for the unification of those interests, and that the proper authorities of each denomination in it fill vacancies occurring in their number.

There was no controversy on this report, and it seems to meet the views of all. It was impossible for the committee to go over all the points about ownership of property, institutions of the churches, endowment moneys, and the various laws of different States. It is fortunate that it has, as one member, Chief Justice S. E. Baldwin of the supreme court of Connecticut. His legal opinion will be a great safeguard to property interests.

Dr. W. D. Mackenzie, president of Hartford Theological Seminary, chairman of the sub-committee on doctrine, submitted the report of that body. He said the subject was one of extreme delicacy, and that the committee did not wish to be understood as presuming to formulate a creed that should be obligatory, that the articles of faith presented took the form of an expression of beliefs common to all Christians, and must not be interpreted as a test for those who would unite with the church. Dr. Mackenzie then read the article of faith as agreed upon by the committee, as follows:

We, the representatives of the Congregational churches, the Church of the United Brethren in Christ, and the Methodist Protestant Church, rejoice at this time to enter into union with one another, through the grace of our Lord Jesus Christ, in the love of God, and for fellowship in the Holy Spirit. In this solemn act of faith and odedience towards the great Head of the Church, we do most humbly and confidently make confession of our faith and heartily renew the consecration of our lives to Him and to the service of mankind.

1. Our bond of union consists in that inward and personal faith in Jesus as our Divine Savior and Lord on which all our churches are founded; also in our acceptance of the Holy Scriptures as the inspired source of our faith and the supreme standard of Christian truth; and, further, in one consent to the teaching of the ancient symbols of the undivided Church, and to that substance of Christian doctrine which is common to the creeds and confessions which we have inherited from the past. But we humbly depend, as did our fathers, on the continued guidance of the Holy Spirit to lead us into all the truth.

2. We believe that God, the Father and Lord of all, did send His Son Jesus Christ to redeem us from sin and death by the perfect obedience of His holy will in life, by the sacrifice of Himself on the Cross, and by His glorious resurrection from the dead.

3. We believe that the Holy Spirit, the Spirit of God and of Christ, moves in the hearts of men, calling them through the Gospel to repentance and faith, awakening in them spiritual sorrow for past sin and confidence in the mercy of God, together with new desires and a new power to obey His will.

4. We believe that those of the sons of men, who, hearing God's calls of divine love, do heartily put their trust in the Savior whom His love provided, are assured by His Word of His most fatherly forgiveness, of His free and perfect favor, and the presence of His Spirit in their hearts.

5. We believe that all who are through faith the children of God, constitute the church of Christ, the spiritual body of which He is the head, that He has appointed them to proclaim His Gospel to all mankind, to manifest in their character and conduct the fruit of His Spirit, that He has granted them freedom to create such officers and institutions as may in each generation serve unto those ends, and that for the comfort of our faith He has given to this Church the sacred ordinances of baptism and the Lord's Supper.

6. We believe that according to Christ's law men of the Christian faith exist for the service of man, not only in holding forth the word of fife, but in the support of works and institutions of pity and charity, in the maintenance of human freedom, in the deliverance of all those that are oppressed, in the enforcement of civic justice, and the rebuke of all unrighteousness. Possessed of these convictions, both as truths which we do most firmly hold, and acts of faith which spring from our hearts, we do, therefore, in the happy consummation of this union, and in the name of all the churches which we represent, commit ourselves, body, soul, and spirit, to the faith, love, and service of Him who made us and saved us, the Everlasting God, our Father, Redeemer, and Lord. To Him be ascribed all praise and dominion, and glory, world without end, Amen.

At the close of the reading there was loud and long-continued applause. The presiding officer attempted to call for the next report, but he was interrupted by a spontaneous outburst of song. The entire congregation rose and sang, "Praise God From Whom All Blessings Flow." It was evident that the articles of faith had touched a responsive chord.

President Bookwalter, chairman of the sub-committee on church polity, read the report of that committee, following the preliminary statement that the unit of the new church should be the local congregation, and that the form of government should be a representative democracy.

1. The local churches shall be left free to conduct their worship and business as their present customs provide.

2. It is suggested that so far as may be the churches in separate districts be united in district conferences, which shall provide for fellowship and care of the churches connected with them.

3. There shall be constituted annual conferences of the ministers, and representatives elected from churches and pastoral charges; and their territory limits shall be fixed by a commission of the representatives of the three bodies in the state.

4. A national conference is recommended. The annual conference shall also be empowered to elect, on the same basis of representation, delegates to the national conference, provided, however, that each annual conference shall have at least one delegate.

We further reccomend that the appointments be distributed as equally as possible between the clerical and lay delegates.

The name proposed for the new body is, "The United Church."

In regard to the publishing interests reference was made to the size and capacity of the U. B. Pub. House that the publishing interest of the three denominations could be easily looked after by the plant at Dayton, Ohio.

Pray.

If for any wish
Thou darest not to pray,
Then pray to God
To cast that wish away!

Correspondence.

DONNELLSON, Iowa, Feb. 19. Dear MENNONITE:—On Thursday, Feb. 15, Bro. Jacob Quiring, of South Russia, arrived here and preached for us on Thursday evening, Friday morning and evening and Sunday morning and evening. Much like Moody he can hold his audience spellbound by his earnest appeal to all to give their hearts to Christ and acknowledge Him as our Master. We regret that he could not be with us longer. He leaves this evening for Summerfield, Ill. May God bless him in the good work he is doing so that the members of our churches may awaken to the fact that there is work for every one in the Master's vineyard and that now is the time to do it. We have slept too long already. F. H. KREBILL.

WADSWORTH, Ohio. Feb. 13.—Dear Readers: We are having a season of special services, from Feb. 4–15. Rev. Grubb conducted the services the first three nights. Since then Rev. H. J. Krehbiel has been with us. The meetings have been very beneficial up to this time and we are looking forward to enjoy the remainder. There has been quite good attendance. There are special services elsewhere in town, considering this the attendance has been good. Rev. Krehbiel gave a very interesting talk to the children on Sunday morning on the subject, "The Highest Aim in Life." The subject was handled so well that surely the children will never forget it. We older children received much from the talk, we shall not forget it.

Albert Schumacher, the young pastor at the Sterling church, visited here Sunday evening. He took part in the evening service by reading the scripture lesson and offering prayer.

Our annual report of church proceedings is again out in booklet form. Rev. Grubb has taught the younger S. S. scholars a yell for this year,

"Say my chum! Have you seen
2 Timothy 2:15?
1 Thessalonians 5:22
Will tell you exactly what to do!"

Respectfully,
IDA M. ZEPP.

Spare Moment Thoughts.

When you think that the hand of God is resting heavily upon you, call upon some child of God who has endured a real affliction for a long time.

Procrastination is as much the assasin of opportunity as "the thief of time."

When you are inclined to ask why God should have permitted this affliction to strike you, stop long enough to count how often you have seen heavier ones strike other people without asking why God did not permit it to strike you. PHILANDER GODFREY.

Drink Bill Would Buy 500,000 Good Homes.

According to figures furnished by the government bureau of statistics, there are consumed in the United States in one year about 40,000,000 barrels of beer, 98,000-000 gallons of proof spirits and 30,500,000 gallons of wine.

These drinkables, sold at retail, take out of the pockets of consumers in a single twelve months the sum of $1,454,119,858. It is a good deal of money, and one is tempted to consider what it could accomplish if it were put to really useful purposes, instead of being practically thrown away.

It would provide 500,000 families, or 2,500,000 people—more than the entire population of the states of New Hampshire, Rhode Island, Vermont, Maine, North Dakota and Montana—with comfortable homes, clothing and provisions for twelve whole months.

To each family it would give $350 for provisions $80 for clothing, $30 for shoes, $20 for newspapers, magazines and books, $50 for church and charitable purposes and would build for each family a house costing $1,500, with $350 to furnish it—thus bestowing upon each one of the 500,000 families $2,380, and leaving a balance of $264,119,000 to erect 52,818 churches, each costing $5,000.

Personal Influence.

On a cold winter evening, said T. L. Cuyler, recently, I made my first call on a rich merchant in New York. As I left the door, and the piercing gale swept in, I said:

"What an awful night for the poor!"

He went back, and bringing to me a roll of bank bills, he said:

"Please hand these for me to the poorest people you know."

After a few days I wrote him the graceful thanks of the poor whom his bounty had relieved, and added:

"How is it that a man so kind to his fellow creatures has always been so unkind to his Saviour as to refuse Him his heart?"

The sentence touched him to the core. He sent for me to come and talk to him. He has been a most useful Christian ever since. But he told me I was the first person who had talked to him about his soul in twenty years. One hour of work did more for that man than the pulpit effort of a lifetime.

The Right of Sacrifice.

To give up some precious thing which is legitimately yours, to shut your eyes upon visions of glory or safety or luxury which you might make your own without a shade of blame, that is so truly one of the marks of nobleness that no man is accounted by the best standards truly noble who is not doing that in some degree. The man who is taking all that he has a right to take in life is always touched with a suspicion and a shade of baseness. There is a paradox in it no doubt—one of those moral paradoxes which make the world of moral study always fascinating. Man has no right to take his full rights in the world; he is not wholly noble unless he sees the higher law which declares that all is not his to take which is his legitimately to own.—Phillips Brooks.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, March 4, 1906. WHAT IS TRUE HAPPINESS? THE WORLDLY IDEA, THE CHRISTIAN IDEA. Luke 6, 20-26; 1 John 2, 12-17; 2 Cor. 6, 10; Phil. 4, 4-7. (Consecration meeting.)

1. What is true happiness?
2. What is the Christian idea of happiness? Luke 6, 20-26.
3. What does the Bible say of the world's idea of happiness? 1 John 2, 15-17.
4. What contradictions seem to be in the Christian happiness? 2 Cor. 6, 10.
5. Why can the Christian rejoice even with tears? Phil. 4, 4-7; Rom. 5, 1-5.
6. How can men try to find happiness in this life? Eccl. 8, 15-18.
7. What was the mistake of the rich fool? Luke 12, 16-21.
8. What is the contrast between worldly happiness and Christian happiness? Rom. 14, 17-19.

MEDITATIONS.

Happiness is the possession of those circumstances or that state of being, which is attended with enjoyment. Socrates says: Happiness is unrepented pleasure. The opinion of what gives happiness differs with the people. Christ says in the sermon on the mount, what gives true happiness, but His idea of happiness differs very much from the world's idea.

The Bible says of the world's happiness: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh and the lust of the eyes and the vainglory of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof, but he that doeth the will of God abideth forever."

Yet there seem to be contradictions in the Christian idea of happiness. Poor, yet theirs is the Kingdom of God; poor, yet making many rich. Hungry shall be filled, weeping shall laugh; sorrowful, yet always rejoicing; having nothing, yet possessing all things.

The Christian can rejoice even in tears, in sorrow and tribulation, for he knows the love of God; peace is in his heart even when storms rage without. We can rejoice in the Lord, because He is our God and Father and we know all things work together for good to them that love God. Most men seek happiness in eating, drinking and being joyful; but such pleasure is only for a short time, even if we thank God for it at the time; our spirit craves higher pleasure, will not be satisfied except in the union with God, its Creator and Father.

The great mistake of those who seek happiness in this world is that they do not consider the uncertainty of life, not one day they can be sure that they will not die and leave all happiness, if they seek it in this world.

Worldly happiness seeks pleasure in lower spheres, Christian happiness is in communion with God and in making others happy. For he that herein serveth Christ is well pleasing to God and approved of men.

QUOTATIONS.

An old colored woman went to a delegate of the Christian Commission at Vicksbury, who was very ill with fever and much depressed in spirit, and said, "Massa does ye see de bright side dis morning?" "No, Nanny," said I, "it isn't so bright as I wish it was." "Well, massa, I allus sees de bright side." "You do?" said I, "maybe you haven't had much trouble?" "Maybe not," she said, and then went on to tell me in her simple broken way, of her life in Virginia, of the selling of her children, one by one, of the auction sale of her husband, and then of herself. She was alone now in camp, without having heard from one of her kindred for years. "Maybe I ain't seen no trouble, massa?" "But, Nanny," said I, "have you seen the bright side all the time?" "Allus, massa, allus." "Well, how did you do it?" "Dis is de way, massa. When I see de black cloud comin' over—" and she waved her dark hand inside the tent, as though one might be settling down there—" an 'pears like it's comin' crushin' down on me, den

I jist whips aroun' on de oder side, and I find de Lord Jesus dar; an den it's all bright and clear. De bright sid's allus whar Jesus is, massa." "Well Nannie," said I, "if you can do that, I think I ought to." "Pears like you ought to, massa, an you's a preacher of de word of Jesus." She went away; I turned myself on my blanket and said in my heart. "The Lord is my Shepherd! It is all right and well. Now come fever or health, come death or life, come burial on the Yazoo Bluff or in the churchyard at home—the Lord is my Shepherd." With this sweet peace of rest, God's care and love became very precious to me. I fell asleep. When I woke I was in a perspiration; my fever was broken. "Old Nanny's" faith had made me whole. E. P. Smith.

The happiness of the tender heart is increasing by what it can take away from the wretchedness of others. J. Pettit-Serm.

The Sunday School Lesson.

BY A. S. SHELLY.

Jesus Tells Who are Blessed.

Lesson for Mar. 4. Matt. 5: 1-16. Golden Text.—Blessed are the pure in heart, for they shall see God. Matt. 5: 8.

Introduction.

When Jesus healed the paralytic man forgiving his sins, there were with Him some who had become His disciples in the sense of being with Him continually; yet not all of those who should become His twelve apostles, probably only the six first mentioned in the list of the twelve. Can you name them? He next went out again by the seaside and found Matthew. When and where the other five were found and called we are not told. But drawn by His wonderful teaching and His marvellous miracles—signs of His divinity, the number of disciples now rapidly increased, and from out of these followers He selected first twelve and afterward seventy for purposes mentioned in connection with their appointment. In point of time the choosing of the twelve comes just before His sermon on the mount of which our present lesson is the first section.

Other events that come before this point in the records are the following: The disciples of John, who at that time was lingering in prison, came to Jesus and raised the question about fasting, and Jesus explained why His disciples did not observe the fastings of the Pharisees as John's disciples did. Afterward He went to a feast at Jerusalem, passing by the pool of Bethesda and healing the impotent man there. Returning from thence they passed through the grain fields where the plucking of some heads of grain by the disciples to satisfy their hunger led to fault finding by the Pharisees on the ground of Sabbath breaking. On another Sabbath He healed a man with a withered hand in one of their synagogues, and "they were filled with madness" so that they communed one with another and with the Herodians to destroy Him. With the choosing of the twelve He entered upon the second period of His ministry in Galilee.

Parallel Records of the Discourse.

What is called the Sermon on the Mount is recorded in Matthew chapters 5, 6, and 7. Luke, in chapter 6: 20–49, gives a shorter report of the same discourse or a similar one repeated later. The former view seems to the writer to involve fewer difficulties in explanation. The differences in the accounts are easily accounted for by the different objects had in view by the two writers. The Holy Spirit used these different view-points to give us a fuller view of the Master's teaching.

The Sermon as a Whole.

Of the general character of the sermon, the International Revision Commentary says in substance: The Lord's teaching here is the counterpart of the legislation on Mount Sinai. Moses spoke in God's name from the mount of terror; Christ speaks in His own name from the mount of blessing. Christ begins where Moses ends. The sermon marks the end of the law and the beginning of the Gospel, the connecting link between the two. It calls the unconverted to repentance, showing them how far they come short of the holiness God requires. It reyeals the divine will for believers, showing them the ideal of Christian morality. And it announces the blessings to all in whom Christ's own filial, obedient, holy character has taken form in their lives. This character is summed up by the term righteousness and is the necessary qualification for citizenship in the kingdom of heaven. The elements of this character and the soul-experiences leading up to it are taken as the basis of the repeated promise of blessing to them that are thus exercised and who step by step press on toward the goal unto the prize of the high calling of God in Christ Jesus.

The Beatitudes.

In the Latin version these verses begin with the word *beati* from which comes the term *beatitudes* as applied to these pronouncements of blessedness. Beginning with verse 3 and ending with v. 9 we have a double series of seven characteristics which are to result in blessedness. Four of these describe inward or Godward conditions of the soul and three are outward or manward expressions of the life within. These run parallel and in an ascending scale. The four are these: Poor in spirit; mourning; hungering and thirsting; and pure in heart. The three are,—meekness, mercifulness, and activity in promoting peace.

Look at the first series. How plainly it makes the progress of the soul in spiritual development. At first poor in spirit–conscious of emptiness and want, of our need of something we do not and can not possess of ourselves. Accompanying this, but a step in advance, is the mourning of the spirit over the positive power of sin, over our inability to free ourselves from its grasp. Then there comes the longing desire for the bread and water of life that will satisfy the reaching out of the soul toward divine help to become right with God. And as God stills our mourning with the comfort of His love for us in spite of our poverty and sinfulness, and gives us a taste of reconciliation through the pardon of our sins for Christ's sake, the heart becomes fixed in its love for and its aspiration toward God, and in its consequent hatred of sin. They that move upward along this line are blessed, because they shall be heirs of the kingdom and shall see God.

The second series, that runs parallel with the first, shows the outworking of inward experiences. Meekness—mildness and gentleness toward others—naturally accompanies or grows out of our sense of our own poverty and sinfulness. We are merciful toward others as we realize our own need of mercy. Our desire to be put right with God through forgiveness of our transgressions makes us disposed to forgive those that trespass against us. And finally the peace of soul that comes to the pure in heart as they see more and more of God's infinite love, inspires them with the desire to extend the gospel of peace to others. Having obtained peace with God themselves, they are peacefully disposed toward others, seek to promote peace among others, and go forth with the urgent message of reconciliation and peace from God. The promises attached to these outward characteristics are practically the same as the others, inheritance in the Kingdom (the earth redeemed) and Godlikeness. They shall be called the sons of God. If sons, then heirs—joint-heirs with Christ (Rom. 8: 17).

In verses 10 and 11 we have, not another characteristic to be desired as a further ground of blessing, but an experience arising from the opposition of evil men because of the righteousness described in the foregoing. The promise is that such persecution shall not rob them of their blessing. The Kingdom *is* theirs in spite of all opposition. Therefore they can rejoice and be exceeding glad. The darker the storm-clouds that burst over us, the greater the joy of our assurance of security.

The last four verses teach the relation of the disciples as thus described to the world. Their exalted privilege and responsibility are held up to view. So far from the world being able by its opposition and persecution to rob them of their blessing or to put out the light of their hope, they on the contrary shall influence the world for good, shall counteract its corruption, shall light up its darkness and thus by doing the Father's work shall glorify the Father. If we are real salt we must impart the savour of purity and life to those around us. If we have Him who is the Light of the world in our lives, the light that is in us can not be hid.

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Deaths.

Allebach.—On Feb. 11, 1906, in Philadelphia, Ezra G. Allebach (brother to Harvey), aged about 36 years Funeral services were held on Feb. 14, at his late home, 2229 N. Camac St., conducted by Rev. N. B. Grubb, assisted by Rev. Geo. Hancher, of the Lutheran Church.

Moyer.—On February 6, 1906, in Quakertown, Pa., Alvin G., younger son of John D. and Olivia Groff Moyer, aged 19 years and 5 months. On the 12th funeral services were held in the Bethany Mennonite church when Rev. W. S. Gotshall spoke from John 16; 22. The remains were then conveyed by railway to Souderton where services were held in the Zion Mennonite church when the pastor, A. M. Fretz, spoke to a large audience from John 17; 24. Interment at Hillside Cemetery. The deceased brother was a very promising young man of an exceptionally fine intellect and high moral character, a graduate of the Souderton Borough schools, of the Lansdale Borough schools and of the West Chester, Pa., State Normal school. Last year he taught in the Milford Square school, closing the school last spring he found himself in the cold grip of consumption, which in spite of all care and medical aid carried him to an early grave.

Sleep on, beloved, sleep and take thy rest,
Lay down thy head upon thy Savior's breast,
We love thee well, but Jesus loves thee best—
Goodnight! Goodnight! Goodnight!
—Pastor.

News of the Week.

Domestic.

59th CONGRESS

Roosevelt and Taft Favor a Lock Canal.

Washington, February 19.—T. P. Shonts to-day transmitted to Secretary of War Taft the conclusions and recommendations of the Isthmian Canal Commission and the dissenting views of Admiral Endicott on the majority and minority reports of the board of consulting engineers.

The report says it is desirable to remove certain misapprehensions as to the meaning of the terms "canal at sea level" and "canal with locks" as defining the character of the completed waterway. In the popular mind the one means a waterway affording navigation without restriction, while the other means a waterway in which navigation is delayed and hampered by mechanical appliances, and decidedly inferior to the former. These conceptions are quite inaccurate. The report says:

"The ideal waterway through the isthmus would be a channel at the sea level, of which the width would be greater than the length of the vessels using it. With any less width it is liable to the accident of being completely blocked by the sinking of a vessel transverse to its axis. If vessels 900 feet long are to be accommodated, the width should be considerably greater than 900 feet. A channel of this size can not be considered, and has never been proposed. The enormous cost of the excavation has compelled all engineers who have considered the question to reduce the width to that strictly necessary to pass the largest vessels at greatly reduced speed. A width of 150 to 200 feet is now proposed, and is believed to be the greatest width economically permissible for the sea-level canal. It is very far, however, from furnishing unrestricted navigation. The speed of very large vessels, like the new Cunarders, must be reduced to four miles an hour or less, while two such vessels could not pass each other in the canal. Between this and the ideal canal are many degrees of size and convenience.

"In a canal with locks, artificial lakes are created in which for considerable distances the navigation is entirely unrestricted. The advantages thus gained may more than counterbalance the delay and risk in the use of locks, and it is quite conceivable that a canal with locks may be a better canal—that is, can be navigated in less time and with less risk than a canal at sea level.

The cost of the canal at sea level is estimated by the majority at $247,000,000, though it may reach $272,000,000.

"The plan recommended by the minority of the board is a canal with locks. Its controlling feature is a dam to close the valley of the Chagres river at Gatun near the Atlantic coast thus creating an artificial lake more than half way across the isthmus of which the surface is to be eighty-five feet above the sea and which is to constitute the summit level. The length of this dam will be 7,700 feet, and the hight of its crest 135 feet, or fifty feet above the water surface. It will contain about 21200000 cubic yards of material, principally the spoil from the excavation of the canal prism.

"It is provided with ample spillways and regulating works. A channel 500 feet wide at sea level leads from Limon bay to the Gatun dam, where is placed a double flight of three locks by means of which vessels are lifted into the artificial lake. The lake provides unrestricted navigation for a large part of its length, but becomes more contracted as the continental divide is approached until in the Calebra cut for about seven miles the width at bottom is reduced to 200 feet. This artificial lake finally terminates at Pedro Miguel, about 10 miles from the Pacific where the first lock on the Pacific side is placed, having a lift of thirty feet.

"By means of this lock vessels are lowered into another artificial lake created by a dam closing the valley of the Rio Grande near the Coast and by two other dams closing other depressions, the level of the lake being fifty-five feet above the sea. Communication between the lake and Panama bay is effected by a double flight of two locks placed near the shore on the high ground called Sosa hill. All locks are in duplicate and have a usable length of 900 feet; width, ninety-five feet, and depth over the miter sills, forty feet. The depth of the channel is everywhere at least forty-five feet, except in the locks and in Limon bay, where it is forty feet. In the lakes the depth is often very much greater, being seventy-five feet near the Gatun dam, and nearly as much for many miles.

"The width is nowhere less than 200 feet at the bottom, and at most places is very much more The length of the canal is 49.72 miles. Of this 42½ miles is from 300 to over 1000 feet wide. This reduces the length of the actual cut of the canal to be made to 7 miles, while a sea level canal would have to be cut the entire width of the isthmus, nearly 50 miles."

The report of the board, together with a letter of Secretary Taft and a letter from Chief Engineer Stevens, was transmitted to Congress to-day by the President. The President says:

"Both the board of consulting engineers and the canal commission divide in their report. The majority of the board of consulting engineers, eight in number, including the five foreign engineers, favor a sea-level canal, and one member of the canal commission, Admiral Endicott, takes the same view. Five of the eight American members of the board of the consulting engineers and five members of the isthmian canal commission favor the lock canal, and so does Chief Engineer Stevens.

"The Secretary of War recommends a lock canal pursuant to the recommendation of the minority of the board of consulting engineers and of the majority of the canal commission. After careful study of the papers submitted, and full and exhaustive consideration of the whole subject. I concur in this recommendation.

"A careful study of the reports seems to establish a strong probability that the following are the facts: The sea level canal would be slightly less exposed to damage in the event of war, the running expenses, apart from the heavy cost of interest on the amount employed to build it, would be less, and for small ships the time of transit would probably be less. On the other hand, the lock canal, at a level of eighty feet or thereabouts, would not cost much more than half as much to build, and could be built in about half the time, while there would be very much less risk connected with building it, and for large ships the transit would be quicker; while taking into account the interest on the amount saved in building the actual cost of maintenance would be less. After being built, it would be easier to enlarge the lock canal than the sea level canal."

J. A. M'Call Is No More.

New York, Feb. 18.—John A. McCall, until recently president of the New York Life Insurance company, died at 5:35 o'clock this afternoon at the Laural house in Lakewood, N. J., where he had been taken three weeks ago in the hope that the change might benefit his health, which suffered a breakdown two months ago.

Mr. McCall's physical breakdown occurred about the close of the investigation of life insurance affairs in this state by the legislative committee in December last. The report of the committee is expected to be submitted to the legislature at Albany early this week. Mr. McCall's examination before the committee was a severe one and the ordeal he underwent rehearing in detail the affairs of the company and in divulging transactions about which the general public was ignorant worried him greatly, it was said. Mr. McCall was ill in bed at his home in this city when he affixed his signature to his letter of resignation from the presidency of the New York Life.

Nicholas Weds Alice.

Washington, Feb. 17.— Miss Alice Lee Roosevelt, eldest daughter of the president of the United States, was married at noon to-day in the east room of the white house to Mr. Nicholas Longworth, representative in congress from the First district of Ohio.

The new Mrs. Nicholas Longworth enjoyed perfect "bride's weather," on her wedding day. The sun was out and there was a distinct touch of spring in the air.

The picture of the ceremony was striking, but aside from the fact, that the official position of Theodore Roosevelt practically necessitated the presence of the members of the diplomatic corps accredited to Washington, the wedding was marked by a simplicity that was thoroughly American in spirit.

There were more than 1,000 guests present, but larger crowds than this ordinarily gather on the occasion of a church wedding in any of the great cities of the country. There have been scores of marriages of daughters of American citizens in private life more marked by the pomp of things and by a far greater display of the glitter which wealth makes possible.

No detail of the wedding was obtrusive. The decorations were flowers, and flowers know no ostentation. A bishop of the faith of the mother of the bride read the simple strong words of the marriage service; the prayer was offered, the responses were made and Alice Roosevelt was Mrs. Nicholas Longworth.

Foreign.

No Danger of an Uprising.

London, Feb. 18.—A dispatch to Reuters' Telegram company from Shanghai says:

"Nothing is known here of conditions regarding the dispatch of United States troops to China. There is no marked anti-foreign feeling in northern or central China.

New York, Feb. 18.—In view of the many disturbing reports appearing in the public press concerning the conditions in China and the possibility of further outbreaks such as those at Tienchow and Shanghai, and the consequent anxiety of relatives and friends of missionaries in China, the secretaries of the missionary society of the Methodist Episcopal church sent cablegrams of inquiry to Bishop Bashford, at Shanghai, and also to representatives of the several missions of that church at Tien-Tsin, north China; Nanking, central China; and Foo Chow and Hinghua missions.

These cablegrams were sent on Thursday and Friday, Feb. 15 and 16. That to Bishop Bashford covered all the Methodist missions in China. He recently returned from an official visit to the west China missions, coming down the river through the central China mission, whose chief stations are on the Yangtse.

To the late fall he spent some weeks in the Foo Chow and Hinghua missions, in the south, where there has been the most agitation among the Chinese people. The bishop's cablegram, dated Feb. 16, is reassuring. It is as follows:

"All are safe in China. No danger apparent—Bashford."

Not a letter received recently at the missionary from any Methodist missions in China speaks of any trouble or excitement among the Chinese or expresses any apprehension of an outbreak.

The secretaries of the missionary society add to the foregoing statement the following:

"As China is in a transition state and the leaven of western ideas is working in the mass, some ferment is to be expected; but any general uprising such as the Boxer movement is, in the opinion of the best informed, not probable."

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The Mennonite.

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Vol. XXI. BERNE, INDIANA, MARCH 1, 1906. No. 9.

The Soul's Evidence.

So sometimes comes to soul and sense
The feeling which is evidence
That very near about us lies
The realm of spiritual mysteries.
The sphere of the supernal powers
Impinges on this world of ours.
The low and dark horizon lifts,
To light the scenic terror shifts;
The breath of a diviner air
Blows down the answer of a prayer;
That all our sorrow, pain and doubt
A great compassion clasps about.
And law and goodness, love and force,
Are wedded fast beyond divorce.
Then duty leaves to love its task,
The beggar Self forgets to ask;
With smile of trust and folded hands
The passive soul in waiting stands
To feel, as flowers the sun and dew,
The One true Life its own renew.

—JOHN G. WHITTIER.

Items of News and Comment.

On the evening of Feb. 7 at the Canton (Ohio) Mission seven persons were baptized and three received by letter.

Deacon James B Funk of Bally with his wife have spent several days with friends in Philadelphia, worshipping in the First church on Sunday.

Rev. J. W. Kliewer, of the Berne, Ind., congregation, preaches an English sermon every month. Last Sunday evening he commenced a series of sermons on Joseph.

Rev. J. C. Mehl, of the Silver Street church, Goshen, Ind., has decided to move to California in March. Bro. M. A. Niswander, of Bluffton, Ohio, will be his successor.

A very successful Bible Conference has been held at West Liberty, Ohio, from Jan. 24—31, before, during and after which eighty-five persons confessed their Savior.

Rev. P. R. Aeschliman, of Colfax, Wash., on his present tour through Oregon and California in the interest of Home Mission, was at Paso Robles, Cal., Feb. 7—11, and at Upland from Feb. 15—19.

Brother Jacob Claassen, of Beatrice, Neb., has just returned from a visit to his relatives in Germany, and spent six days with the churches in and near Philadelphia, spending Sunday with the First church the guest of N. B. Grubb and D. Z. Hauck and their families.

The twenty-fourth annual anniversary of the Ladies' Aid Society and Love Feast of the First Mennonite church of Philadelphia, Pa., will be held on the evening of March 15.

The prospective missionaries for India, Mr. and Mrs. P. J. Wiens, left New York, Feb. 20, on the grand steamer "Kaiser Wilhelm II". A number of their friends accompanied them to the steamer to bid them good-by.

A Mennonite Sanitarium Association has been organized recently with a capital stock of $25,000 divided into shares of $10 each. This stock will pay no dividends to the holders, but the earnings of the sanitarium, which is to be erected at La Junta, Colo., are to be expended in the care of those who are unable to pay their expenses, and the surplus, if any, is to be expended in the mission cause and other benevolent work.

Brief Life Sketch of Jacob Quiring of Russia.

Our readers will no doubt be pleased to look upon the cheerful and determined face of Brother Quiring, as presented in the picture accompanying this sketch. Jacob Quiring was born on July 1, 1875, in Koeppental at Saratov, East Russia. His parents came from West Prussia, Germany. His father was from Marienburg and his mother from Tiegenhof. The new settlement at the Wolga River, Samara Gouv. (Co.) Russia was started in 1854. Hahnsau and Koeppental were the first two villages, named after the first settlers.

At Koeppental is the largest congregation in the settlement. The Minister-School there is a two-story building, with two classes. In 1872 it was established as district or central school, and as Quiring's father was the first one among the Mennonites who passed a teacher's examination in the Russian language, he and J. K. Penner (now Beatrice Nebr.,) were employed as teachers. Father Quiring pursued a three years' course in Saratov. His merits as teacher in the German colony were acknowledged by the school-board by awarding him a medal and the ministry conferred on him the title of a noble. In 1881 he was chosen by the church, of about 600 members, as pastor, and in 1884 as bishop.

At the age of six the boy went to school to his father, from 1881-1886. In 1885 his dear mother passed away. Of the five children—two boys and three girls—Jacob was the oldest. They were in need of a mother's care, so his father remarried in 1886. In the fall his father went with him to the Mennonite „Real- und Erziehungsanstalt" at Marnheim, Rhenish Bavaria, where he pursued his studies for six years. Here he availed himself of the instruction of well qualified teachers of the different branches. After graduating from this institution of higer education the assiduous and zealous student then attended for a year a Teacher's College in Wurtemberg, preparing himself to take up the theological course in Basel, Switzerland. When still a youth he was conscious of the call to the ministry.

At the age of eighteen, in the fall of 1893, Jacob entered the Evangelical Seminary for Ministers (Ev. Predigerschule) in Basel. In addition to this he attended some of the lectures at the University. But God had for him yet another school—the school of trial, of severe sickness. In Nov. and Dec. of 1895, he was seriously ill in the hospital in Basel. Every effort made to resume the work was frustrated, every time his health failed. It was God's way, as he himself sees it now, to take away the last straw of hope, in order that the simple but immovable faith of God's love and the cross and resurrection of Jesus could be established. And lo, far from his country and people, God in His mercy restored his health. After his recovery he made a flying trip to his Mennonite friends in Wurtemberg, Bro. Chr. Hege and Bros. Landes, and then a tour to Switzerland, where he visited some of the Mennonite Brethern in Canton Bern, and in the fall of 1896 he went back to his home on the Wolga.

During his absence of ten years

from home many changes had occurred. The young man did not recognize his brother and sisters. His brother was now 20; sister Mary (now married and in Asia) 20; Barbara and Justina were at the time of his departure respectively 3½ and 1 year old.

In the fall of 1897 Bro. Quiring was unanimously chosen by the church and ordained as minister and evangelist, and a little later (October) at the General Conference of Mennonites at Alexanderkrone, South Russia, he was admitted as „Reiseprediger" (home missionary) of all the Mennonites in Russia. A number of men expressed their willingness to pledge themselves for his support. After he had served two years in this way, preaching partly among the Germans in the Baltic Provinces, he deemed better to desist from this promise and to rely for his support altogether on the Lord. On this principle he has been laboring in the Lord's cause for the last six years. He felt that the gospel should be preached also to others where the Lord leads thus. At the Blankenburger Alliance Conference his sense was mightily aroused to the thought of the oneness of the Christians—the *unum corpus sumus* in Christ. To whatever denomination we may belong, we are *one* in *Christ Jesus*. Christ is not *two*, also neither the Church which is His *body*.

Bro. Quiring has made already two trips to Asia, and for sometime he had a desire to come also to this country to meet the brethren in the faith and have fellowship with them in preaching the gospel and to be strengthened by their mutual faith. So he joined last fall the brethern H. Epp and Wm. Penner (of Chiva,) who traveled from Central Asia through South Russia and Middle Germany to America. On Sept. 22, 1905, they arrived at Philadelphia. After a few days' stay there, they made a trip via Berne, Ind., to Mt. Lake, Minn, where the General Conference of Mennonites was in session. From there he hastened to Newton Kan. where two of his mother's sisters were anxiously awaiting him. While in this country he makes his headquarters—a dear home—with his aunt, Mrs. John Bartsch.

The Lord has graciously opened the doors in this country for Bro. Quiring to proclaim the gospel. In Nov. and Dec. 1905, he visited many congregations in Oklahoma and Kansas, and since New Year's he is laboring in The Middle District. Many friendly and urging calls have come to him: "Come over....and help us." May God bless and keep him in the service of our Lord Jesus.

The Church College.

Christian higher education has long since been recognized as one of the natural products of Christianity and as one of its most powerful agencies in the fulfilment of its mission. The Church college is here in response to a need and as a product of the cause it is designed to promote. No other institution of learning is competent to fulfil the mission of the denominational college. Denominations having good and sufficient reason for their existence are under sacred obligation to so guide their affairs and so prosecute their work as to perpetuate themselves and to intensify their efficiency and to constantly enlarge their scope of influence and usefulness in the world.

Every branch of the Christian Church, from the nature of things, owes to the world in general, the peculiar, distinctive advantages of Christian higher education and to its own constituency and to all within its sphere of influence in particular. To meet these obligations the Church must maintain schools of its own, of such type and standard as best meet the conditions and end sought. The Church that fails to do this has no ground of hope for the future. We must educate our own preachers and our youth too, or forfeit the favor of God and man and hence also our right and power to be. Our Church has not another more urgent or sacred obligation before God to-day than the prompt and adequate financial support of our schools. There is no escape from this obligation. Those who decry education as a necessity to Church life and work, are enemies of the truth whether they know it or not. Those who are indifferent to the claims of the Church upon them for the support of our schools are perhaps so much to blame for that as the leaders and teachers of the people for their dumb silence on the subject. One reason why it is so much easier to get money for missions than for schools is because the people have had so much more education relative to the cause of missions than on the subject of education. We need a vigorous campaign of education on Education.

Though there are many State and other secular institutions of learning of high standing, the Church college was never so much needed as now, and every coming year is sure to intensify that need. Shall we meet this obligation and opportunity bravely and wisely, or shall we turn our backs on the future and invite retrogression and sure disintegration under the law of the Gospel, "From him that hath not, shall be taken that which he hath"? Are you supporting the Endowment project according to your ability? As members of the Church and as Christian citizens we should regard our contributions, great or small, to this fund, not so much as gifts or donations, as an investment. Neither Church nor State has a better general or specific asset than the Christian college. And we can make no better investment of money at our command than to put it into a permanent fund for the cause of Christian higher education.—*Evang. Messenger.*

Catechetical Instruction and Revival Meetings.

What Advice Should be Given Our Churches Concerning these Two Methods of Soul Winning?

A paper by J. W. KLIEWER, read at the General Conference at Mt. Lake, Minn., 1905.

Reading this topic it becomes at once apparent that it is a double one. Concerning two subjects, each quite different from the other, advice is to be given to our churches. The writer of this paper might have found a short and easy way out by simply putting down his well-meant advice and reading it. Or he might extend it to a tiresome length by attempting an exhaustive discussion. That the first method of procedure would not be a proper one is suggested to the writer by the consciousness that neither a final decisive word nor an authoritative expression is at his disposal concerning this subject. That the question should be considered rather in a practical way and to introduce a discussion than in a historic or exhaustive way is suggested by the tone of the subject and the occasion upon which it is to be presented. That we all have the same opinion concerning this subject can hardly be expected. This difference results not so much from the fact that we entertain radically different views concerning the same subject but rather from the fact, that with each one of us, all general concepts and expressions are necessarily colored by his own observations and experiences. When I hear the expression catechetical instruction, then, as far as practical results are concerned, there is before me not that concept which the best definition of this expression suggests but rather a picture of the catechetical instruction which I have attended or conducted. The same might be said concerning revival meetings. Thus it may easily happen that I and my brother listening to me may attempt to call two quite different things by the same name. That may be done but it is then not so easy to come to the same conclusions concerning these subjects, difference of temperaments and ideals even not considered. It therefore becomes necessary even in considering this subject for purely practical purposes to view it in its historic setting, to a certain extent. Only thus can we move on common ground, by trayersing the narrower limits of our personal observations and experiences.

Catechetical instruction, if we understand by it all special catechetical religious instruction, is very much older than the catechism itself. The catechism, as far as the name is concerned, very likely originated with Luther. But before the name catechism was used there were handbooks containing questions and answers for religious instruction. The Waldensians are said to have used such a book as far back as the Middle ages. The book of this kind which was prepared by Kero of St. Gall in the eighth century, is thought to be among the first in the German language. But the catechetical mode of instruction was employed before any books were used for it. Even in the first theological schools this method found employment. The renowned school of Alexandria, over which such men as Clement and Origen presided, and the school at Antioch and others were called catechetical schools. In the philosophical schools, too, the catechetical method was considered as pedagogically the proper one. Yes, that the method is still older and has its Biblical sanction can be seen from such passages as Ex. 12: 26 and 27, where we read, "And it shall come to pass, when your children shall say unto you, What mean ye by this service? That ye shall say, It is the sacrifice of the Lord's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses." And even to-day this catechising is heard at the Israelitish passover. If therefore the question and answer method was so generally employed in religious instruction even in hoary by-gone ages, then the last command of Christ: "Go therefore and teach all nations" will perhaps more likely refer to the then customary method than to our present almost exclusive public religious address or sermon. It is therefore no wonder that the Reformation period ushered in the use of catechisms. It is sooner a matter of surprise that this method of religious instruction has been lost more and more by the churches of our land.

Partly this is true of our own denomination too.

Why do we not find catechetical religious instruction more general in our land? Hardly because of the conviction that it is superfluous. Generally it is a consideration of ease and convenience that closes the door to this form of religious instruction. It is true, at some places one hears the remark that Sunday-school and Young People's Society crowd out the catechism class; but this points to an opposition which does not exist. At other places one hears the remark that Sunday-school and Young People's Society take the place of the catechism class; but such a remark points to a likeness of aim and method which will not be found when the work of the Sunday-school, the Young People's Society and the catechism class is placed side by side. In the religious instruction where the catechism is used we aim at a concise, systematic and perspective arrangement and a devout inculcation of the fundamental truths of Scripture whose knowledge is necessary if one would live a life pleasing unto God. But in the Sunday-school and the Young People's Society the systematic arrangement and the devout inculcation are often wanting. It is to be regretted that the Scripture knowledge obtained only through Sunday-school and Young People's Society is often a very confused one. Where would a minister be likely to get a better opportunity to sift and systematize such knowledge than in the catechism class? In the Sunday-school the principal emphasis seems to be put upon the attempt to make it interesting for the children. Then the solemnity is frequently lacking with which, after all, truths pertaining to our salvation should be considered. These neglected impressions can often be retrieved in the more quiet catechism class. Besides this, an opportunity is here, as perhaps nowhere else, offered the minister or pastor to form that personal acquaintance with the candidates for baptism which will be of great help to him in his pastoral work.—What advice to our churches? Consider the catechism class as a treasure inherited from your ancestors with which you will not so soon part.

That part of our subject which concerns itself with revival meetings I approach almost with fear and trembling, for in this matter our denomination is perhaps sooner approaching a decision period than in the matter of catechetical instruction; and perhaps our views differ more widely here. "Revival is in the air" someone has recently said. And in view of the revivals in various parts of the country, in England, Germany, Russia, Asia and Australia of which we have read and heard this seems to be true. And if it be true then we as Christians are almost compelled to express our attitude toward such a movement. What are revival meetings? The most concise definition might be given as follows: "Revival meetings are such meetings whose object it is to arouse the sinner from his sleep of sin." If this is the object of such meetings and they attain their object then surely every Christian who loves his Master and his fellow man should be heartily in favor of such meetings. An attitude of hostility or indifference toward these meetings on the part of a Christian can therefore be excused only if such methods etc. have slipped into these meetings which are not conducive to the attaining of the desired object; or if under prevailing conditions this object can be better attained in some other way; or if we live in such an ideal time that the cry to the sinner to awake is no more needed. Not considering the order in which these excuses were mentioned I yet wish to have them enter into my further discussion.

Is a cry to awake necessary in our churches? We live in a time in which pleasure-seeking and greed for money and indifference toward holy things are alarming signs in our land. Are our churches free from these eyils? Is it not true that among our people too for instance the Sabbath too frequently degenerates into a day of pleasure? In some places this day is used for veritable carousals at which all holy seriousness is effaced instead of nourished. At all other places persons remain wholly unconcerned if found in a Sunday excursion. Sunday baseball, too, is not an unknown thing. Yes, sons and daughters of Mennonite parents (even if not members of the church) are found on the dancing floors Sunday nights after they have spent the afternoon around the beer mug.

(To be continued.)

An Impressive Wedding and Ordination Service.

The place was the west Swamp, Pa., church, the time was Feb. 14, 1906. The parties on which chief interest centered, Brother P. J. Wiens and Sister Agnes Harder, who now (while this is being read) are on a steamer crossing the deep Atlantic toward India as missionaries. The occasion was a triple service. In response to special invitations and announcements a good sized audience had gathered in the auditorium of the church at 10 a. m. Rev. A. S. Shelly, President of General Conference, master of the ceremony in the abscence of Rev. A. B. Shelly, secretary of the Mission Board, who was confined to his house on account of illness, opened the services with hymn 298, verses one and six, German hymnal.

Rev. J. S. Moyer read Ps. 23 and led in prayer. Bro. Shelly spoke very practically from Col. 3: 17 and 23. The doing of "all things" by God's children "in the name of the Lord" and "from the heart" was dwelt on. This was especially needful in entering the holy state of matrimony, and in going into the mission field. After another hymn the impressive marriage service of the church was read to the contracting parties and the marriage vow taken and sealed by Rev. Shelly. Rev. W. S. Gottshall led in the marriage prayer.

The second service was that of the ordination of Bro. and Sister Wiens as missionaries. The somewhat lengthy but impressive missionary ordination service was read and the ordination performed by Rev. Shelly. The writer offered the prayer appropriate for this part of the services. Rev. H. R. Voth, former missionary in Oklahoma, in a very impressive address on "Lo I am with you even unto the ends of the world", Matt. 28, 20 gave the newly ordained the maxim for their life's calling.

Bro. Wiens was then in a very solemn manner with the laying on of hands of all the ministers qarticipating ordained to the office of Elder. Rev. N. B. Grubb spoke for this ordination. The congregation then joined in singing "Blest be the tie that binds"; with this exception all the services were German. After the benediction a general reception was tendered Bro. and Sister Wiens. Among those present from a distance were Miss Alway, Assist. Supt. of the Union Missionary Institute, Brooklyn, N. Y., where Bro. Wiens received part of his training as a mission worker; Misses Agnes Isaac and Albertine Sasse, deaconesses from the German Deaconess Hospital Cincinnati, Ohio, where Sister Wiens received training; Rev. H. R. Voth and daughter Frieda, of Newton, Kansas, and J. P. Hiebert M. D., of the Alexian Brothers Hospital, Elizabeth, N. J.

The occasion was indeed a very impressive one; and one long to be remembered by the congregation and those participating. Bro. and Sister Wiens will spend a few days visiting, then on Feb. 20th bid adieu to America and set their faces eastward toward India accompanied with the many best wishes and prayers of their friends and the congregations here; and enter upon their chosen life work, bringing to the benighted the true light of the world, and setting up the ensign of the cross where heathen customs now prevail. The Lord is with them. They expect to stop en route and spend some time with their parents and friends in Russia.

Dinner for the party and invited guests was prepared at the home of Rev. A. B. Shelly where the afternoon was spent in getting acquainted and giving parting words. Bro. A. B. Shelly has about recovered from his illness and expects to be out in a few days. ALLEN M. FRITZ.

The Oldest Mennonite Church in America.

A movement is on foot to raise a sufficient amount of money to make certain needed repairs, notably a new roof, to the Germantown Mennonite church, so that the old church built in 1770 will be permanently preserved as the historic landmark of the Mennonite church in America. The small congregation remaining has been very much encouraged by the addition of four new members lately with good prospects for additional accessions in the near future. The work of the pastor, Rev. J. W. Bayley, has been greatly blessed and owned of God. To meet the current expenses of the church is about all that the members are able to do. An appeal has lately been made to some philanthropic men to help financially in the permanent preservation of the old church which resulted in liberal donations. We feel, however, that there are many in our different churches that would be glad to contribute to this cause if an opportunity were offered them. We therefore appeal to the church at large to come to our aid in this matter. Any amount forwarded to Rev. N. B. Grubb, 715 Berks street, Philadelphia, Pa., will be promptly acknowledged and placed to the fund for this purpose. The work can not be undertaken until sufficient funds are in hand. An immediate liberal response will help to do the work which so much needs immediate attention. The thanks of the church through its officials is hereby tendered. Awaiting your response and good wishes we are your brethren J. W. Bayley, Pastor; Jos. B. Bechtel, Deacon, N. B Grubb, J. Herman Clow, Edwin Sharpless, Trustees.

The Mennonite.

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Rev I A SOMMER, Editor,
BERNE, IND.

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Editorial.

A Word of Explanation.

The worthy Board of Publication has put forth efforts to make THE MENNONITE a success, a church paper which is interesting and edifying to the readers, treating regularly the C. E. Topics, the S. S. Lessons, giving the official reports of the Mennonite missions, Editorials, important items of News and Comment, a good selection of valuable Contributions, and a variety of other timely reading matter.

The Editor has been encouraged by the Board to solicit other effecient contributors and co-workers. We are glad to mention at this place that we have been fortunate to secure in Bro. S. M. Grubb, pastor of the Second Mennonite Church of Philadelphia, Pa., an able and well-qualified co-worker who has already furnished for the editorial page a number of timely articles, signed by the letter G. By mistake, however, two of his contributions in No. 7, "Prayer and Revival" and "Missionary Mathematics," have not been credited.

Up to this time our English church paper has not been supported so faithfully and loyally in general (there are, however, noble exceptions to this, we are glad to say) as it might and should have been. But we trust that our people—especially those who can read only English and do not support the German church paper—will not fail any longer to see the urging necessity of improvement on this line, and help willingly by the way of contributions (articles, correspondences, church news etc.,) a word of recommendation and subscriptions.

THE MENNONITE has so far not been a "money maker" to the Conference, yet it does not for a moment entertain the thought of discontinuing the English church paper, for there is undoubtedly a growing demand for it, especially among the young people. The sooner we, as a church, are aware of this fact, and keenly realize the necessity of effective co-operation and the willingness to avail ourselves of the opportunity to assist *now*, the better and more profitable it will be for us financially, religiously and spiritually.

In order to encourage our people to forward their subscriptions more numerous and at once, another opportunity of "three special offers" is given them in this issue. Other denominations who seem to prosper in their publishing interests, educate their members to be "loyal and true" to their church paper. We, in comparison numerically rather small, should of necessity be zealous and faithful to do our part to support our publishing interests in order to accomplish the noble work which the Lord has entrusted to us. If we do not prosper with our publishing interests, how can we expect to thrive or flourish in our other church activities? So let us be doing and help—*cheerfully now*.

Three Special Offers To New Subscribers:

1. **$1.00** will pay for the Mennonite, from March 1st to January 1907.

2. **$1.10** will pay for the Mennonite, from March 1st to January 1907, and a copy of "Mennonite Articles of Faith."

3. **$1.75** will pay for the Mennonite and the Bundesbote, from March 1st to January 1907.

Mennonite Book Concern,
Berne, Indiana.

As the MENNONITE is always ready for help, so let us as Mennonites help hand in hand and work together and help in a good spiritual way as there is at no place on earth more pleasure and joy than to work together. If people are real church workers they will surely not do without the MENNONITE which is of more interest to me than a worldly daily paper that gives no rest and peace for the soul Mennonites in the east, give your subscription in as there are so many without it.—A Subscriber.

Popular Gospel Hymns.

Ever since the very catholic complaint, that people were singing themselves into the reformation, was made the singing of hymns has been an important feature in protestant worship. No one can begin to estimate how much the singing of such hymns as "A Mighty Fortress is our God" or "Jesus Lover of my Soul" has contributed to the strengthening of faith. But hymns are human productions and we don't claim the inspiration for them that we do for even the smallest part of the Bible. In hymns, like in everything else purely human, there is not only a possibility, but a great danger of their being very much abused.

Commercialism, the curse of our age, has gotten into our hymns. A truly devout hymn finds its birth in the Christian experience of some good man or woman and the prayers and tears of that soul make it a sacred thing long before it gets to the ears of others. Many of the modern "Gospel" hymns on the other hand are the result of a deliberate purpose to write something "catchy" and when the writer has satisfied himself that his production will "take" with the publisher he submits it to him and, when he buys it, it becomes the property of the publisher and is protected by copyright. An illustration of the kind of commercialism which has gotten into the hymn book is to be found in a popular hymn written and copyrighted in America. During the last few years this hymn was used in connection with the great revival movement which swept over the British Empire. Many souls were touched by the singing of this hymn. The movement reached America and the hymn could not be used because the proprietor of the copyright refused to sell the right to use it or permit its use in any but his own publication. The leaders of the movement then resorted to the questionable method of writing a new "Glory song" which is so near like the original in words and music that is requires a close observer so detect the difference and yet it is sufficiently unlike it to get around the copyright laws.

We recognize the fact that the writer and publisher have a legal and moral right to sell and buy their own hymns, which are their property, but we regret, at the same time, that the praise they get for them inspires the writing and giving of such hymns to the world.

The wedding of sacred words to secular tunes is a misalliance and should stop. Some people may defend the singing of God's praise and the sacred emotions of the soul in rag time but the music of the street and the variety stage is debased by association and often designed to be debasing. A German professor with whom we are acquainted determined to spend his first Sunday in America in a fashionable city church. Imagine his shock upon hearing an old and hallowed hymn sung to music which he had often heard, but as a drinking song. There is one divorce for which every church and Christian should work and that is the separation of sacred words from secular music.

We hear some Gospel songs that lack dignity, others again can only inspire disgust in the thinking mind. One song that has gained some popularity describes the church as a railroad train and Christ as the conductor and Heaven as the grand central station. Another makes the church a trolly car and the Holy Spirit the electric power by which the car is moved. Now we happen to know something about some railroad employees and to make any of them a metaphorical representation of our Lord is disgusting and to our mind profane. Surely it subjects Christ to more ridicule than glory.

Other hymns contain beautiful sentiment but not good Christian doctrine. A hymn that may, as appropriately, be sung in a spiritualistic seance as in a Christian prayer meeting is a dangerous thing to mix up with our worship. The best that may be said in its defense is that it betrays a thoughtlessness on the part of the worshipper, the worst that may be said of it is that it is not truth but fancy and turns the heart from God.

The Hymn book is becoming old fashioned. Thank God for it and stick to singing the old fashioned hymns. They have been tried. They are not of the kind that are upon every ones lips to-day and to-morrow are dead, they are of the kind that have lived and will live because they are true and because they bring blessings. G.

Correspondence.

BERNE, IND. Feb. 28.—A special business meeting was held by our congregation on Feb. 12th to discuss the welfare of the Central Mennonite College at Bluffton, Ohio, and to elect delegates to the special Conference of the Middle District, to convene on March 7, at Pandora, Ohio, to decide upon the future of the college. The Brethren J. W. Kliewer, J. F. Lehman, I. A. Sommer, C. A. Neuenschwanderand, J. P. Habegger were elected as delegates.

Over Sunday, Feb. 19, Missionary I. R. Dettweiler, of Topeka, Ind., lately returned from Dhamtari, India, on account of the ill health of his wife, visited us. He addressed the Sunday-school in the afternoon, and on Monday evening he addressed the congregation very instructively on the subject of missions in India. We are gratefully obliged to the dear Brother for visiting us.

On Thursday evening, Feb. 22, Rev. W. S. Jacoby, assistant pastor at the Moody church at Chicago, addressed an English gathering in our church on the subject of secret lodges, particularly on the question, Why I as a Christian could not remain a lodge member. The address was one of deep interest to all present, even to lodge members, who attended in quite a number. Last Sunday evening our pastor, Rev. J. W. Kliewer began a series of monthly English sermons on the life of Joseph. Since a number of Sunday mornings back he has been preaching a series of sermons on the life of Christ. All these services are very instructive to us.

You should not call it giving until you feel it but you should not feel it every time you give.

Those receiving a sample copy of THE MENNONITE will kindly accept the same as an intimation that we shall be pleased to receive their subscription.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, March 11, 1906. JAMES' PICTURE OF A PERFECT MAN: HOW CAN WE REALIZE IT OURSELVES? Matt. 5, 48, Jas. 3, 1-18.

QUESTIONS.

1. When are we perfect? Matt. 5, 48.
2. How do we show that we are perfect? Jas. 3, 2.
3. How is the tongue a fire for good and for evil. Jas. 3, 6.
4. How do our words show our character? Jas. 3, 8-10; Matt. 12, 34.
5. For what are we called? Jas. 3, 10; 1 Pet. 2, 9-10.
6. How do we become perfect? Jas. 3, 17; Hebr. 13, 20-21.
7. What was Paul's picture of perfection? Ephes. 4, 1-16; Col. 4, 12.
8. Who was the only perfect man? John 8, 46.
9. Who came near perfection and why? Gen. 5, 21-24.

MEDITATIONS.

No man is perfect except he is like God, who is perfect. He may reach a certain degree of perfection, be perfect in a limited measure, but never any man in this world is perfect as our heavenly Father is perfect except Jesus. If we were perfect, it would show most in our words. If any stumbleth not in word, the same is a perfect man, able to bridle the whole body also, but we all sin so easily in our words. One word gives another, so that the word of God compares the tongue with a dangerous fire. Yet we know of how much benefit fire is and so is the tongue in God's service a blessed instrument to warm and cheer the hearts of others. By words men are invited to evil deeds, but also encouraged and strengthened to noble conduct.

It has been said by a statesman, that words were given us to hide our thoughts, but on a whole our words express our thoughts, show our character, for out of the abundance of the heart the mouth speaketh.

We are called to be like our heavenly Father, that is our ideal, worth striving for the highest aim in life. We shall more and more overcome the contradiction in using our tongue for good and bad words.

We cannot make ourselves perfect, but God has given us His only begotten Son as a perfect model, whom we should follow, and He works in us both to will and to do. Therein lies our hope, that God will do in us, what we cannot do, but we must be willing to be made perfect.

Paul in Ephes. 4, 1-16 gives us a picture of the perfect man as he ought to be and as we as Christians are becoming more and more; till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a fullgrown man, unto the measure of the stature of the fulness of Christ. For Christ is the perfect man, the true ideal, sinless, ever near yet higher and never reached. He lived in constant communion with the Father and we can become like Him only by living with God. It is said of Enoch that he walked with God and he was not, for God took him. Perfection can only be attained in constant undisturbed communion with God and Christ, the perfect one, following close in His footsteps.

QUOTATIONS.

A Wesleyan once asked Rev. Mr. Dunn, of Portsea, whether he thought a state of sinless perfection attainable in this life? Mr. D. replied, "Let us, my friend, seek after it as eagerly as if it were attainable." He who boasts of being perfect is perfect in folly. I never saw a perfect man. Every rose has its thorn, and every day its nights. Even the sun shows spots, and the skies are darkened with clouds. And faults of some kind nestle in every bosom. SPURGEON.

Pliny informs us that Zeunis once painted a boy holding a dish full of grapes so well that the birds were deceived and flew to the grapes to peck at them. Zeunis notwithstanding was dissatisfied with the picture. For, said he, "had I painted the boy as well as he ought to have been painted, the birds would have been afraid to touch them." Thus does the Christian dwell more on his shortcomings than on his attainments. F. F. TRENCH.

I once observed the following motto attached to a coat-of-arms on a gentleman's carriage, Tout bien, ou rien. "Everything well, or nothing," and it struck me as being peculiarly expressive of what ought to be the Christian's feeling. F. F. TRENCH.

The Sunday School Lesson.

BY A. S. SHELLY.

The Tongue and the Temper.

Lesson for Mar. 11. Matt. 5: 33—48.

GOLDEN TEXT.—Keep the door of my lips. Ps. 141:3.

LESSON SETTING.

This is the second course selected by the lesson committee from the great bill of fare offered in the Sermon on the Mount. There will be three in all. Though the feast of good things from the life and teachings of Christ is to continue all this year, not half of what is recorded could be included in the lesson portions. The rest can be brought in simply by way of seasoning, or, to change the figure, by way of furnishing the background for the selected views, or according to still another familiar figure, by way of connecting links and supplementary links in the two great chains of history and doctrine.

In our first lesson from the Sermon the Savior set forth the characteristics pertaining to those who shall be heirs of the Kingdom of Heaven, and also their relation to the world, pronouncing the divine blessing upon them at every stage of his description. The qualifications for citizenship in this kingdom are summed up in the term "righteousness," and this righttiousness has its source as well as its perfection in God. They who possess it are called sons of God. It is not to be attained by keeping the letter of the law: that claimed by the Scribes and Pharisees on this ground will not pass (v. 20). Only that righteousness exemplified in Christ's life and made possible to us through regeneration by faith in Him, will be accepted. Yet the law is not abrogated. Jesus had come not to destroy but to fulfil, (v. 17), and He proceeds to enfold the true interpretation of the spirit of the Mosaic dispensation. He takes up some of the laws which had been superficially explained, or misunderstood, or made of none effect by their traditions, and shows their true bearing. As thus interpreted by our Lord, the law comes with redoubled force of conviction and condemnation to the natural man. In its light the unregenerated soul sees with horrifying clearness his own shortcoming. But to the regenerated this law in its new and spiritual setting becomes the exalted ideal for the life here and the goal of perfection to be attained by the grace of God.

Our lesson takes up a part of this new law of the kingdom of grace.

SWEARING.

The Mosaic law regarding oaths, judged by the advanced ground taken by Jesus on this subject, must be viewed as an accommodation to a lower standard made necessary by prevailing conditions. Jesus told the Jews plainly (Mark. 10:4-5), that in the matter of divorce the law was given as it was for their hardness of heart. The same is implied in our chapter in the verses preceding our lesson. Jesus' "but I say unto you", introduces a higher (the original) standard. So in the matter of swearing.

In the old dispensation this practice, while permitted for the same reason as was divorce, was hedged about by laws to prevent its abuse and to lead up to the higher standard now enunciated by the King for the subjects of His spiritual kingdom. Swear not at all. These words are so plain and so comprehensive that there is no room for any exceptions or any "buts" for the believer. There are Christians who make an exception of judicial and official oaths. But while they contend for the necessity of requiring such oaths on account of the human propensity for lying, they generally admit that a conscientious literal adherence to the Savior's prohibition does not in the least militate against one's reliability for truthfulness. The writer on these verses in the Revision commentary defends the use of swearing in courts, yet he says, "those who swear least or not at all (like Quakers and Mennonites) are most truthful and reliable." All Christians should honor Him whose name they bear by taking for themselves the advanced stand to which He calls them in this matter of swearing as in all others. In our every day speech and also in our more formal asseverations before the law, to depart from our simple yea and nay, does not add to our trustworthiness but gives evidence of weakness on this point, and puts us on a lower level dishonoring to our Lord. Whatsoever is more cometh of evil (is of the evil one—Rev. Ver.).

MEEKNESS.

The law of retaliation (Ex. 21: 24) was to be enforced judicially, i. e. by those in authority. It represented the principle of just retribution which forms the basis of all righteous laws for the repression of evil. But it was not intended to give license to private avenging and retaliation, as it had been perversely interpreted and applied. The cities of refuge were a merciful provision against private avenging, even in the case of murder, without due process of law. Jesus not only rebukes the perverse application of the old law, but He sets up for those who would have the "spiritual blessings in the heavenly places" the much higher principle of meekness and forbearance. The cases spoken of in pointing this principle are cases of unkind treatment by evil disposed persons and unjust demands made upon us. The old Adam in us would naturally fly up in hot retaliation and violent resistance of such unkindness and injustice, but the spirit of Christ prompts to a calm forbearance and a desire to overcome evil with good. Lange comments: "A non-resistance from Christian principle and for a spiritual object is true strength and real victory". The obedience to this principle, says another, "when rendered in the true spirit has often most successfully overcome violence". In the application of this principle the good of those we have to deal with must always be the controlling consideration. There are times and circumstances where to give to the beggar or to lend to the would-be borrower is, according to our best judgment, to do them injury in the end. The principle of love will point the right way here as in every case.

THE OUTGOING OF LOVE.

If we are the children of the heavenly Father, love must be the controlling and all-pervasive principle with us as it is with Him. Our love will know no limits not recognized by Him. Love indeed knows no rule or law but the law of its own compelling. When the loye of God is shed abroad in our hearts it naturally goes out toward all those whom He so loved as to give His Son for their redemption. He loved not because we were so lovable, but in spite of our unlovableness. Herein lies the distinction between His love and the love of the world, and the same distinction must characterize our love.

Love is the most irresistible force in the world. It wins victories not to be achieved in any other way. An enemy may be subdued into harmlessness by other forces; love only can convert him into a friend. Love will make it possible for us to do good by which those who despitefully use us may be disarmed and won. Love links us in prayer to God enabling us to endure persecution and possibly send the arrow of conviction to the heart of the persecuter. The greatest thing in the world is love, and love is the atmosphere of Heaven.

Memorial.

In the death of Bro. Ezra G. Allebach, of Philadelphia, on the 11th inst., the First Mennonite Sunday-school of that place has lost a willing worker and teacher, as well as a faithful assistant superintendent of the school. As an expression of the high esteem in which the departed brother was held, a short memorial service followed the regular session of the School on Sunday morning, Feb. 18th, when Miss Florence Shelly, one of the members of his class, sang a selection, Tennyson's "Crossing the Bar," after which the Superintendent, Bro. A. S. Bechtel, made a few appropriate remarks upon the upright Christian life and character of the departed brother, and his faithful devotion to his duties as a teacher and officer of the school. The entire school then joined in singing the hymn "Gathering Home." The Pastor, Rev. N. B. Grubb, followed with a short address and led in the closing prayer. Immediately after the dismissal of the school, a special meeting of the officers and teachers was called, and the following resolutions were adopted:

WHEREAS, it has seemed pleasing to our Heavenly Father to call from this earth unto his eternal reward our brother, associate in office and fellow teacher, Ezra G. Allebach, and

WHEREAS, in his departure we have lost a firm and true friend; our Sabbath school, an officer who was sincere, earnest and untiring, one who had the best interests of the school thoroughly at heart and whose counsel and advice was always very helpful and eagerly sought after in all matters relating to furthering the interests and upbuilding of our Sabbath school; his class, a conscientious teacher, who by word and deed, sought to lead them to higher and nobler things, and

WHEREAS, his family has lost a loving husband, a kind and affectionate father, and a faithful protector and guide,

BE IT THEREFORE RESOLVED, That we, the First Mennonite Sunday-school of Philadelphia, in the hour of our sorrow, realizing the truth of the words, "In the midst of life we are in death," direct our thoughts to our Father in Heaven, "Whose ways are not our ways" and though we cannot now see the purpose of this sudden taking away of our brother worker, some day we hope to understand, yet we humbly bow to His will, who we believe doeth all things well.

RESOLVED, That we tender our most heartfelt sympathy to the deeply bereaved wife and children in this hour of their deep sorrow, that we bear them up to the throne of comfort in our prayers, and that we direct them to our loving Heavenly Father who has given and who has taken away, to Him who alone can heal the broken-hearted, who can give that comfort which earthly friends cannot give, to Him who has promised to help and cheer the widow and be a father to the fatherless.

RESOLVED, That a copy of these resolutions be sent to the sorrowing family, that they be spread on the minutes of our Sabbath-school, and that they be published in the MENNONITE.

A. S. BECHTEL, Supt.
EDWIN EHRET. Sec.

Invitation

To attend the special session of the Middle District Conference to be held Wednesday, 9 o'clock a. m., March 7, 1906, at Pandora, Ohio.

The financial condition of our school at Bluffton, Ohio, makes it imperative, that new ways and means are found for the continuance of the school, therefore all the congregations of the Middle District Conference are kindly invited and urgently requested to send one or more delegates to the special meeting of conference to convene on March 7, 1906, at Pandora, Ohio. Other friends of the school are also kindly invited to attend.

The officers of conference,
S. F. SPRUNGER, Pres.
C. VAN DER SMISSEN, Sec.

Your renewal to "The Mennonite" and one new subscriber from now until January 1907 for only $2.50.

Marriages.

SPRUNGER—FUHRMAN. On Feb. 24, 1906, at Huntington, Ind., by Rev. Jacob Wise, of that place, Reuben Sprunger and Miss Laura E. Fuhrman, both of Berne, Ind.

Deaths.

SPRENKLE.—In Doylestown, Pa., on February 18, 1906, Mrs. Rebecca Plymire, widow of the late Peter B. Sprenkle, aged 59 years, 8 months and 18 days. Her remains were taken to York, Penna., her former home, where funeral services were conducted by N. B. Grubb.

SLIFER.—In Philadelphia, Pa., on February 19, 1906, Mrs. Amanda Barinser Slifer, widow of the late Joseph Slifer, aged 60 years. Funeral services were conducted at her late home by N. B. Grubb on the 23rd. Interment in Green Mount Cemetery.

SHARPLESS. In Germantown, Pa., at the residence of her husband, Edwin Sharpless, on February 21, 1906, Ida Sharpless, aged 45 years. Sister Sharpless had been a faithful member of the Germantown church, where for many years she was the organist. Funeral services were conducted by N. B. Grubb, J. W. Bayley and D. M. Stearns, D. D., on the 24th. Interment was made in North Cedar Hill Cemetery, Frankford, Pa.

Contributions.

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News of the Week.

Domestic.

Burial of Admiral John Paul Jones.

[Admiral Jones died in Paris July 18, 1792. His body was embalmed, placed in a leaden coffin and buried in the Saint Louis Cemetery. Chiefly through the efforts of General Horace Porter, United States Ambassador to France, the remains of Admiral John Paul Jones were found and identified in the old Saint Louis Cemetery in Paris, France, April 14, 1905. The body was removed to the United States by a naval convoy commanded by Admiral Sigsbee. On its arrival in America, July 24, it was placed in a vault on the grounds of the Naval Academy at Annapolis, Md., to await the funeral obsequies, to take place April 24, 1906. The following article is sent us by the National Christian Association, as of general interest.—Editor.]

We are authoritatively informed that the religious and ritualistic portions of the funeral ceremony at the burial of the remains of Admiral John Paul Jones will be strictly confined to exercises conducted by the Chaplain of the United States Naval Academy, and that no other person or persons shall conduct any other exercises of religious character on that occasion. This will meet the very hearty approval of the American people. We are especially pleased with the decision of the Navy Department, under whose auspices the ceremonies are to be held. We feared lest the active efforts of the Masonic lodge to secure for themselves the privilege of performing this ceremony would be successful. The press stated that the Grand Masonic Lodge of New Hampshire was to be "invited" to take charge of the funeral services at Annapolis on April 24, 1906. The position of the goverement is to be highly commended, for the following reasons:

I. The Masonic orgaidzation is strictly sectarian. If Admiral Jones had been a Methodist or a Presbyterian, a Baptist or an Episcopalian, as he may have been, inasmuch as these are bodies which do not represent the whole people, but only a part of them, it would be obviously impertinent for them to ask to be represented in a National Ceremonial like the burial of Admiral Jones.

II. Not only is the Masonic body a sectarian institution, but it provides in its constitution that it always shall remain so. By its fundamental law it shuts out women, old men, young men, maimed men, poor men and, in general, those who are not Caucasian.

III. The Masonic organization imposes oath and obligations which are inconsistent with the supremacy of law and the perpetuity of free government.

IV. There are in the United States something like twenty different religious denominations which are so persuaded of the infidel character of Freemasonry that they publicly testify against it and warn their members not to have fellowship therewith. These religious organizations comprise more than two millions of our people. They are much more numerous than members of the Masonic body, and they will feel it to be a great wrong to have an organization which they believe to be opposed to good government and the Christian religion permitted to lead on a National occasion such as is under consideration.

Vanderbilt Lines to Electrify Railroads.

SOUTH BEND, Ind. Feb 23.—Realizing the necessity of drastic measures to prevent further inroads on its business in northern Indiana and southern Michigan by present and future interurban traction companies, the Vanderbilt railroads made official announcement to-day that all arrangements have been completed for the installation of a third rail electric system, which is to connect all cities, towns hamlets now touched by interurban lines in this section.

The equipment is now en route to South Bend, and the first line will be in operation by March 1. The plan is to operate big electric rapid transit cars on the Lake Shore and Michigan Central, the Big Four, and the Lake Erie & Western railroads, using the third rail method for motive power facilities.

Cars will be run from South Bend to Niles, Mich., over the Michigan Central. At Niles the Big Four tracks will be used as a means of entering Benton Harbor, Mich. Connection will then be made with the Three S division of the Three I., or Michigan Central road, for reaching St. Joseph Mich. A twenty-minute schedule is arranged for the run to Niles. The Lake Shore tracks will be utilized for service at present from Elkhart to La Porte, Ind. At La Porte the Lake Erie & Western will be called into play and cars will be run into Michigan City, Ind.

Continuing south on the Lake Erie & Western, the promoters of the enterprise will eventually connect with Indianapolis and other points. The system will also be extended later on so as to embrace Chicago.

59th CONGRESS

PURE FOOD BILL PASSED.

WASHINGTON, D. C., Feb. 21.—After fifteen years of more or less serious consideration of the subject the senate to-day passed a pure food bill by a decisive vote of 63 to 3. The vote was taken after a day devoted almost exclusively to debate of a desultory character on the measure. Several efforts were made to amend the bill and the committee accepted a number of suggestions but only those thus accepted were incorporated in the bill as passed.

The bill makes it a misdemeanor to manufacture or sell adulterated or misbranded foods, drugs, medicines or liquors in the District of Columbia, the territories and the insular possessions of the United States, and prohibits the shipment of such goods from one state to another or a foreign country; it also prohibits the receipts of such goods. Punishment by a fine of $100 or by imprisonment for one year or both, is prescribed. In the case of corporations, officials in charge are made responsible. The treasury department and the departments of agriculture and of commerce and labor are required to agree upon regulations for the collection and examination of articles covered by the bill, but no specific provison is made for investigation except by the department of agriculture. The investigations by that department are placed in the hands of the chief of the bureau of chemistry, and if he finds that the law has been violated the secretary of agriculture is required to report to the district attorney, who in turn is required to institute proceedings in the federal courts. The bill also defines foods, drugs, medicines and liquors and also defines the standards for them. There is an exception for dealers who furnish guarantees against any adulterated goods and misbranding.

Stream of Divorces May Become a Flood.

WASHINGTON, February 19.—Governor Pennypacker, of Pennsylvania, delivered the principal address to-day before the Congress on Uniform Divorce Laws, which is in session in this city.

Governor Pennypacker said the object of the meeting was "the securing as nearly as possible uniform statutes on the matter of divorce throughout the nation." The initiative had been taken in Pennsylvania, he said, when the Governor had been authorized by the Legislature to communicate with the Governors of the several States requesting them to cooperate in the assembling of a congress to discuss the subject of divorce. Forty-two States and the District of Columbia, he said, had sent delegates.

Continuing, Governor Pennypacker said: "Of the three States which are unrepresented, one of them, South Carolina, does not permit divorce for any cause, and, therefore, only two of the forty-five States have failed to indicate an appreciation of the significance of the movement on which you have embarked. The dissolution of the marriage tie has become so common as to be regarded as an ordinary event, awakening no comment and meeting with little or no disapproval. There are more divorces granted annually in the United States of America than in any other country on the earth, except Japan.

"A writer, who has investigated the subject, declares that at the time of the census of 1900 there were 198,914 divorced persons living in the United States; that there were nearly 70,000 divorces granted in 1903, and that the proportion of divorces to marriages is increasing with alarming rapidity. We may well regard such degeneracy in morals and such loss of that fiber which gives character to a nation with the gravest apprehension. If you can do somewhat to limit and check a stream which promises ere long to be a flood, you may well be content. What is recommended in the way of legislation ought to be the outcome of careful deliberation and wise consideration in order that it may commend itself to the prudent and thoughtful in all of the States, and avoid criticism and opposition."

Governor Samuel W. Pennypaker, of Pennsylvania, was chosen president of the congress. The congress was called by Governor Pennypacker last summer, the Pennsylvania State Legislature having appropriated $10,000 to defray the expenses of the gathering. About 100 delegates are in attendance.

Cemeteries Close Gates Against Murderer's Body.

CHICAGO, February 24.—The body of Johann Hoch lay to-day in the county morgue at Dunning, while the undertaker, who had agreed to bury it at his own expense, and the two clergymen who were on the scaffold yesterday when Hoch was hanged, vainly tried to find a burial place.

To-day cemetery after cemetery was asked by telephone to permit the burial of Hoch, but all of them refused, saying that the owners of cemetery lots objected to the burial of murderers.

Foreign.

W. K. Vanderbilt, Jr., is Victim of Mob in Italy.

FLORENCE, February 24.—The accident at Pontedera yesterday, which involved the detention there of Mr. and Mrs. W. K. Vanderbilt, jr., and their chauffeur, turns out to have been much more serious than at first reported.

The Vanderbilt automobile, it appears, was not going at excessive speed, but when turning a sharp street corner in Pontedera it ran down a child, a boy about five years old, and injured him about the head. Though the boy was not seriously hurt, his face was covered with blood. The automobile, which was stopped as soon as its occupants noticed that an accident had occurred, was soon surrounded by a crowd of excited people, who indignantly and threateningly berated its occupants.

In the midst of the excitement the report spread that the child was dead and the townspeople became so enraged that they attacked the chauffeur. In fact, matters reached a very critical stage, and Mr. Vanderbilt, believing that the lives of the party were in danger, drew a revolver. Before he could use the weapon, however, several men jumped into the automobile, disarmed Mr. Vanderbilt and kicked and cuffed him.

By this time the police had become aware that something unusual was happening and a party of gendarmes hurried to the scene to protect the automobilists. Owing to the fury of the people, the officers took the Vanderbilt party into a neighboring shop for safety.

Eventually an officer of gendarmes with reinforcements arrived on the scene, and after the townspeople had somewhat calmed down, succeeded in rescuing the automobilists, who were taken to the police station, followed by a crowd of shouting people.

Mr. Vanderbilt and the chauffeur were detained at the police station under arrest and Mrs. Vanderbilt was escorted to the best hotel in Pontedera.

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Vol. XXI. BERNE, INDIANA, MARCH 8, 1906. No. 10.

I Thank Thee.

BY EGBERT L. BANGS.

Lord, in the morning when I wake,
Ofttimes ere yet the day doth break,
I thank Thee for the untold wealth
Of peace that comes with perfect health,
Thy precious gift.

For loved ones who surround my board,
Dearer than miser's treasured hoard,
I thank Thee more and more each day
As nearer home, its devious way,
My bark doth drift.

I thank Thee for the sweet song-birds
For those wild notes I oft find words,
And thus together we find ways
To give our common Father praise,
To all so good.

How oft I sit beneath the trees
My own hand planted, while the breeze
That murmurs through them, says to me
God has watched over them and thee,
In fatherhood.

The somber Autumn days draw near—
The cricken's drone each night we hear,
Dark prophet of the frosted pane,
The silver seal of Winter's reign,
Long and severe.

I thank Thee for the eventide,
By my bright fire glorified.
The blazing logs make winter seem
Half ghost-like and half pleasant dream,
With their bright cheer.

Life's Winter evening darkens fast,
And all too soon my years have passed.
I thank Thee for what they have brought,
So rich to me with blessings fraught
From Thee, my God.

I thank Thee most of all to-day,
For hope that when I pass away,
Not all that once-bore my poor name
Shall molder with my mortal frame
Beneath the sod.

Items of News and Comment.

Scolding, ill-temper, revenge and retaliation are of the evil one.

A true friend unbosoms freely, advises justly, assists readily, adventures boldly, takes all patiently, defends courageously, and continues a friend unchangeable—all this in spite of unexpected reverses.

Rev. M. A. Niswander preached his first sermon at the Silverstreet church, Goshen, Ind., last Sunday morning, March 4th. He was chosen as delegate to the special conference to be held this week at Pandora Ohio.

Rev. H. R. Voth preached Sunday, March 4, at the First Mennonite church of Philadelphia, on Monday evening at the Second Mennonite church, and for Tuesday he was booked for Germantown.

Of all the members of the human body the tongue is the most unique and important. "The tongue is a little member, and boasteth great things." It should be our constant aim to make the very best of it.

Five delegates of the Berne, Ind., congregation left last Tuesday to attend the Middle Conference at Pandora, O., commencing on Wednesday, March 7. The principal subject for discussion will be the C. M. College at Bluffton, O.

War is horrible but also very expensive. Forty dollars for every family in the whole empire is what Russia's war with Japan cost, or one billion dollars. And a French paper estimates that it cost $8000 to kill each man lost by either nation.

The irritation against foreigners in China continues. It found very material expression in the case of the United States in a boycott of goods imported from that country as an offset to its exclusion of Chinese. But the feeling is deeper and wider than even that would indicate. It is essentially patriotic, a new and very practical phase of a deep-seated pride of country and of race. It is noteworthy that the movement is said to have as its chief promoters Chinese educated abroad, and newly-started newspapers under Chinese editors, which are rapidly acquiring large influence.

Dancing is not for Christians. How often we hear the expressions that there can be no harm in the social dance. Perhaps there is not any particular harm in the home-dance. But in most cases, it does not end there. They go to the public dance and ballroom and surely not to accomplish any good. How many a one has been dragged to ruin through the influence of the dance. Should you ever be tempted on these lines, dear readers, ask yourselves the question, "What would Jesus do?" and "Could I take my Savior with me?" or, "Would I like to have Him find me at such a place?" Such questions answered honestly will keep our feet in the right path.

Notice.

There are several authorized demands upon the treasury of the General Conference which cannot at present be met because of lack of funds. Those churches which have not yet held the collection for the treasury as provided by resolution 68 of the last session are therefore requested to do so at once.

A. S. Shelly, Pres.
J. W. Kliewer, Sec.

Religious Liberty.

By James Horne.

We as Americans under the laws of our beloved land are free to serve our God according to the dictates of our conscience.

And he who has no desire to serve God at all is not compelled to do so. The will of God and the teachings of the Bible are to give each person his or her free will. No one is compelled to believe. But all are invited to accept the gift of eternal life offered to us in Christ Jesus. After God had created Adam and Eve, He placed them in the garden of Eden, and commanded them to eat of all the fruit excepting of but one tree. He told them if they should partake of the forbidden fruit, they would surely die. God had made known His will but did not compel our first parents to keep His commandment. They disobeyed and the curse with all its miseries is upon us.

At the present time we sometimes hear people ask the question: Could not God with His almighty hand have kept them from the fall? God had given His commandment, He had warned them. But Adam and Eve had their own free will. Being tempted by Satan they chose evil instead of the good, even after God had told them that disobedience was death. Yet they would not hearken. We, too, have a free will. May God teach us how to make use of it.

Then again how wisely has God formulated a plan of full and free salvation in Christ Jesus, that all which have been lost in Adam might again be restored in Jesus our blessed redeemer. But here again we have our own free will. Truly the gift of a free salvation is offered unto us. We are invited but not compelled to accept the same. God pleads with man through the Holy Spirit. But the Lord can't save unless we are willing to be saved.

All true followers of Christ are thankful that the laws of our country grant us perfect freedom in our religious worship. No one dare disturb nor harm us in our services. If the world should try and molest us, the strong arm of the law would swiftly bring them to justice. In religious liberty we enjoy a blessing which millions in our neighbouring lands do not enjoy.

O, how strange would the story of religious liberty sound to the persecuted Jews of Russia, and the persecuted Christians of all heathen lands! In this matter we Americans know what liberty is. But we can't perceive what persecution is. Living witnesses who flee to our shores for refuge tell us the tales how their loved ones have been murdered in cold blood, and how their homes have been laid in ashes, and how they themselves had to flee for refuge. These tales are enough to send a chill through our bodies.

But even though we live in a land where there is to be religious liberty, we still find that there are people who are not permitted to enjoy the same. We find them in our own vicinity, state and county. Is it not a fact that the peace of many families has been disturbed on account of conflicting ideas concerning religion? And if there is a matter in all the world where a person ought to have his or her free will, it ought to be in serving God. If I should try to force my ideas upon another, and lead them from their former faith, I might be the means of bringing them to ruin.

Before we become too severe in advising others, let us ask ourselves the question, Have I been down to the feet of Jesus for pardon? Is my anchor grounded on the solid rock of Christ Jesus?

Springfield, Pa.

The Religious Paper.

It seems hardly fair that a Christian, who talks of advancing Christ's kingdom, of spreading the Gospel, of building up the church, etc., should object to the price usually asked for a good religious paper, and at the same time pay liberally for some periodical devoted to the interests of his particular business. Monthlies and weeklies devoted to various trades and professions come very high, as prices go in the world of printed matter, but, as they speak directly on questions of importance to men in their respective lines of activity, the price is paid without complaint. Such periodicals, when of real merit, range in subscription price from $2 to $10 a year. Here are a few examples: "The Medical News" (Philad'a) costs $4.00 per. year; "The Legal Journal" (Pittsburg) $4.00; "The American Banker" (New York) $4.00; "The Engineering News" (New York) $5 00; "The Grocers' Criterion" (Chicago) $2.00; "The Financier" (New York), which every banker regards indispensable to his business, costs $10.00; "The Educational Review" (New York) published ten months of the year, costs $3.00; "Shooting and Fishing" (New York), a sportsman's magazine, costs $4 00. In addition to these publications, devoted to special interests there are numerous high class magazines general in character, for which tens of thousands cheerfully pay from $3 to $5 a year.

The religious paper is devoted to the particular work of pressing the claims of the Gospel, giving aid in the study of the Bible, presenting the various interests of the church, rousing the Christian citizen to his duty, and improving the home life. Yet it would seem that the majority of our church members would rather use the subscription price of a Christian paper in an evening's entertainment than in putting the most useful literature into their homes. The great bulk of religious weeklies run in price from a few cents to a dollar or two, yet the denominational papers average only about 6,000 subscribers, while but few undenominational papers exceed 125,000. On the other hand, the more costly secular magazines number their subscribers by the hundreds of thousands. A few moments' thought on this matter would without doubt add the Christian paper to thousands of reading tables where it is unknown.—Union Gospel News.

A MOTTO:—A lover of man at peace with God.

PHILANDER GODFREY.

Catechetical Instruction and Revival Meetings.

What Advice Should be Given Our Churches Concerning these Two Methods of Soul Winning?

A paper by J. W. KLIEWER, read at the General Conference at Mt. Lake, Minn., 1905.

(Concluded.)

Is it not true that at some places our people are spending much more for pleasure than for the Lord's cause in all its various branches? In families where the parents can read only German and therefore not supervise the English reading of the children, is the Bible not often crowded out by low and injurious literature? Are not our churches feeling the insiduous influence of a friyolous attitude towards marriage, so prevalent in our country? And so one could continue and name other evils threatening us and eating at our very vitals But maybe someone says, yes, but you have looked up the darkest corners and described them to us." Yes, thank God, these evils may not be in many places; but even in these dark corners there are souls and they will be lost if no help is brought them. The only hope for them is a living union with Jesus, not *only* reformation. Back to God; but how?

In the Old Testament, in the history of Israel, we have records of times of degeneracy. Better times were always brought about by a spiritual awakening. One need but think of the times of Elijah, and how the voice of the prophets was heard in the reformatory efforts of the kings Hezekiah and Josiah. Neither should we forget that the heathen city of Nineveh was led to repentance by a revival preacher, and he not a very exemplary one at that. The horrors of the heathendom of the Roman world, such as gladiatorial contests etc., received their death blow through the revival which commenced at Pentecost and was carried by the Apostle Paul into all parts of the empire. The English historian Green has shown how every reform moyement in England was preceded by a spiritual awakening. But perhaps someone wishes to remind me that spiritual awakenings and revival meetings are not the same thing. That is quite true, but on the other hand history teaches us that all spiritual awakenings of any extent, whether such which are recorded in the Bible or in church history, were connected with continued revival meetings. And it seems quite easy of comprehension that we can sooner expect a decision on the part of a sinner under conviction, when, through daily sermons and personal solicitations, the one thing needful is repeatedly brought to his attention, than when he hears one sermon and then for a whole week nothing is done to hinder the efacing of the impressions left. And it is furthermore an undeniable fact that backsliders and unconverted persons will attend revival meetings even if they would never show themselves in a usual service. They may come out of curiosity or even to disturb the meeting. But they at least hear Christ preached. And He who has promised that His word shall not return unto Him void has often overcome such hearts at such times. W. T. Stead, editor of the English *Review of Reviews*, says that he was converted at the very revival meeting to which he had gone out of curiosity. The same man says that those of his associates who opposed those meetings have almost without an exception gone through life without religion.

I repeat what I have already said, anyone who has learned his Savior's loye for sinners can hardly be against revival meetings as such. His opposition would therefore haye to be against methods etc. It is sad that some revival meetings are of a kind that one cannot approve of them. Some of them are nothing more than a proselyte making which cannot be pleasing unto God. By emphasizing some special tenet which has been adopted, but which cannot absolutely be proven by the Bible, the attempt is made to make the consciences of those uneasy who have already found a church home and peace with God, in order to make conversion material out of them. Or a certain revival (or conversion) process has been adopted which alone is considered proper. Who has not been converted in just such a way is not a new-born child of God, is the contention. Of such revival meetings one can hardly approve with a good conscience. And if, in spite of these perversions, God gives peace to seeking souls, then that is a fruit of the agonizing of earnest prayers and not of these wrong revival methods. Therefore, there are wrong revival methods. But, can we expect to be taken seriously when we claim to be friends of revivals, but, upon being asked why we never pray for them or permit the Lord to use us for them some other way, we simply answer: "Because there are wrong revival methods"? Men are not, as a rule, so credulous. If, to please us or to appease their accusing conscience, they even wish to believe this an excuse, yet, if the heart is asked to speak it will tell them that where there is real interest for a thing it will show itself through word or deed. And that means more than a mere pointing out of wrong methods. Should it be impossible to us by the teaching of the Bible and the example of such men whom the Lord has used in lesser or greater revivals and the leading of the Spirit to light upon proper revival methods? Further, we must not think that methods are not proper merely because they have not been in general use in our denomination hitherto. Our denomination has for many generations been merely tolerated in most countries and has had to move only within certain prescribed limits. But this oppression is a thing of the past for our people in most countries and especially in our own country. And many things which God has put as a duty upon our people very likely lie outside of these limits. May not revival meetings belong to these things? Frequently we find opposition against these meetings in our churches because they are thought to lack the desired calm and dignity. But are we not in danger to call that calm and dignity which really deserves the name of stiffness? This stiffness often makes it impossible for us to be obedient unto God's word when it admonishes us to be "fervent in spirit" (Rom. 12, 11) and "Quench not the spirit" (1 Thes. 5, 19). Perfect calm is not likely to have reigned at Pentecost, or there would have been no suggestion that wine might be playing a part. Neither is it likely that the accusation against Paul that he was setting the world astir (Acts 24, 5) had no foundation at all in facts. Should then all "stirring up" be tabooed in our churches?

My advice to the churches regarding revival meetings I would like to have shine through the prayer, "Lord, send all our churches a revival." And I believe that revival meetings lie in the direction of the answer to this prayer. But the question is whether the churches are ready to pay the price for a revival. It will cost much prayer. Without the prayers of the church the most skillful revivalist can accomplish nothing. The Apostle Paul knew that, for that reason he connected himself with the praying persons as soon as he would arrive anywhere. Why did he not meet with success in Athens? No prayers supported him there. And then there is a further price. A time of revival is a time in which children are born unto the Lord. But children require bringing up. Who is to do this? The church. Thus a time of revival is a time in which additional duties are assumed. Are the members of our churches ready to pay this price? A time of revival is to be a time of victory, in which victories are recorded for the Lord. But we know from the history of Israel that one Achan can bring the accursed thing into Israel and thus make the Lord's victory impossible. Sometimes this accursed thing is found in the leading tents of the church. Frequently with the ministers, for because of clerical jealousy there may be an unforgiving heart toward a fellow minister. Fellow ministers, are we ready to pay this price? Yes? then expect God's blessing.

Our conference should do more to-day than merely advise. It should perfect such arrangements through the home mission committee that help would be given to those churches which desire revival meetings but need outside help for them. But if we introduce these meetings let us beware of proselyting in other churches. Among non-Christians and not among Christians is to be our field.

Card-Playing.

Among the greatest evils of social life to-day are card-playing and dancing. You can hardly pick up a secular paper that you do not read of a card-party held somewhere where euchre was played, naming the persons who won the prizes. I suppose your parents taught you how wrong such things are. But they are so common nowadays that I cannot help but speak of them; and we do not know but that some of you girls may get under the influence of such people, when you go out into life to battle for yourselves.

It almost seems that grown people cannot have a party anywhere, unless there is dancing or cards, or both. Such amusements never wield a good influence and cannot help but do harm. However innocent the card itself may look, it is not a very safe plaything. Whenever you play for a prize of any kind, it matters not how trifling the prize may be, it is just the same as gambling. In fact it is gambling. What is the difference, girls, whether you are playing to win a little stick-pin or a thousand dollars? The principle is just the same. How often do we hear of sad incidents where young men, and even young women, became gamblers through the so-called innocent social game of cards, perhaps in his or her own home. They began to play for pleasure, then for small prizes, until they played for larger stakes. The best way, dears, is to leave the game alone entirely whenever it is for a prize. Use your influence against this evil and we hope soon to see the day when all Christian people will not be afraid to take a firm stand against it.—Friend for Boys and Girls.

Victims of Sin.

In his meetings at St. Paul Dr. Chapman once sobered the hearts of men by exhibiting at his great men's meeting a dollar bill that he received at Topeka. It was sent to him with this note attached: "I had $50,000, a wife and child. This is my last dollar. My wife and child have left me—have left me on account of whiskey. Take my advice, young man, and lead a sober, Christian life." A similar sermon is embodied in the statement which a formerly respectable young citizen of Wheaton, Ill., wrote out the day that he was committed to Joliet Penitentiary. Part of it ran thus: "Boys and young men, don't play poker. Don't start when you are young, sneaking back of the barn with other small boys and using corn for poker chips: Don't smoke cigarettes. Don't drink your first glass of beer or whiskey. Don't bet on horse races. Be sure your sins will find you out. Boys and young men, if you knew the suffering I have gone through, you would shun crimes, untruth and deceit as you would poison. If I am the means of preventing any one reading this from committing the first crime, then I am the happiest convict in Joliet." Of course, it is always the belief of the young beginner in these ways of sin that he is in no danger of coming to such utter ruin as these two fallen men confess, but let him stop and think how little they expected to reach such plights when they first tampered with these dangerous indulgences. —*Interior.*

New Creed Proposed in Australia.

Church federation has for years been a subject of earnest discussion in Australia, and the Methodists, Presbyterians and Congregationalists are endeavoring to find a creed upon which they can unite. The Presbyterians have submitted the following articles for the consideration of their brethren of the other churches:

(1) The supreme and full revelation of God to man is the Lord Jesus Christ; the supreme authority in doctrine and duty is the Holy Spirit speaking in the Old and New Testaments. (2) God is personal, transcendent, and omniscient. (3) The Godhead is essentially triune. (4) Jesus Christ is God manifest in the flesh, truly God and truly man. (5) God is love and His love is holy and sovereign. (6) The divine Fatherhood expresses an eternal relationship which has been revealed most clearly by Jesus Christ, through whom the children of men come into possession of the Spirit and the privileges of sonship. (7) Sin is universal in the human race, and it implies lawlessness and alienation from God, and unless repented of and forgiven, involves eternal death. (8) Salvation is wholly of God, having the Father as the source, Jesus Christ as the mediator, and the Holy Spirit as the agent, and is appropriated by faith. (9) The active and the passive obedience of Jesus Christ is vicarious and propitiatory.

Possibly there may be better short creeds than this. Some would add a litte to it or otherwise modify these brief statements of the faith of the Christian believer, but it would seem desirable to haye as concise and simple a statement of the fundamentals of faith as possible.

A creed becomes a hindrance to the great work of the church when it undertakes to determine what the member shall believe on every matter that arises in Biblical interpretation. A creed should be the clearest and briefest setting forth of the essential teachings of the Bible concerning God, His relation to men, and the means He has offered for their salvation. These things are pretty well covered in the above tentative articles.

It is more important, infinitely more important to bring a man's heart into such relationship with his Heavenly Father that he shall himself earnestly seek to do his Father's will in every small matter, than it is to try to compel him to accept our own interpretation of everything in the Scriptures, be it of greater or less importance.—*Union Gospel News,*

Work Joyously.

It is sorrowful, yet doubtless true, that twenty persons may be found who work faithfully, perseveringly, or skillfully, for one who works joyfully. Yet the joy of work to him who knows what it is, is one of the most exquisite of which he is capable. Stevenson has said, "If a man love the labor of any trade, apart from any question of success and fame, the gods have called him."

Just here is the precious secret, and only he who habitually relates his own small portion of labor to the general busy-ness of the universe, holds the key of it.

The laborer throwing up a railroad embankment, is not—did he but understand—merely shoveling dirt, but making a highway for Christian civilization, and so helping to expedite God's errands. To the sooty-faced miner, delving in the dark, has been assigned the honor of unlocking the divine storehouses filled, uncounted ages ago, for the uses of man. The accountant bending over his endless columns of figures must avail himself of those exact principles of mathematics by which the worlds are held in balance. Even the cook toiling among her kettles, is only a minister of that Providence which nourishes all that it has created. There is no such thing as "common labor." Every true worker may have a patent of nobility, for the claiming, with the right to call himself "helper to the King."

The rewards of work are of two kinds,—those which come from without, and those which grow up from within The first are not to be despised. Some portion of material wage, some degree of the appreciation of one's fellows, is the rightful due of honest accomplishment. But without the second no labor, however remunerative in coin or fame, can be better than paid drudgery.

There is, then, no true philosophy of words than that which names a man's trade or occupation his "calling." Happy is he who can answer, "Here am I, with all that I possess of power of hand or brain, to be used with gladness."

When the Clock Stopped.

A little clock in a jeweler's window in a certain Western town stopped one day for half an hour at fifteen minutes of nine. School children, noticing the time, stopped to play; people hurrying to the train, looking at the clock, began to walk leisurely; professional men, rushing to meet appointments, saw the time and walked slower; business men, after a look at the clock stopped to chat a minute with one another; workingmen and women noted the time and lingered a little longer in the sunshine, and all were half an hour late because one small clock had stopped. Never had these people known how much they had depended upon that clock until it had led them astray.

Many are thus unconsciously depending upon the influence of Christians; you may think you have no influence, but you cannot go wrong in one little act without leading others astray.—*Selected.*

The Mennonite.

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Rev. I. A. SOMMER, Editor,
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Editorial.

About Converting Children.

A man once wrote a book showing that it is not impossible for any one to live past the century mark, and to die before eighty, he maintained, would be a positive disgrace. Nobody took his book seriously because he himself died at thirty-five. It is easy enough for persons out of touch and out of sympathy with the great movements that lead men to Christ to criticise or decry the methods employed, but, (to be a bit slangy) it is "up to them" to "make good" in their own way and "along the line" of their own ideas, which we notice, those who criticise the loudest are not doing.

At the great children's meeting conducted in connection with the Torrey-Alexander mission in Philadelphia a few days ago there were more than six thousand children crowded in the hall; of these, more than a thousand under sixteen years of age publicly confessed Christ as their Saviour. Of course, this was an alarming thing to some people and they wrote letters to the papers about it or used other methods for denouncing the work of the mission. Some said that the children were entirely too young to give their serious consideration to a matter designed to influence their whole career. Others thought it a shame to worry young minds with thoughts of eternal punishment. Others again declared that these conversions amounted to nothing predicting that some would become bad men or women in spite of their conversion while others again would become good men and women even though they were never converted.

Without going into a detailed reply to such and the many other objections that are raised against working for the conversion of children we have only to say that as soon as the child is old enough to know that he sins he is old enough to be brought to the Saviour and have his sins forgiven. We have yet to discover a single good thing that these critics, who would not startle a child with the thought of a real hell, are doing for the salvation of children's souls. On the other hand persons who love children, who work with them and understand them, keenly feel the need of making real Christians out of them and bringing them to renounce the world, the flesh and the devil.

Are we dealing rightly with our children in our churches? This is a question that ought to command the serious consideration of every pastor and congregation. We venture to assert that the sooner we deal with our boys and girls as sinners who need a Saviour the better will it be for their souls and our church. G.

Correspondence.

GOSHEN, Ind., Feb. 28.—Rev. J. C. Mehl, pastor of the Silver Street church, near Goshen, who is about to leave for California, preached his farewell sermon Feb. 25th.

His text was "God's Love," being the same as that of the first sermon he preached to the Silver Street congregation 13½ years ago. It was a very impressive and heartfelt talk and seemed to bring out the sympathies of both pastor and congregation. The people realize that in Bro. Mehl they are losing an able and wholehearted leader and see him go with many a sad regret.

DALTON, O., March 6.—Rev. A. A. Sommer has been chosen as a delegate to the special session of the Middle Dist. conference to be held at Pandora, O. Miss Frieda Voth, daughter of missionary H. R. Voth, was in our midst and addressed the Sunday-school Sunday morning. Bro. Voth is also expected here the latter part of this week.

MOUNTAIN LAKE, Minn., Mar. 5, 1906.—Dear MENNONITE, The writer of this has been requested to send in a correspondence from this place. How successfully this the first attempt will fall out remains to be seen.

Rev. Steiner from Ohio has been holding a series of revival meetings in the prayer house two miles north of town. The services were conducted almost entirely in the German and were well attended thruout. Saturday he spoke in English and quite a number of sleds filled with young people from the village went out.

Local interest is at present centered entirely on the elections which are to come off on the 13th inst. The question of License or No-license is to be voted on at that time. Last spring the saloons were voted out, but since then socalled "blind pigs" have been permited to thrive in our midst and no decided effort has been made to oust them. Why it has been thus the writer is not prepared to say, but that it is a neglected duty of every good citizen is but too true. The *voters* did their duty last spring and we all hope they will do as well next Tuesday, but the *duties* of a good *citizen*, who should uphold the law, have been left partly undone.

A week ago last Monday a reverend from Winona, Minn., spoke in our church on the Anti-Saloon League and its work, and the following Sunday Rev. Steiner spoke to the young people.

The Christian Endeavor Society has been holding very successful meetings at which the needs of our own town have come to discussion very often. With best wishes to all, Yours sincerely,
H. P. GOERZ, jr.

SCHWENKSVILLE, Pa., Mar. 5.—Last Wednesday evening, Feb. 28, we had the privilege of having the former Missionary H. R. Voth in our midst, who preached for us, using for his text the words: The Master has come and calleth for thee: John 11:28. His words were very impressive and appropriate to the missionary cause. After his sermon he gave a very interesting talk on his experiences in the mission field, showing some collections of relics which he brought with him. He told us of the Indians' secret societies and their ceremonies. I was thinking how the Christians were imitating the heathens in that respect. No wonder that it will take so much effort to win them for Christ. When the children of Israel in Canaan were befriended with the heathens and had begun to worship idols, then God took His blessings from them and sometimes turned His face from them and gave them in the hands of the heathens and punished them for their sins. He is the same God still and will bring judgment upon His people who claim His name and yet follow sin.

Last Sunday, Feb. 28, our former pastor, W. S. Gottshall, who still preached for us once a month, preached his last sermon at the present arrangement. The services are now in charge of Bro. H. G. Allebach until a new pastor may be obtained. Several efforts have been made to secure a man but so far our efforts are in vain. We hope the Lord will not forsake us and will give us a man who will be willing to take charge of this flock. The work in the congregation is going on as before. Those that take an interest in God's cause are always willing to carry out this work. May God hear the prayers of our people in these trying times and answer them in His own time and we shall be obedient to His will.

M. C. GOTTSHALL.

SUMMERFIELD, Ills., March 3. We had the pleasure of having Rev. J. Quiring of Eastern Russia with us last week. He preached for us three times. He also addressed our C. E. society Sunday afternoon. In all his sermons and addresses he pointed out how necessary it was to lead a better life. May all his words be a blessing to us. He left Sunday night for Missouri. May the Lord be with him and bless him in his work. Missionary J. Epp, of Clinton, Oklahoma, was also with us on Sunday. He addressed our Sunday-school in the morning and our C. E. society in the afternoon. He also left Sunday night for St. Louis. We are glad to know that his eyesight is improving. May the Lord bless him in his work among the Indians.

Minnie Baer, aged 7 years, daughter of Mr. and Mrs. J. B. Baer, was buried Tuesday afternoon. Quite a few people die of pneumonia around here. The Lord leads us through many afflictions but we should have faith in Him for He knows what is best. Our congregation has decided to erect a new parsonage and as soon as weather permits work will begin on the new building. We are having plenty of rain and the roads are very bad at present. Best wishes to the editor and all readers.

UPLAND, Cal., Febr. 27.—To avoid possible misunderstandings the correspondent shall from now on head the writing, *Upland*, Cal., and the writer's address will be placed at the close. It seems, many of our friends in the East do not understand whether the Mennonite church is at Upland or Cucamonga, although this has been written about long ago, but may have been misunderstood and forgotten. Although many of our members live around Upland, at Cucamonga, Ioamosa and some at San Dimas, the church is at Upland and all the services are held at that place and as such we are incorporated as The First Mennonite Church of Upland, Cal. And when the church is built it will be built at Upland.

As referred to in our last corr. we had service at the church New Year's morning, preceeded by the annual business meeting of the S. School. In the afternoon the annual business meeting of the church was held. The different officers for the ensuing year were elected and such business as is necessary for a church organization attended to. Bro. H. Schmutz was re-elected as deacon for another term of three years. Correspondent, Janitor etc. were also elected.

The first Sunday in the year will long be remembered by us all as a day of great blessing and joy. It was the day when four young souls made a covenant with God through the holy rites of baptism and were received into the church. It was a beautiful day, the church beautifully decorated with branches of peppers and flowers to suit the occasion. Long will the solemnity and sacredness of that occasion remain with us. May the dear Savior bless and cause the four young Christians to be a blessing to the church.

The week of prayer was observed, as usual meetings held and the program put up by the committee of the Evangelical Alliance was made use of as always. The Sunday following was set apart for communion, but as the rain set in rather heavily it was postponed to the 21st. So we had communion on the 21st of Jan. instead of the 14th. Every seat in church was taken and not less than 70 communed with us.

On New Year's day our pastor commenced a series of sermons on the Whole Armour of God as recommended by Paul to the Eph. in the 6th chapter. First, the Girdle of Truth, (2) the Breastplate of Righteousness, (3) the feet shod with the preparation of the gospel of peace, (4) the Shield of Faith, (5) the helmet of Salvation and (6) the Word of the Spirit. May the dear Lord bless these sermon for us that we may become truer and more valiant warriors in the army of the Most High.

To our great joy Rev. P. R. Aescliman, traveling minister of the Pacific conference, was with us from the 15th to the 19th inst. and preached five powerful sermons for us. On Sunday morning the house was full and some had to remain outside. The brother's work proved a blessing for us and we wish him God's blessing to continue with his work.

Before long our Winter guests will leave us again for their home in the East. However there are but a few this time and we are glad to say that more and more the people come to stay in our sunny South. Sincerely,

S. C. SPRUNGER,
Cucamonga, Cal.

Evangelistic Work Among The Mennonites.

The Old Mennonites have been quite active of late in this line of work as the following encouraging report from the "Herald of Truth" of March 1 shows.

Pre. S. B. Yoder, of Summerset Co., Pa., held meetings in the Allensville A. M. Meeting-house for several evenings last week.

Pre. Joseph Byler and Pre. Joshua Zook, of Mifflin Co., Pa., visited in Lawrence Co., Pa., during the early part of February, where they conducted meetings.

Bro. Daniel Kauffman is expected to begin meetings at Scottdale, Pa., on Feb. 25.

Bro. John Beidler, of the Swamp congregation in Bucks Co., Pa., preached at the Souderton meeting-house on Feb. 18.

Bro. Noah Mack, of New Holland, Pa., began meetings at Elizabethtown, Lancaster Co., Pa., Feb. 11. On the 21 there were 75 confessions, with the interest still increasing.

Pre. Stephen D. Yoder, of Hopedale, Pa., has been conducting a series of meetings in Mifflin Co., near Belleville. He also held several meetings at the Allensville M. H.

Bro. S. C. Shetler, of Johnstown, Pa., is at present engaged in a series of meetings at Springs, Pa. Eight souls have already decided for Christ.

History of a Bean.

The history of a single bean, accidentally planted in a garden at Southbridge, Mass., is traced by a newspaper correspondent, who figured out its produce for three years. The bean was planted in a rich, loamy soil, and when gathered in the autumn its yield, as counted, "was 1,515 perfectly developed beans from a single stalk. Now, if a single bean produces 1,515 beans, and each bean produces 1,515 more, the sum total of the second year's product would be 2,295,225, equal to 1,195 pounds, 597 quarts, or 2,390 army rations, equal to eighteen and five-eights bushels. This would be the product of the second year. Now, if we plant this product and the yield is the same, we have a product of 5,268,058,800,-625 beans, equal to 1,371,890 tons, or 42,871,572 bushels, or 548,756,-068 soldiers' rations. This third planting would give the steamship Great Eastern ninety-two full freights."

Who *made* that bean? All the men on earth with all their machinery and wealth could not make one bean in six thousand years. They might make a penknife, but could they make a knife that would make *ten others?* Could they make a watch that if buried in the damp earth would divide itself into 1515 watches just like itself, and each of these watches produce 1515 more, and so on to the end of the world?

What is this mysterious power that works with such certainty, celerity, uniformity and persistency? "Law?" What *is* law? and who made it and who executes it? What law can enforce and execute itself?

Beyond all the deep and mysterious operations of the natural world, we see the constant guidance of an over-ruling, all-controlling, and Omnipotent hand. "There is one lawgiver," and that lawgiver is God! Happy are they who see His hand laid upon the helm of the universe, and who recognize in all the play of nature's laws and nature's forces the outworking of the eternal power and godhead of Him who made all things, and by whom "all things consist."—H. L. H. in The Armory.

Better Than Gold.

Better than grandeur, better than gold,
Than rank and titles a thousand fold,
Is a healthy body and mind at ease,
And simple pleasures that always please;
A mind that is quick to perceive and know,
A heart that can feel for another's woe,
With sympathies large enough to enfold
All men as brothers; are better than gold.

Better than gold is a conscience clear,
Though toiling for bread in a humble sphere,
Doubly blessed with content and health,
Untired by the lusts and cares of wealth.

Lowly living and lofty thought
Adorn and ennoble a poor man's cot,
For mind and morals in nature's plan
Are the genuine test of a gentleman.

Better than gold is a thinking mind,
That in the realm of books can find
A treasure surpassing Australian ore,
And live with the great and good of yore.

The sage's lore and the poet's lay,
The glories of empires passed away;
The world's great dream will thus unfold,
And yield a pleasure better than gold.

Better than gold is a peaceful home,
Where all the fireside characters come,
The shrines of love, the heaven of life,
Hallowed by mother, or sister, or wife,
However humble the home may be,
Or touched with sorrow by heaven's decree,
The blessings that never were bought or sold,
And center there are better than gold.
—Unknown.

Those receiving a sample copy of THE MENNONITE will kindly accept the same as an intimation that we shall be pleased to receive their subscription.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, March 18, 1906. CHRIST'S LIFE. III HIS SUMMARY OF CONDUCT: THE SERMON ON THE MOUNT. Matt. Chapters 5, 6 and 7.

QUESTIONS.

1. What is the sermon on the mount? Matt. 5, 6, 7.
2. What is our duty in this world? Matt. 5, 13-16.
3. What is Christ's relation to the old law? Matt. 5, 17-20, 21-22, 27-28, 33-34, 38-39, 43-45.
4. What does Christ teach about giving alms? Matt. 6, 1-4.
5. What in regard to prayer? Matt. 6, 5-15; 7, 7-11.
6. What in regard to fasting? Matt. 6, 16-18.
7. What in regard to possessions and anxiety? Matt. 6, 19-34.
8. What does He say about judging? Matt. 7, 1-5.
9. Which golden rule does He give? Matt. 7, 12.
10. What does He say about hearing and doing? Matt. 7, 24-27.

MEDITATIONS.

The socalled sermon on the mount is the discourse which Jesus held sitting on a mount, surrounded by His disciples, in which He set forth the principles of His Kingdom and the rule of conduct for His disciples.

We, His disciples and followers, shall be the salt, the preserving power and that which gives savor to the life on earth; but we have to be careful not to loose our savor, our heavenly strength and taste. We are the light of the world, but as such, our good works shall shine and induce men to glorify our heavenly Father, who works in and through us.

Christ was often accused of breaking the law; but He fulfilled it and gave the deeper spiritual meanlng, not contradicting it, but enforcing it, bringing it to a higher perfection in many respects.

In giving alms we shall avoid conspicuousness and outward show, not seeking glory of men, but God's favor, not even in our thoughts dwelling upon our deeds of kindness.

In prayer we shall avoid all ostentation and garrulity, as well as frequent repetitions and shall pray from the heart to our heavenly Father. Christ gives here to us the model prayer which we call the Lord's Prayer and He encourages us to ask, to seek and to knock with the promise that it shall not be in vain.

Fasting shall be a natural ex-

pression of the sorrow of the heart and not a mere outward form of worship.

We shall neither be possessed by our possessions so that they are our masters, nor be anxious about what we do not possess. We shall trust our heavenly Father that He will provide for us, His children, as well as for the birds and flowers, and be thankful for all He gives us.

We shall not judge others, because we do not know all circumstances and because we ourselves have so many faults and sins. Our Lord gives us the golden rule: All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them, for this is the law and the prophets. He exhorts hearers not to be mere hearers, but doers of the words, which they hear from Him.

QUOTATIONS.

Under what obligations are we for this Sermon on the Mount! In all languages there is not a discourse to be found that can be compared with it for purity, and truth and beauty, and dignity. Were there no other evidence of the divine mission of Christ, this alone would be sufficient to prove that He was sent from God. Were these doctrines obeyed and loved, how pure and peaceful would be the world! How would hypocrisy be abashed and confounded! How would impurity hang its head! How would peace reign in every family and nation! How would anger and wrath flee! And how would the race—the lost and benighted tribes of men, the poor, and needy, and sorrowful—bend themselves before their common Father, and seek peace and eternal life at the hands of a merciful and faithful God. BARNES.

Christ begins His sermon with blessings for He came into the world to bless us as the great High Priest of our profession, as the blessed Melchizedek; as He, in whom all the families of the earth should be blessed Gen. 2, 3. He came, not only to purchase blessings for us, but to pour out blessings upon us; He is as one that can command the blessing, life forevermore; and that is the blessing again and again promised to the good. His pronouncing them happy makes them so; for those whom He blesses are blessed indeed. Each blessing has a double intention, to show the persons truly happy and what their characters are. The Old Testament ended with a curse, the Gospel begins with blessing, for hereunto are we called, that we should inherit the blessing.

JENKS.

Blessedness is a whole eternity older than damnation. RICHTER.

The Sunday School Lesson.

BY A. S. SHELLY.

Lesson for Mar. 18.—REVIEW.

GOLDEN TEXT—And Jesus went about all Galilee, teaching in their synagogues, and preaching the Gospel of the Kingdom and healing all manner of disease and all manner of sickness among the people.—Matt. 4: 23.

The subject of the ten lessons which are now to be brought together into one, is *Jesus*. First we have *two* lessons of His infancy; then *one* of His boyhood; *two* of His specific preparation by way of introduction to His active ministry; *three* lessons of His activity in His itinerant mission; and *two* from His kingdom sermon.

The words of the golden text apply only to the last half of our composite lesson. Here He is going about seeking men, teaching and healing them, and calling some to special service. Before that He was being prepared for this work, being found and recognized as the Messiah by a few, and gradually growing into this consciousness Himself, till at His baptism He received the definite attestation from Heaven and, immediately after, proved His sonship in the wilderness conflict with the prince of darkness.

In all these lessons we see His humanity and His divinity. He was the Word that was with God in the beginning and was God; but the Word became flesh and dwelt among us, John says. Paul in Philippians tells us that though He was in the form of God and on an equality with God, yet He emptied Himself, taking the form of a servant being made in the likeness of men. Being God He became man that He might bring man to God. Oh, how wonderful is the love of God that He should give us His Son, His only-begotten, that we may believe in Him, and in Him have eternal life!

Look at His humanity in its lowliness. Born as a weak, helpless infant and under circumstances showing that by birth He belonged to the common people. Brought up in the humble Nazareth home, growing like other children in wisdom and stature, and working with His supposed father at the carpenter trade. Subject to human experience of hunger and weariness and the like. See how like ourselves He was physically. And spiritually, look at His humiliation. Already on the eighth day brought under the law belonging to God's merciful plan of redemption for a lost race. At the end of forty days presented in the temple to God as though He were not already His. Baptized with the baptism of repentance, thus willingly taking the place of the sinner by substitution. Tempted like as we are by the enemy of the human race, He fought our battle to a successful issue and has become the captain of our salvation. He loved to call Himself the Son of man. As such He is become the Head of the race redeemed our elder Brother in whom the whole family of the Father is named (Eph. 3: 15).

Then look at the evidences of His divinity. Born without a human father. Announced at His birth by the angels from heaven and a star in the sky. Acknowledged by a voice from heaven as the Father's beloved Son. Speaking with authority to the tempter, to the evil spirits, to disease, to the sin-conscious soul longing for forgiveness as well as healing, and to all His hearers promulgating the law of His Kingdom. He is our divine Lord, our Prophet, High Priest, and King.

Go over the lessons again and see how His coming was received by different individuals and different classes of people. To some the herald angels could bring tidings of great joy. Mary and Joseph, Zacharias and Elizabeth, the shepherds, the wise men, Simeon and Anna, John the Baptist, the disciples and multitudes of believing souls—all these rejoiced to see His day, the day long promised and long waited for. Read the ecstatic songs recorded in the first chapter of Luke. Listen again to the testimony of John speaking of himself as the friend of the bridegroom rejoicing to hear the bridegroom's voice. See how eagerly different ones hasten to bring to others the good news that they have found the Messiah. Watch them bringing their sick ones even carrying them and, undaunted by difficulties in the way, laying them at the feet of the great Physician of body and soul. Many that had sat in darkness saw a great light and rejoiced in it. On the other hand there were many who in self-righteous bigotry and unbelief shut the doors of their hearts against Him. He came unto His own and His own received Him not; and soon this negative unbelief grew into positive opposition and emnity. Herod in his wickedness sought to nip this flower of heaven in the bud. Later as He went about doing good, teaching and healing, His own townsmen sought to kill Him and it comes within the compass of these lessons that the Pharisees conspired with the Herodians against His life.

As we go over these lessons again, let us not rest until in faith we too have found Jesus, till we have heard Him say, "Thy sins are forgiven thee", till we can apply to ourselves His "Blessed are *ye*" and find ourselves willing, with Peter and the rest, to forsake all and follow Him. Then though now we see Him not with these natural eyes, yet believing we too may rejoice greatly with joy unspeakable and full of glory (1 Pet. 1: 8).

Your renewal to "The Mennonite" and one new subscriber from now until January 1907 for only $2.50.

Marriages.

MOSER—BIXLER.—On Feb. 25, at Salem church, Dalton, O., by Rev. A. A. Sommer, David J. Moser and Miss Lina Bixler.

Contributions.

For Foreign Mission.

During the month of February the following gifts were received:—

I. FOR GENERAL FUND.—From the Emanuel's church, Pratum, Ore., $7; Interest in the fund of E. J. Krehbiel $2 50; St. John's church, St. Louis, Mo., for mission work among the Indians $10; Freeman church S. S., S. Dak., $52. 18; Hillsboro Menn. church $12; Christian church S. S. $78.86; F. Luella Krehbiel, Buffalo, N Y., $5; Salem church, Dalton, O., $12.45; Collection after meetings in several congregations, Cordell, Okla., $4-20; Chris Ummel, Yuton, Ill., $10; C. P. Becker, S. D., $10; Garden Tp. church, Kan., $41.25; Legacy by the late John Bixler, Berne, Ind., $50; Anonymous, Berne, Ind., $5; from mission boxes, Berne church, $3 10; Tenth from F., Berne, Ind., $100; birthday gifts, Berne church, $1.15; Mission collection of the Low Farm S. S., Gretna, Man., $3 30; church at Waldheim, Sask., $57.

II. FOR INDIA MISSIONS.—From Rev. Abr. Goetz, Ohrloff, S. Russia:—1. For India mission for P. A. Penner, from John Regehr, Steinbach, S. Russia, 25 Rubels; 2. at the silver wedding of Jacob Doerksen, Ebenfeld, S. Russia, for India mission, 50 Rubels—total: $37.50; Bethel College, Y. P. S., $15;

III. FOR THE LEPERS IN INDIA.—Christmas collection at the Bethel church, Pawnee Rock, Kan., $8.75; Mrs. B. Eyman, Reedley, Cal, $15.

IV. FOR THE TREASURY FOR MEDICINES.—Ebenezer church, Mountain View, Okla., $5.

V. FOR WATER WORKS IN ARIZONA.—From anonymous, Springfield, S. D., $3; Peter Flaming, Inman, Kan., $1; Abraham J. Regier, Moundridge, Kan., $2; Jacob J. Waltner, Marion, Jct, S. Dak. $3; F. J. Janzen, Mt. Lake, Minn., $.50; F. Luella Krehbiel, Buffalo, N. Y., $1; Anna Lehman, Dalton, Ohio, $10; anonymous, Colfax, Wash., $5; D. Bixler, Berne, Ind., $3; Bergtal church, Pawnee Rock, Kan, $10.

Gratefully acknowledged,
GUSTAV HARDER, Treas.

For the Japanese Famine.

From D. Bixler, Berne, Ind., $2 00.

Gratefully acknowledged,
HARRISON LANDIS, Treas.

News of the Week.

Domestic.

59th CONGRESS

HOUSE COMMITTEE AMENDS FOOD BILL.

WASHINGTON, March 6.—Dr. H. W. Wiley, chief of the Bureau of Chemistry of the Agricultural Department, said to-day that, with possibly one exception, the amendments made to the pure food bill by the House committee are satisfactory to him. He believes it would be a great mistake to let the "blended whisky" amendment stay in the bill. The National Association of Wholesale Liquor Dealers has been the bill's bitterest opponent, and Dr. Wiley dislikes to see any concession made to the whisky interests. Outside of the whisky amendment the bill, he says, has been strengthened by the House committee. Speaker Cannon has promised that the bill shall receive speedy consideration in the House. The friends of the measure now hope that the President will sign the bill by the first of April.

After deciding on several amendments the House committee on interstate and foreign commerce agreed to report the Heyburn bill passed by the Senate.

One amendment provides that "harmless coloring and flavoring extracts" may be added to goods, provided they are not misbranded. This will permit the sale of blended whisky. Another amendment provides that the committee on food standards of the association of State dairy and food departments shall be consulted by the Secretary of Agriculture in fixing a standard.

SUBSIDY BILL.

The House committee on merchant marine and fisheries will decide the fate of the ship subsidy bill in a few days. Counting Representative Watson against the bill the opponents of measure say they now have a majority of two against it in committee. The killing of the Philippine tariff bill in the Senate has, apparently, been a help to the anti-subsidy forces in the House. The Senators who are responsible for the death of the Philippine bill are the leaders in the movement to secure action on the subsidy bill in the House.

Decides For Closed Shops.

NEW YORK, March 6.—In deciding against three nonunion employes of the United States Printing Co. of Ohio, who sought to restrain the concern from entering into a working pact with the stereotypers and electrotypers' unions which would exclude free labor, Judge Marean, of the Supreme Court of Brooklyn, yesterday gave judicial sanction to the "closed shop" principle.

There will be an immediate appeal to the Appellate division of the Supreme Court, and if Judge Marean is sustained labor leaders say it will be a notable victory.

After a bitter fight against the unions, which freely used the boycott, the United States Printing Company of Ohio, which has a plant in Williamsburg, entered about one year ago, into an agreement with the unions whereby it undertook to unionize its Williamsburg plant. Privilege of joining the unions was given three nonunion employes named Kissam, Driscoll and Mills, but they refused. To prevent their discharge the nonunion men brought injunction proceedings, and the contest in the courts has been waged since.

The Society Islands Swept by Hurricane.

SAN FRANCISCO, March 3.—The steamship Mariposa, which arrived today from Tahiti, brings news that on Feb. 7 and 8 a destructive tornado swept the Society islands, causing damage to the amount of $1,000,000 at Tahiti and presumably a similar amount in Tuamotu Islands. The city of Papeate was inundated and seventy-five houses were destroyed, including the American consulate and French government buildings. It is feared that there has been great loss of life on other islands and that shipping has suffered severely.

M. Marcadi, a French resident at Fahuran, Tuamotu, abandoned the place in a small cutter after all the government buildings and dwelling houses and the Catholic church were swept away. Many of the natives climbed cocoanut trees and others put to sea in small boats. Many narrow escapes from drowning have been reported. Bridges and roads were badly damaged on the island of Tahiti. Bread fruit, banana, cocoanut and plantain trees were blown down in great numbers, which will result in hardships to the natives and materially affect commerce during the next two or three years.

Tornado Kills 19 in Mississippi City.

MERIDIAN, Miss., March 3. Nineteen people are known to have been killed as a result of the tornado which swept over a section of this city shortly after 6 o'clock last evening. Twenty-four persons were injured and property with an estimated value of $1,000,000 was demolished or otherwise damaged. Many sensational reports were sent out from here of an appalling loss of life, due probably to the chaotic condition of affairs immediately following the visitation of the storm, but at 6 o'clock, after a careful canvass of the situation, the list of dead appears to be only nineteen.

A mass meeting of citizens of Meridian was called to-day and $8,000 was immediately subscribed to aid the destitute and injured. The Mississippi legislature in session at Jackson today appropriated $5,000 to the relief fund. Governor Vardaman at noon secured a special train, and loading it with convicts from the Rankin county farm, dispatched it at once to Meridian. The city enjoys the unique spectacle of state convicts aiding in the rescue work.

Last Civil War Commander Dead.

ST. AUGUSTINE, Fla., March 4.—Lieutenant General John M. Schofield, U. S. A., retired, former head of the army, died at 8:20 o'clock to-night. He was attacked this morning with cerebral hemorrhage. His wife and young daughter were with him.

With the death of Gen. Schofield the last surviving commander during the civil war has passed away.

Marriage Rite too Sacred for an Office.

NEWPORT, Ky., March. 6 —County Judge Henry D. Morgan, of Breckenridge county, who is twenty-six years old, married his first and last couple last Thursday. To-day he issued a notice to the effect that he would perform no more marriage ceremonies, notwithstanding his legal right to do so. Judge Morgan holds that the marriage ceremony is too sacred to be performed in a public office, before a curious and uninvited crowd.

Foreign.

THE ALGECIRAS CONFERENCE.

FRANCE SCORES FIRST VICTORY.

PARIS, March 4—The voting at Algeciras Saturday on the proposition of Sir Arthur Nicholson, chief of the British delegation, to proceed to the immediate discussion of the Moroccan police question gives great satisfaction here, chiefly because France has ranged with her a large majority of the powers, while Germany is among the small minority. Public tension was such over the Franco-German controversy that the vote was welcomed both as a success and as showing France was able to count upon the almost unbroken support of Europe. French officials have claimed for some time that if a vote were possible it would give France a sweeping majority. It appear that yesterday's division did not produce a recorded vote, yet the powers aligned themselves with sufficient precision to amount to a vote. All the French journals give the decision in the form of a vote, the eight voting in the affirmative, France, Great Britain, Russia, Spain, Portugal, the United States, Italy and Holland, and the negative three being Germany, Austria and Morocco. The officials had even considered Austria as doubtful and had Austria balloted in the affirmative the entire vote of Europe and America would have been ranged on the side of France.

RUSSIA HASTENS CRISIS.

ALGECIRAS, Spain, March 6.—The sitting of the conference on Moroccan reforms yesterday was marked by an unexpected and important move on the part of the Russian delegates, who laid before the conference an exposition of the police question.

The document, which minutely goes over the existing situation in Morocco and analyzes the position of the various powers, concludes with an argument for the proposition that France and Spain are the most fit to be intrusted with the task of controlling the police force which is about to be created.

The British, Spanish, and Portuguese delegates expressed their concurrence in the Russian views. Italy, however, though inclined to favor the scheme, reserved final approval.

Count von Tattenbach, the junior German delegate; Henry White the chief of the American delegation, and the delegates of the several neutral powers did not express their views.

Discussion of definite police proposals was postponed until Thursday.

The French and British delegates to the conference regard yesterday's expressions from the Mediterranean powers as likely to exert great influence on the final vote of the neutrals relative to the policing of Morocco.

End of Romanoff Autocracy.

ST. PETERSBURG, March 3.—The reactionary cabal at Tsarkoe-Selo headed by Count Ignatieff, General Trepoff and General Prince Putiatin made a last ditch fight at the recent meeting of the special council to defeat the decision of the emperor to incorporate in the fundamental laws of the empire the provision that hereafter no law shall be effective without the consent of the national assembly and the council of the empire. According to some reports their efforts were not without the sympathy of the empress. When it became apparent that Premier Witte and the emperor's counsellors, who argued that only such a renunciation of the imperial power could appease the sentiment of the country, would carry the day, Count Ignatieff made a last personal appeal to the emperor warning him bluntly that on the eve of the assembling of the national assembly such an irrevocable step would put an end forever to the autocracy. The emperor, however, remained firm and ordered a vote to be taken and when the proposition was carried by a majority, formally confirmed the decision. This cabal is represented to have been driven to desperation by the defeat and there are sinister rumors of an attempt at a palace revolution. In high quarters, however, such a possibility is scouted.

Coast of Norway Storm Swept.

TRONDHJEM, Norway, March 3.—A fishing fleet consisting of 300 boats and operating off Trondhjem was caught in a terrific storm Friday, and it is feared the greater portion of it was wrecked, as many boats as are reported to have been seen floating keel upward.

The fisher boats are usually manned by three or four men so that the loss life must be great. The weather is bitterly cold, and even if the shipwrecked fishermen reach uninhabited islands they must perish unless they are rescued immediately. The village of Gjaervaero is the greatest sufferer, as most of the fleet had headquarters there.

Chinese Declare We are Unfriendly.

PEKIN, March 6.—The principal topic in the Chinese press relates to the reports coming from America that the United States is making preparations to send a military expedition to China. The newspapers regard these reports as a manifestation of an unfriendly policy.

A long edict, published in the Official Gazette, to-day, after referring to the warlike reports, declares that they are circulated by traitors who wish to separate China from her friends. The edict points out the great difficulties which confront China at present and the strong need for maintaining friendly relations with the powers. It reproves the Chinese students for meddling with politics and charges the officials, high and low, thoroughly to protect the lives and property of foreigners, specifying the missions, under pain of the most severe punishment.

A strong force of the troops of Yuan Shi Kai has been sent to the southern part of the province of Chi Li, where the people have been threatening the Christians.

The imports of New-Chwang for 1905, exclusive of military supplies, were the largest on record. The total was $53,000,000, of which $22,000,000, came from America, $9,000,000 being in cotton.

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Vol. XXI. BERNE, INDIANA, MARCH 15, 1906. No. 11.

If the Lord Should Come.

If the Lord should come in the morning
As I went about my work,
The little things and the quiet things
That a servant cannot shirk,
Though nobody ever sees them,
And only the dear Lord cares
That they always are done in the light of the sun,
Would He take me unawares?

If my Lord should come at noonday,
The time of the dust and heat,
When the glare is white and the air is still,
And the hoof-beats sound in the street—
If my dear Lord came at noonday,
And smiled in my tired eyes,
Would it not be sweet His look to meet?
Would He take me by surprise?

If my Lord came hither at evening,
In the fragrant dew and dusk,
When the world drops off its mantle
Of daylight like a husk,
And flowers in wonderful beauty,
And we fold our hands and rest,
Would His touch of my hand, His low command,
Bring me unhoped-for zeal?

Why do I ask and question?
He is ever coming to me,
Morning and noon and evening,
If I have but eyes to see.
And the daily load grows lighter,
The daily cares grow sweet;
For the Master is near, the Master is here,
I have only to sit at His feet.

—*Margaret E. Sangster, in Christian Intelligencer.*

Items of News and Comment.

The Berne, Ind., congregation with 702 members is at present the largest in the Middle District.

Pre. M. S. Steiner, of Columbus Grove, Ohio, who preached for a week at Mt. Lake, Minn., also conducted a service at Butterfield, Minn.

Missionary J. H. Epp, who has consulted an oculist at St. Louis in regard to his eyes, returned recently to Kansas. He has some hope to partly save his left eye.

Miss Frieda Voth, of Newton, Kan., on her way back from the East, stopped off a few days at Berne, Ind., visiting friends. She started for Chicago on March 10.

Pre. E. S. Hallman, of Berlin, Ont., is preparing to move in the spring again to the Canadian Northwest where he made his home last summer. He will be permanently located near Cressman, Sask. Prospects are good to organize a church there.

Ministers ordained. At Sterling, Ill., Pre. J. S. Shoemaker ordained Bro. Aaron C. Good to the ministry, and on Feb. 18 Bro. J. B. Brunk was ordained at the Kansas City Mission by Pre. F. M. Erb.

Rev. C. van der Smissen, of Summerfield, Ill., secretary of the Middle Conference, preached on Friday evening, March 9, at Pandora, O., and on Sunday at the Ebenezer church, C. M. College and in Bluffton.

A number of well prepared papers for the Pacific Conference are being published in our German church paper, the "Bundesbote". The last one published was from the pen of Rev. J. A. Wiebe, of Paso Robles, Cal.

Rev. Wm. Penner, of Khiwa, Asia, who attended the Gen. Conference at Mt. Lake, Minn., reported in February that he had so far a safe journey back to his home which he expected to reach within a few days.

Rev. A. R. Schormann, who was the pastor over a year of the Grace church at Pandora, O., has discarded the Mennonite creed, and has accepted a call from a Lutheran congregation at Quincy, Wash., whereto he moved with his family on March 10.

Pre. M. S. Steiner on his way back from Mt. Lake, Minn., recently was accompanied by Bro. P. A. Friesen who is on the outlook for mission work in the home field. He expects to stay a while with the Old Mennonites and then locate at Ft. Wayne, Ind.

On March 4 the ministers and brothers John Epp, of Newton, Kan., and Herman Epp, of Turkestan, Asia, conducted services at the Gnadenberg church near Elbing, Kan. The teacher Caroline Schmidt commenced the German school on March 5.

Important to contributors. Contributors of any kind written or forwarded by "anonymous persons"—that is, persons whose name is unknown or suppressed to the editor of the MENNONITE—cannot be recognized, no matter how effecient or appropriate they may be. It is not sufficient to sign "a reader", "a brother", &c.

The Blind Tiger and Speakeasy bill, passed by the state legislature in Feb., 1906, at Columbus, Ohio, will be one of the most comprehensive and effective measures for breaking illegal sales of intoxicating liquors in prohibition territory ever passed by a state legislature. It embodies the favorable features resulting from the experience of temperance people and of the authorities in enforcing the law throughout the United States up to this time.

Missionary P. A. Penner at Champa, India, is at present deprived of his dear wife, two children, and his beloved father, for on March 10 (the latest date given) Father Abram Penner intended to start from India with his granddaughter (Bro. P. A. Penner's only living child who survived her mother) to his home in Mt. Lake, Minn. But the Lord's promise is all-embracing: "I will in no wise fail thee, neither will I in any wise forsake thee."

An Object-Lesson in Regard to Saloons. Some time ago a large manufacturing concern, employing over 1,000 people, removed from St. Louis to Detroit, "largely to escape the proximity of saloons," as the general manager declared in a protest to the authorities of the latter city against the starting of a new saloon close to its doors. And the protest is joined by four other large concerns, while the city council says it has no right to refuse the license. Surely there is not only an object-lesson in this, but the strongest argument against the existence of laws which make city councils either willingly or unwillingly helpless under such circumstances. One of the big concerns, the Burroughs Adding Machine Company, says in its protest: "We have at the present time more than 1,000 employees, and to attract the better class of people and hold them we have put up a fireproof gymnasium, sixty by ninety feet, and equipped with shower-baths and other conveniences. We also employ about fifty girls, and for them we have fitted up a very tasteful rest-room, with a piano, etc., for their comfort. We believe that saloons close to factories are not good for the factory or for the factory people. We regard this saloon as a menace to our business." Saloons are a menace to all business and to all society wherever they are found. —*Chr. Guardian.*

An Expedition to the pole by airship. "The Chicago "Record-Herald" has commisioned Walter Wellman, its Washington correspondent, to go to the pole by airship, reporting progress by wireless telegraph. Santos—Dumont, the noted aeronaut, will act as consulting engineer and will accompany the expedition. Following is a condensation of the "Record-Herald's" announcement concerning the ship, which, it is planned, will be all ready for the start next summer:

It will be the largest practicable and successful airship ever built. It will be 196 feet long, and its greatest diameter will be forty-nine feet. Inflated with hydrogen it will have a total ascensional force of 15,300 pounds. Seven thousand pounds will be the weight of the ship and its equipment, complete, leaving 8,000 pounds for cargo. The ship will be provided with three motors, with a combined energy of seventy horse power. With forty horse power in operation the speed of the ship will be from twelve to fourteen miles per hour (geographical) in calms. With all of the seventy horse power working the speed should be eighteen miles per hour. If the winds hinder no more than they help, and there were no delays, the ship could motor from North Spitzenbergen to the pole in forty-five hours. The airship will have an endurance capacity in buoyancy sufficient to enable it to remain twenty-five to thirty days in the air. It will carry 5,500 pounds of gasoline, equal to a power endurance of 150 hours' motoring at forty horse power in average operation; and its distance capacity in calms, at twelve miles per hour, will be 1,800 miles—more than equal to the distance from North Spitzen-

bergen to the pole and back and to the pole again, or more than equal to the distance from Spitzenbergen straight across the pole and the whole Arctic Ocean to Alaska.

Notice.

There are several authorized demands upon the treasury of the General Conference which cannot at present be met because of lack of funds. Those churches which have not yet held the collection for the treasury as provided by resolution 68 of the last session are therefore requested to do so at once.

A. S. Shelly, Pres.
J. W. Kliewer, Sec.

An Appeal.

Dear Congregations:—To only a few congregations outside of the Middle District it may be publicly known that we have at Sterling, Ohio, a small mission church, of about thirty-five earnest members, who are very much in need of a small church.

The Home Mission Board has been informed of this fact. After due investigation and council in regard to the case, the Board feels the necessity of assisting the Brothers and Sisters at Sterling in this matter. As the Board has no treasury for such purposes, it requests herewith all the dear congregations of the conference to help and to remit the contributions to Rev. W. S. Gottschall, Allentown, Pa., who will forward the contributions. In this way we help to build a church and to secure it for the future by this act.

Trusting that many gifts will be contributed for this purpose, in the name of the Board, with greetings, Jacob J. Balzer, Sec.

Masonic Oath in Court.

In special proceedings at Glens Falls, N. Y., recently, in the attempt to locate the mysterious Van Rensselaer estate, which has figured in the will of the late William Moore, President Eugene L. Ashley, of the Hudson River Water Power company, against whome the proceedings are directed, declined to answer the questions of counsel as to where the will of William Van Rensselaer was probated, and other questions regarding the estate.

After refusing to answer, Mr. Ashley said, "And I state further that I have taken my oath as a Mason not to reveal it."

Surrogate Jenkins directed a fine of $100 and imprisonment for contempt. The fine had to be paid immediately, and Mr. Ashley remarked, "I guess it's worth it." Such is Masonry in our courts.

—Home Light.

Special Session of the Middle District Conference.

Held the 7th and 8th of March 1906 in Pandora, Ohio.

Before the session was opened the audience sang No. 130 in the German hymn book followed by a short prayer meeting to prepare all hearts for the difficult task.

At 9 o'clock standard, the president Bro. S. F. Sprunger not being present on account of ill health, the session was opened by the secretary C. van der Smissen. Hymn No. 132, 1–4 was sung and Eph. 4:1–7 read, followed by a few remarks and prayer by J. W. Kliewer. The delegate certificates were read and the following was the result:

Berne, Ind., 702 members, 24 votes, represented by J. W. Kliewer, I. A. Sommer, C. A. Neuenschwander, J. F. Lehman and J. P. Habegger.

Bethel, Mo., 114 members, 4 votes, represented by C. van der Smissen.

Bluffton, Ohio, 31 members, 2 votes, represented by C. B. Amstutz and E. J. Hirschler.

Dalton, Ohio, 140 members, 5 votes, represented by A. A. Sommer and J. H. Tschantz.

Donnellson, Iowa, 6 votes, represented by J. W. Kliewer.

Goshen, Indiana, 200 members, 7 votes, represented by M. B. Niswander.

Noble, Iowa, 200 members, 7 votes, represented by S. M. Musselman.

Pandora, Ohio, 220 or more members, 8 votes, represented by D. J. Basinger, P. C. Suter, Samuel Hilty, P. B. Hilty, Phil Niswander, C. P. Schumacher, P. P. Steiner, P. P. Schumacher.

Pulaski, Iowa, 230 members, 8 votes, represented by W. W. Miller.

Sterling, Ohio, 36 members, 2 votes, represented by Albert Schumacher.

Summerfield, Ill., 156 members, 6 votes, represented by C. van der Smissen.

Trenton, Ohio, 240 members, 8 votes, represented by H. J. Krehbiel and J. J. Kennel.

Wadsworth, Ohio, 157 members, 6 votes, represented by E. F. Grubb.

Wayland, Iowa, 153 members, 6 votes, represented by P. L. Eicher.

Resolved 1: To elect the temporary chairman by acclamation. Bro. J. W. Kliewer was nominated and unanimously elected.

The circular letter of the school board (A) and the answers of the congregations were read.

Resolved 2: That the time for closing in the forenoon session shall be 11 o'clock standard and the afternoon session shall commence at 1 o'clock.

Resolved 3: To hold an evening session.

Resolved 4: To close the afternoon session at 4 o'clock, to commence the evening session at 7 o'clock.

Resolved 5: Every member of one of the Middle District Conference congregations shall have the privilege to speak, but not to vote.

Resolved 6: To give a chance to the delegates to express the position of their congregation to the school.

Resolved 7: That 10 be nominated and the conference elect 5 of these to formulate a plan during the noon hour for the work to be done. The election resulted as follows: J. F. Lehman, W. W. Miller, H. J. Krehbiel, E. J. Hirschler and A. A. Sommer. Hymn 585, prayer by W. W. Miller.

Wednesday Afternoon Session

Hymns 453 and 588. Prayer by S. M. Musselman. A song service was held.

The elected committee reported the following plan:

Proposed that we at this conference try to find 30 men, who promise to pay $50 annually for 4 years.—Other $1500 annually for 4 years we will try to obtain from the congregations and we hope that at the end of this period the circumstances will be such that the congregations cheerfully continue to support the school.

An opportunity was given to the delegates to make remarks to the letters read about the position their congregations take to the school.

A letter from the students of the school was read by one of them, thanking the conference for the school and unanimously expressing their appreciation of the school. A letter from the business men and friends of the school from Bluffton was read, it was signed by 121 citizens.

Resolved 9: To preserve the above letters, keeping them on file.

The report of the committee was discussed by paragraphs.—Prayer by H. J. Krehbiel.

Evening Session.

Hymns 200, 202 and 302 were sung. I. A Sommer led in prayer. Hymn No. 265, 1–2 was sung.

Pledges were made for the further support of the school.

Resolved 10: To adjourn and commence at half past 8 in the morning.

Prayer by M. Niswander, Hymn 587.

Thursday Forenoon.

Hymns 283, 1–4; 292. John 15 was read by the president J. W. Kliewer, C. van der Smissen led in prayer. Hymn 302 was sung.

The pledges were continued and amounted to $1565 annually. Hymn 271, 1–2 was sung.

Resolved 11: That conference adopt the plan of the committee.

Resolved 12: That the delegates returning to their churches make an effort to raise $1500 a year for 4 years and report to the president of the conference, Rev. S. F. Sprunger, Berne, Ind., by 1st of April, 1906.

Resolved 13: To have an open conference session this afternoon.

Song by the conference and prayer by H. J. Krehbiel.

Thursday Afternoon Session.

Hymn 195 and 321. Prayer by H. J. Krehbiel. The report of the sessions was read.

Resolved 14: That our secretary is requested to add to the report the result of the responses of the congregations to the circular letter of the school board. It was as follows: 8 No; 4 Yes; 1 partly. Bro. N. C. Hirschy spoke about his position to the conference and to the school. He declared his firm belief in the Bible as the revealed Word of God and in Jesus Christ the Son of God and the Savior of the World.

Resolved 15: That we express our confidence in the college and its faculty.

Resolved 16: That we express our sincere gratitude to God for His grace and help in this difficult session.

Resolved 17: That we express our heartfelt thanks to the members of the Pandora church for their kind hospitality.

Resolved 18: To adjourn.

Conference closed with prayer from the president and singing of hymn 597.

C. H. A. van der Smissen, Secretary.

(A)

To the Churches of the Middle District Conference.

The Grace of God be with You All! Amen.

The Trustees of Central Mennonite College at their meeting at Bluffton, Ohio, Jan. 23—5 decided to make the following statement of the condition of our school to the congregations of our District.

1. We desire to state that the work done in the school has been satisfactory and no objection or criticism has been offered to the Board, but the financial condition is such that the Trustees do not feel justified in going on with the work without knowing the desire of the churches and the wish of the Conference in the matter. In explanation of the situation we make the following statements.

2. When the building was completed and school was to begin the Conference instructed the Trustees to finish the building out of the current expense fund. This was done at a cost of $1513.67. The Conference also instructed the Trustees to pay Mr. Locher $400 00 for alleged loss upon the contract in erecting the building, thus the current expense fund was decreased by nearly $2000.

3. We believe that on account of the disloyalty of the school on the part of certain members of the Mennonite church in the community where the school is located the support of the school both financially and by attendance of students has not been what we had reason to expect that it would be. The reason for this disloyalty was never given to the Board.

4. This attitude toward the institution in the community where the school is located has also influenced other churches so that they do not as freely support this work as they formerly did.

5. The subscription of the churches of the District for the second term of 5 years is about ½ of the sum subscribed for the 1st term of 5 years.

6. $1500.00 of the subscriptions for the first term of 5 years have not been paid.

7. Unfortunately, the lack of funds induced the Trustees to place a hot air furnace into the building which never gave satisfaction and at the end of 5 years had to be replaced by a steam heating plant at a cost of $1772.

8. Because there was a demand for a diversity of studies the Trustees were induced to engage more teachers than such a number of students should require.

9. The following is a financial statement of the school from the beginning up to date.

STATEMENT OF RECEIPTS AND EXPENDITURES FROM 1899 TO JAN. 24—1906.

Receipts.	
Current Expense Notes	$ 17510 57
Endowment Fund Notes	249 00
Donated to Current Expense Fund	896 08
Endowment Fund	441 25
Library Fund	151 67
Building Fund	80 00
Furnace	989 40
Tuition and Laboratory Fees	4668 13
College Record	116 25
Interest on Endowment Fund	38 70
Borrowed	4803 45
Sale of timber	30 62
Total Receipts	$ 29974 62
Payments.	
Architect and Surveyor Etc.	$ 187 42
Postage, Revenue Stamps, Printing	178 84
Business Manager	175 00
N. C. Hirschy, time and traveling	128 09
Charter and Insurance	76 00
Freight, Well and Improvements	329 29
Electric Light and Water	182 00
Plumbing	344 50
Furnaces	1878 41
Furniture and Fixtures	1091 59
Heat and Light	1825 67
Tuition Refunded	14 00
Printing Record	796 27
Teachers' Salary	13570 15
Janitor's and Employee's Salary	2869 75
Traveling Expenses	912 89
General Expenses	1825 35
Stationery and Postage	151 34
Advertising	216 35
Borrowed Money returned	3084 68
Accounts Payable	192 62
Laboratories	624 36
Library	282 47
Campus	346 24
Total paid out	$ 31483 18

10. Because of all the reasons mentioned above, the school has been costing us each year more than the sum contributed to its support, so that by the end of this present school year the institution will be in debt, approximately $4,000.00 on the current expense fund.

11. In view of these facts the Trustees suggest the following plan to the congregations of the Conference:

I. The matter of building a Ladies' hall will be abandoned for the present.

II. Conditions are such now, that we can reduce the running expenses of the school somewhat, but to carry on the work at this reduced expense would require an annual contribution of $1.00 per member from each church in the Conference in addition to the amount now subscribed until a sufficient endowment fund is secured.

III. We suggest that the Conference request each congregation to obligate itself to pay this amount. Will you please call a congregational meeting and decide whether your congregation is willing to assume this obligation and report to the President of the Conference, Rev. S. F. Sprunger, Berne, Ind., by Feb. 17, '06. If the vote of the congregations is not unanimous for this proposition a special session of Conference will have to be called. Therefore elect your delegates at your congregational meeting to represent you at this conference in case it is called.

As encouragements we can report:

I. That the attendance at the school from its beginning has steadily increased.

II. That up to the present 215 students have entered the college.

III. That several workers have gone from the school into our churches.

IV. That we have an endowment fund of $6000.00 the interest of the greater part of which, however, we do not receive at present.

V. We hope to come into possession of certain legacies that have been written in favor of the school.

VI. That $1005.00 have been given for the endowment of a chair for Bible study.

VII. That we intend to meet the demand for Bible Study by proviiding a special Bible course of 6 weeks in our School next winter.

Wishing the congregations God's richest blessings and the guidance of the Holy Spirit in this matter,

We remain Your humble servants,

The Board of Trustees:
J. W. Kliewer, Pres.
H. J. Krehbiel, Sec.
J. H. Tschantz, Treas.
J. F. Lehman
J. C. Mehl
P. C. Suter
W. W. Miller
Fred R. Krebill
S. M. Musselman (not present).

A Talk to Girls.

When you are tempted to forget yourself, and romp like a tomboy, and shriek at the top of your voice; when you are liable to be led astray by the red Indian taste for loud colors; when the taste for too much jewelry seizes on you, as it is sure to do sometimes, repeat slowly to yourself those significant and familiar lines of Burns' which all the world knows by heart:

Oh, wad some power the giftie gie us
To see ourseis as ithers see us!

Take matters of study or of work. If you are in school, it is not enough to make your teacher believe that you know your lessons. You must feel that you know them. If you are practicing music, don't cut the hour by five minutes. Take five minutes overtime instead. If you are sewing, take every stitch so that it might be part of an exhibit of art needlework.

What is right cannot be criticised. What is wrong, no matter how cleverly concealed, is in danger. If you are reading, understand what you read. When some one leads you into talking of what you have read, and that time is sure to come, if it has been worth reading, you always want to have a factor of safety between you and a glaring display of ignorance.

Let me apply the same idea to matters of morals. You detest such and such a girl because she almost never tells the truth. Never forget her when you are tempted into what are called white lies. Truth and falsehood have each a hundred phases. The temptations to untruth are manifold. They come to you almost every day. You cannot possibly set your standard too high. No deception is too petty to be avoided; and in fact the petty ones are often the most seriously demoralizing.—Cynthia Westover Alden, in the Pilgrim.

The Grace of Silence.

This grace of silence under trial is one of the more rare and difficult graces; but it is one of the most pleasing to God, and most conducive to strength and beauty of Christian character. None of us loves to suffer, and we all shudder at the sight of the probe or the amputating knife. But when the infinite Love is engaged in cutting out a selfish lust or cutting off a diseased limb, our duty is to submit. "Keep still, my friend," says the surgeon to the patient in the hospital; "for restlessness may produce false cuts and aggravate the process." If the brave fellow is wise, he will say: "Doctor, go as deep as you choose; only be sure to fetch out the bullet." Ah! the battlefield often requires less courage than the hospital! The onset of service, with drums beating and bugles sounding, does not test the mettle of our graces as to be thrown down wounded, or to be commanded to lie still and suffer. To shout a battle cry at the mouth of the cannon is easier than to put our hands on our mouths and be silent because "God did it." If He is silent as to explanations of trying provinces, let us be silent in our filial submission. God knows what is best for us; that is enough.—Theodore L. Cuyler.

Some Russian Riddles.

Here are some riddles which the boys and girls in Russia puzzle their heads over. See how many of them you can guess without looking at the answers:

1. I am blind, but show others the way; deaf and dumb, but know how to count.

2. People pray for me and long for my company, but directly I appear they hide themselves.

3. I have four legs and feathers, but am neither beast nor bird.

4. There are four brothers under one hat.

5. Four brothers run side by side, but never catch one another.

6. What walks upside down overhead?

7. Who are the two brothers that live on the opposite sides of the road, yet never see each other?

8. A pack of wolves ran by. One was shot. How many remained?

Answers: 1, a milestone; 2, rain; 3, a feather bed; 4, legs of a table; 5, wheels of a cart; 6, a fly; 7, your eyes; 8, one—the dead one.

The Mennonite.

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Rev. I. A. SOMMER, Editor,
BERNE, IND.

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Editorial.

The Easter Rabbit and other Myths.

One might as well bump his head against a stone wall with the hope of moving it as to decry the custom which time and usage have fastened upon us and hope to influence most people against them. Nevertheless we cannot be silent concerning the fables and mythical existences in which children are taught to believe. Santa Claus has come to mean more to the child at Christmas time than the Christ child does and in a few weeks the Easter rabbit will have made more of an impression upon the minds of most children than the resurrection story. The blame for this lies upon the parents who foolishly fill the minds of their little ones with such nonsense leaving it for them to find out, at some future time that they have been imposed upon.

Every child, who has thus been deceived by his parents into placing his entire confidence in something which is not true and cannot be true, will one day wake up to the fact that his father and mother have lied to him. In telling such tales the parent does so with the knowledge that he is preparing for the time when the little one's confidence in him as a truthful person will be shattered. Now this is bad enough, but the association of untruthful things with matters which concern the most vital part of our religion makes the crime of the parent doubly great. We were trying to impress a lad with the story of Jonah, some time ago, and found him a young skeptic. "What!" Is this another Santa Claus story? He asked. Another boy whom we know very well had been schooled into believing that "there is a Santa Claus," on being informed that there isn't exclaimed "well, if there isn't a Santa Claus there isn't a Jesus either."

The Kris-Kingle and the Easter rabbit are poor substitutes for the Christ child of Christmas and the story of immortality of Easter-tide. Yet these are the things given to the child-mind at a time when it is most impressionable. Parents, for the sake of being honest in the sight of your children, for the sake of your religion and the souls of your little ones, stop it. Give them bread and not stones, give them the fish and not the serpent.

G.

Correspondence.

SECOND MENNONITE church, Philadelphia, March 9. Our Pastor has advised me that I was appointed news despatcher from this place and I will gladly write up everything that happens, just like they do on the great metropolitan dailies, only I'll differ from those writers in one respect, that is,—I won't write things that don't happen. To our people who may read this, I'll say, 'Now brethren, let's make things happen', or else my pen may run dry.

I cannot help but express my delight to notice the increasing activity of our Church paper in endeavoring to arouse a working interest throughout the entirity of our Churchdom and especially among the young folks, to keep up the principles of our Mennonite faith, as well as to assist in the upbuilding of Christ's kingdom on earth, for we must remember the young of to-day will be the old of to-morrow and if the young lose interest and become inactive the Mennonite faith and teachings will be a thing of the past ere many a decade.

However, my pen is running away from the subject concerning which I am to write and will now confine myself to news. The Rev. H. R. Voth spent a few days among our churches and on Sabbath afternoon visited our Sabbath School and gave an interesting talk to the scholars for a short space of time. The boys and girls displayed a keen interest in what he said concerning the Indian's religion and the efforts made to bring him in relationship with God. On Monday evening the Brother gave a very interesting and instructive talk on the Mission work among the Indians in Arizona and a large number of the Sabbath School scholars came out to hear him. The church room was practically filled and by his simple talk to the boys and girls he held the audience spellbound and for an hour and a half talked on the work for Christ's sake among the copper colored race, presenting to the audience a number of curios which the Indians worship as their God. The most startling information he presented was that there are yet some thirty tribes of Indians who know not the voice of God nor heard of His Gospel and very little effort being made to acquaint them with it. He concluded his remarks by expressing a hope that some one of his audience might receive an inspiration and go forth among these peoples and preach unto them God's word and assist in bringing them out of superstition an heathendom unto the Light of the Saviour.

This coming Sabbath evening the Rev. Doctor Stoddard has consented to preach for us and perhaps I may have something to say, concerning what he had to say, in a later communication.

We are sorry to say that several of our members are on the sick list and on Thursday one of our numbers, Brother Peter Clymer, passed from this life to the eternal. He will be buried Tuesday at the Old Mennonite church near Steinsburg, Pa.

A. A. MOYER.

Three Special Offers To New Subscribers:

1. **$1.00** will pay for the Mennonite, from now until January 1907.

2. **$1.10** will pay for the Mennonite, from now until January 1907, and a copy of "Mennonite Articles of Faith."

3. **$1.75** will pay for the Mennonite and the Bundesbote, from now until January 1907.

Mennonite Book Concern.
Berne, Indiana.

About Insurance.

A reader of THE CHRISTIAN, A. J. S., of Danville, Pa., takes exceptions to an article on insurance entitled "A Poor Joke," (MENNONITE No. 4) in which an insider in an insurance company is quoted as saying that he could not understand the meaning of all the fine print proyisions in an ordinary insurance policy, and that after the death of a husband and father his widow and children often find that "all this small print is no joke." We quote our friend's letter in full:

Your valuable paper is read by me every month with interest and profit. And while I cannot always subscribe to all that you publish, yet I am willing to concede your right to your opinions, so long as they are supported by a fair and truthful presentation of facts. But I was not a little surprised, when my son, a boy of fourteen, called my attention to your startling (quoted) statements in regard to life insurance. You claim for your authority an insider. But, I am at a loss to understand what sort of a company he belonged to. Taken as a general statement, the language quoted is both misleading and false. As to the statement that insurance companies need no assets, I need only say tens of thousands of men have found such insurance to be but a delusion and snare. Nothing could be made plainer than the recent disclosures in connection with fraternal assessment insurance have shown that such insurance at best is but lottery. Had those disappointed thousands who placed faith in assessment insurance, taken policies in some sound fixed rate company, they to-day would have a snug sum for their families and themselves in their old age. Being myself an insider, I unhesitatingly declare the statement that insurance agents receive $2 out of every $5 paid in by the policy holders a gross exaggeration, when applied to insurance companies in general. Judging by your statements, insurance companies about Boston are a very bad lot. But I know of no reputable insurance company doing business in this state—and I have some knowledge of a number—that thus robs policy holders. Industrial insurance is of necessity, and always must be, more expensive than other forms of insurance; but an industrial agent does not receive near one-half as much as your Boston man asserts he does. When care for the future and for one's loved ones ceases to be a virtue, then efforts to destroy confidence in insurance will be timely, but should be based on truthful statements.

Yours for truth and justice,
Jan. 22, 1906. A. J. S.

It will of course be understood that we made no reference to individuals in what we said about life insurance. We objected to the whole system, and our objections are not based on the startling revelations of the past year of the rottenness of the management of all the leading life insurance companies of America, nor on the mismanagement of

fraternal and secret orders to which our brother refers, but has a deeper basis concerning which we may say something later. Just now we will merely call our friend's attention to two or three points in which he seems to have misunderstood us.

When the "insider" spoken of testified that two dollars out of every five paid by the insured went to the agent, it need not be supposed he meant the local agent. There are other agents over the local agent who must have a share; and recent testimony before the New York legislative committee shows that those "higher up" were by no means content with a moderate slice.

A. J. S. further speaks of so-called fraternal organizations as if he thought we had intended to praise them by contrast. By no means. Our objection to life insurance as at present conducted is a *general* one, and curiously enough, a day or two after receiving the letter from A. J. S., another letter reached us from an old subscriber in Canada, asking us when his subscription expired to discontinue the paper, and giving his reason as follows:

It is with very great reluctance I ask you to do so. I have taken the paper for many years, I do not know how long. But circumstances alter cases, and my circumstances are very much altered. I am retired from active service. If things had continued as they were I could have gone on without change. But the "Royal Arcanum," in which unfortunately I and others are insured, raised the annual premium from $60 per year to, since last October, $192.96, to all of its members over 65 years. It is evidently a scheme to squeeze all us old fellows out, but I am not going to let them freeze me out. Although many have given up I do not believe that they can legally carry it into effect. It is, I believe, in the courts of the United States now. I hope the courts will decide against them.

Wishing the editor and the dear old CHRISTIAN a happy and prosperous New Year, and a long life of usefulness, I am yours fraternally,

J. D. M.

Well, we do not propose going back on an old friend because he is out of money. So we expect to continue the paper, and take our pay in prayers and good wishes, of which we have perhaps as large a store as Mr. Rockefeller. And this is a treasure that can neither be rusted nor stolen.

Many years ago a friend of H. L. Hastings told the writer, then a boy, that Mr. Hastings, though a good man, was all wrong in his opposition to secret societies. "I belong to the Masons," he said, "they are all right, they do a great deal more for their members than the churches will do. They look after the widows and children of brother Masons, and if I were to get sick they would see that I didn't suffer." All that sounded well, and seemed likely to be true, and the writer has heard similar talk many times since, sometimes, even, from readers of THE CHRISTIAN. In course of years the man who had said these things fell into poverty. He had helped others in his prosperity, not because they were Masons, but because they needed help.

After he became poor, application was made on his behalf to the Masonic Lodge with which he had affiliated, and the reply came back that as he had not paid his dues for some years they could do nothing, moreover they were convinced that he had not used his money wisely when he had it. It was a curious bit of irony that the Lodge which made this reply called itself a "*Good Samaritan* Lodge." And so although "Once a Mason always a Mason," this man found that the kindnesses he did to the Lord's poor in his days of prosperity brought him greater returns than all the money his Masonic degrees had taken from him, for it was into the home of one of those whom he had befriended that he was received and sheltered when his need was greatest.

There is one large life insurance company in New York whose president was described in a recent lawsuit as "an old bandit who has been robbing widows and orphans for years," to which a neighbor of the writer has been paying 35 cents a week for about fifteen years, expecting at death to receive for funeral expenses about $113. Officers of a large industrial company recently testified that nearly one-half those insured in it *lost all* they paid in because of inability to keep up the weekly payments.

The whole tendency of modern life insurance, secret societies and all is, *at its best*, to provide a substitute for Christianity, for that personal religion which includes the visiting of the fatherless and widows in their affliction; and *at its worst* is to get something for nothing,—to gain some unfair advantage. It is one of those associations of good men with bad men in which the good are always at a disadvantage because the final control rests always with the bad. In the insurance companies the savings of the honest and industrious are manipulated to the disadvantage of those who furnished them, while the power of initiative and the disposition to take independent action are constantly diminished by the fear of the possible loss of what has already been paid or by the knowledge of the hopelessness of an individual struggle against the power of hundreds of millions of dollars. In secret societies the great feature set forth is their helpfulness in a social or business way. In other words you may obtain something which your merits alone might not secure for you, and to this is added the attractiveness of secret and exclusiveness,—the charm of being where others cannot come, of knowing what others do not know. This exclusiveness is a particular point among the Masons, who often say no one is ever asked to join the Masons. However that may be a Mason strongly advised the writer, when he was living in Texas, to join them because it would be so much easier to get a good position as teacher.

Fraternal organizations, if small, so that members might all know each other, and if honestly conducted as they would then be likely to be, and if free from the objection of secrecy, might well deserve their name of "fraternal" provided each should give in accordance with his ability, instead of rich and poor being taxed alike to help those in distress. But when a so-called "fraternal" organization numbers thousands of members, and assessments are controlled from a central agency to which flows a proportion of all the money collected, they become often mere moneymaking schemes whose managers do on a small scale what the managers of the great life insurance companies have been doing on a great scale.

We have no concern to show that Boston companies are better or worse than others, but would remind our friend that it is not the investigation of Boston companies that has aroused such indignation during the year past, but that the presidents of the very largest companies in America testified unblushingly to outrageous misuse of trust funds.

But if insurance in Pennsylvania is on so much better a plane than elsewhere, why did the chaplain of the Pennsylvania legislature pray last week thus?

O Lord, we thank Thee for the nonpartisan report of the insurance commission, now in the hands of the governor of this commonwealth. May he speedily right the apparent wrongs of the department.

H. B. H. in *The Christian*.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, March 25, 1906.—BOUNTIFUL SOWING: OUR GIFTS TO CHRIST'S CAUSE. Luke 6, 38; 2 Cor. 9, 1—15.

QUESTIONS.

1. Why shall we give to Christ's cause? Luke 12, 42, 33—34.

2. What ought to be our chief aim in life? Luke 12, 31.

3. What do we owe God? Mal. 3, 8—12.

4. How much shall we give? Deut. 16, 10, 16—17; 2 Cor. 8, 12; Luke 6, 38.

5. How can we practice systematic giving? 1 Cor. 16, 1—3; Gen. 28, 22; Gen. 14, 20; Leviticus 27, 30; Deut. 12, 6; 14, 22.

6. How shall we give? 2 Cor. 8, 1—15; 9, 5—7.

7. What is the recompense of liberal giving? Prov. 3, 9—10; Matt. 3, 10—12; 2 Cor. 9, 6—8; Acts 20, 35; Prov. 11, 24—25.

MEDITATIONS.

Giving has always been a part of all religions. So it is of the Christian religion. A stingy Christian is in reality an impossibility, for he who has experienced the love of God in Christ Jesus in his heart can not love money and possessions more than the God of love. God has entrusted everything to us and we are His stewards to use His gifts to His honor and glory and to the physical and spiritual welfare of our brethern.

Our chief aim in life ought not to be to gather and hoard possessions in and for this world, but to seek the Kingdom of God and in giving to others not only these earthly, perishable goods, but through them the Gospel of the Saviour, we gather imperishable treasures in Heaven.

We owe to the Lord according to His Word the tenth of our income. He being the Giver of all things we owe all to Him, and as Christians we give all to Him in so far, that we give all to His honor and glory, but especially for the spread and sustenance of the gospel, He expects us to give at least the tenth of our income.

We say at least one tenth, for to give one tenth was required of the Israelites of the Old Testament; we of the New Testament, who have so many more blessings and privileges ought to give more and will give more, if the love of Christ fills our hearts. We shall give as Jehovah our God blesseth us, as we are able, according to the blessing of Jehovah our God which He has given us.

We should practice systematic giving because God is a God of order, we should not act according to impulse, but according to the heart and reason. We ought to practice systematic giving so that when the occasion comes to give, we have enough on hand for the purpose. We may give a tenth or we may, as the Lord has blessed us, give more, but we ought to provide so that we have to give when the call comes. But our giving must be done cheerfully, willingly, not grudgingly. We shall first give ourselves to the Lord, then we shall give according as we have purposed in

our hearts. If we do so we will receive the reward promised, the love of God, the joy and blessing of giving we will experience. If we sow bountifully we shall reap bountifully. God will bless us not only spiritually but in wordly goods as well; so He has promised if we give from the heart and not with selfish motives.

QUTATIONS.

Some men give so that you are angry every time you ask them to contribute. They give so that their gold and silver shoot you like a bullet. Other persons give with such beauty, that you remember it as long as you live; and you say, "It is a pleasure to go to such men." There are some men that give as springs do, whether you go to them or not, they are always full; and your part is merely to put your dish under the everflowing stream. Others give just as a pump does where the well is dry, and the pump leaks. Beecher.

Hohaimer, the blind missionary of Harpoot, tells of a place where the Board had spent much money with little result, where he was sent. It was a poor place. The people were to raise six hundred piastres; and the Board was to pay the balance of his salary. The people said they could not raise that sum; a neighboring pastor said it was impossible, they were so poor. After much anxiety, the missionary laid the cause before God in prayer, when it was impressed upon him that each should give his tenth. He proposed it to the people and they agreed to it. The money was easily raised, and amounted to more than the entire salary. That people never prospered so much before; their crops were abundant, and their satisfaction great. They not only supported their preacher and school teacher but gave two thousand piastres to other purposes. From bounty issues power.—Akenside.

Liberality consists less in giving profusely, than in giving judiciously.—La Bruyere.

The Sunday School Lesson.

The Evil of Intoxication.

Lesson for March 25. Prov. 23: 29–35.

GOLDEN TEXT. At the last it biteth like a serpent and stingeth like an adder. Prov. 23, 32.

The passage selected for our temperance lesson this time has been called "the drunkard's mirror." No more lifelike (in this case we should say deathlike) pen-pictures of the wretched devotees of the intoxicating cup could possibly be drawn. The man that wrote these verses must have had the misery he describes before his eyes, and he lifts the warning voice as one familiar with the treacherous ways of this enemy of body and soul. There was evident need of such warning then and who shall say that the need does not exist to-day? When all around us every day we see the victims, strangers to us it may be, or members of our own families and our church communions, fall into the snares of this terrible monster, strong drink, going down at a rapid pace into degradation and ruin, who should not wish to do what may be done to save those already entangled and warn others against the dangerous foe? If then by holding such a picture before them we can implant in the minds of the young a feeling of horror at the dreadful effects of strong drink and thus forearm them against the temptation which is almost sure to cross their path sooner or later, who can measure the good we thus may do? And those older people, members of our churches, who seem to regard this evil with such indifference, these need to be roused from their lethargy and brought to see their duty as Christian citizens to use their influence for the repression and ultimate suppresion of this subtle foe.

Nevertheless while we are doing this, let us not neglect at the same time to point out the only effective way of escape. To show up the prevalence and destructiveness of this or any other form of vice only accentuates the need of an effective remedy. At this point we must connect this lesson with our studies in the gospels. To let Christ come into one's life is the only salvation from the terrible bondage of intemperance as of all other forms of sin. He alone can speak the word that will release the dreadful hold of the evil spirit, and He alone can keep us in the hour of temptation. "Be not drunken with wine," says the apostle, "but be filled with the Spirit." All temperance reform work that leaves out the element of conversion by the acceptance of Jesus Christ in faith must prove abortive. His name must shine forth from every white ribbon if it is to mean anything for the cause of righteousness in the world. But in His name and for the sake of the souls He came to save, let those that profess adherence to Him take a firm stand on the issue of the rum evil and every other moral question, making no compromise with the powers of darkness.

As a counterpart to the dark picture of our lesson, let me quote the words of the proprietor of a prosperous saloon in Philadelphia who recently voluntarily surrendered his license to sell liquor. In his petition to the court to have the license revoked he said in part as follows: "I object to having my name connected any longer with a business which takes from human beings not only their money but their will power and their reason and leaves them abandoned or ruined wrecks for all time and eternity.

"I further object to being a party any longer to a business which causes much suffering and misery in the homes of this city. It is a fact which must be taken as a verity, that more crimes are traceable to the rum business, and more sorrowing, heart-broken wives and children, mothers and fathers, are due to vile drinks than to any or all other causes. - - - Your petitioner's sense of justice and common honesty and his conscience will not permit him longer to be a party to a business so surrounded with trouble, deception and corruption - - - I now am fully determined to obey the dictates of my conscience and the appeals of my good old mother and try to make a living in a business not so intimately connected with the ruin of all that is good and pure in human life and its relations."

This man speaks in particular of the adulterated poisonous decoctions sold nowadays for whiskey and brandy. The alcohol in pure brandy, wine, and beer is bad enough in its intoxicating and ruinous effects; the poisonous adulterations greatly increase the evil. This man saw the business in all its hideousness and by the grace of God had the good sense and courage to come out. Such testimony should set every professing Christian who is in any way connected with the vile traffic to thinking.

It is characteristic of every intoxicant that after a brief unnatural exhileration it leaves the body exhausted and craving for more. This craving at first hardly noticeable soon grows stronger and more exacting as the indulgence is continued. At last the miserable drunken wretch awakes out of his debauch only to "seek it yet again."

The golden text clearly expresses the treacherous nature of all intoxicating stuffs. The serpent bite and the adder sting come not at first but at last. At first there is fascination to the eye and the palate, and an invigorating sensation in the nerves. Sometimes for years the so-called moderate drinker is unaware of the thread, growing into a cord and into a rope and into a chain, by which he is being fettered, till at last he realizes himself a helpless slave. A commentator on this verse writes thus:

"The mischief is not seen at first. It is at last that it biteth like a serpent. It bites in many places. For example, (1) *The Purse*. Money runs out like water, business fails, the home is wrecked and broken up. (2) *The health*. The firm hand becomes palsied, the bright eye dimmed, the strong body diseased when this venom of intoxication is in the blood. (3) *The mental powers*. The brain is weakened with the body. (4) *The moral nature*. The one sin of intemperance too often debauches the conscience and prepares the way for other sins [See verse 33.] (5) *Reputation*. The drunkard loses his character. His good name vanishes in smoke when this deadly serpent lays hold of him. (6) *Soul-life*. This too is poisoned and slain. Religion is wrecked. The drunkard cannot enter the kingdom of heaven."

But, thank God, in Jesus Christ there is hope for the yilest of sinners. He can take a man out of the gutter and make something out of him for eternity—if the man will let Him.

How much of what you have done to-day would you not have done had you been absolutely sure that *no one* would ever know it? And again, how much of what you thought but did not do would you have done had you been absolutely sure that no one would ever see it.

Deaths.

EYMANN.—On February 28, 1906 at Reedley, Cal., Sister Barbara A. Eymann, nee Rutb, aged 60 years, 10 months and 27 days. She was born at Eichstock, Germany. In 1852 she emigrated with her parents to America who settled in Lee Co., Iowa. In 1859 she was baptized and received in the Mennonite church there. On February 9, 1868 was married to Bro. Daniel T. Eymann. In 1881 the family moved to Kansas and in 1903 to Reedley, Cal., where her family is living. Sister Eymann has been a patient for some time, but always resigned and patient, relying on God that He doeth all things well. She, however, passed away suddenly and unexpectedly. She leaves a bereaved husband, 9 children and 10 grandchildren. The funeral services took place on March 2, at her home and at the U. B. church, and were conducted by Rev. M. Horsch, of Cucamonga, Cal., assisted by Rev. Roberts, of Reedley. Interment took place at the Reedley cemetery.

Contributions.

For the Japanese Famine.

From Herman Klaasen, Whitewater, Kan., $5; W. C. Rutschman, Elbing, Kan., $12 55.

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News of the Week.

Domestic.

59th CONGRESS

OKLAHOMA STATEHOOD PASSED BY SENATE—ARIZONA AND NEW MEXICO STRIKEN OUT.

WASHINGTON, March 9.—To-day at 5:35 p. m. the senate passed a bill for the admission of a new state to be called Oklahoma and to be composed of the territory of Oklahoma and Indian Territory. It was the house joint statehood bill with all the provisions relating to Arizona and New Mexico stricken out.

The motion to strike out was made by Mr. Burrows and it was carried by the close vote of 37 to 35, after having been lost by the still closer vote of 35 to 36. Immediately after the disposal of the statehood bill the house railroad bill was made the unfinished business but as the senate adjourned over Saturday and Sunday, the actual formal consideration of the measure will not begin until Monday.

The vote on statehood came as the climax of a day devoted exclusively to that bill. Most of the time was given to discussion but the voting on the bill and amendments consumed an hour and a half. The speech making excited comparatively little interest but there was pronounced excitement throughout the voting period and it culminated when the success of the motion to eliminate Arizona and New Mexico was announced after the second vote on that proposition. The test vote upon which the opponents of joint-statefood showed their greatest strength was on the Foraker amendment which provided that Arizona and New Mexico should have an opportunity to vote separately on the proposition of joint statehood. This was carried by a vote of 42 to 29.

Corporations not Immune from Prosecutions.

CHICAGO, March 13.—Just as the attorneys in the beef trust case have begun their final efforts to save their clients from prosecution, Attorney-General W. H. Moody in attendance at the beef case, asserts that under the paper and tobacco trust decisions just handed down by the United States Supreme Court, no corporation is entitled to immunity. The opinion says:

"The immunity provided by the fifth amendment against self-incrimination is personal to the witness himself, and he can not set up the privilege of another person or of a corporation as an excuse for a refusal to answer. In other words, the privilege is that of the witness himself, and not that of the party on trial.

"A corporation has no right to refuse to submit its books and papers for an examination at the suit of the State. While an individual may refuse lawfully to answer incriminating questions, unless protected by an immunity statue, it does not follow that a corporation may refuse to show its hand when charged with an abuse of its privileges.

The decision in the paper and tobacco trust cases is of monumental importance. Its application extends to every corporation whose books and papers may be examined by the Government. It means that the investigation of the Standard Oil, steel trust and anthracite coal trust, which the Department of Commerce and Labor has been making for the last year, will permit prosecution of corporations and some of their officials.

It means also that investigation into the relations of the railroads and the Standard Oil Company, and the railroads and the bituminous and anthracite coal mines, will not be as innocuous as the President feared when he signed the joint resolution authorizing the investigation. Those companies must produce the books if he orders them to do so, and corporations and their officials can be prosecuted for any violation of the law that may be discovered.

600 MOROS KILLED IN BATTLE.

47 AMERICAN CASUALTIES, OUTLAW BAND ANNIHILATED.

MANILLA, March 9.—An important action between American forces and hostile Moros has taken place near Jolo. Fifteen enlisted men were killed, a commissioned officer was wounded, four enlisted men were wounded and a naval contingent operating with the military sustained thirty-two casualties. The Moros lost six hundred men killed.

Major-Gen. Leonard Wood, commander of the division of the Philippines, reports as follows from Jolo, capital of the Sulu Island: "A severe action between troops, a naval detachment and constabulary and hostile Moros has taken place at Mount Dajo, near Jolo. The engagement opened during the afternoon of March 6 and ended in the morning of March 8. The action involved the capture of Mount Dajo, a lava cone two thousand one hundred feet high, with a crater at its summit and extremely steep. The last 400 feet were at an angle of 50 degrees and there were fifty perpendicular ridges covered with a growth of timber and strongly fortified and defended by an invisible force of Moros.

"The action resulted in the extinction of a band of outlaws who, recognizing no chief, had been raiding friendly Moros, and, owing to their defiance of the American authorities, had stirred up a dangerous condition of affairs."

MORO MEN USED WOMEN AS SHIELDS IN BATTLE.

MANILA, March 13.—Major-Gen. Leonard Wood, who has arrived here, has announced that he assumes full responsibility for the fight against the Moros at Dajo hill, near Jolo. He said that there was no wanton destruction of women and children in the fight, though many of them were killed by force of necessity because the Moros used them as shields in the band-to-hand fighting. Major-General Wood declared that many of the women were male attire. Another confusing cause was the desperation with which the women fought, the priests having worked all of the Moros to a religious frenzy. Many of the Moros feigned death, and butchered the American hospital men who were relieving the wounded.

General Wood said: "Neither in this nor any fight has an American soldier killed a woman or child except in a close action when it was impossible to distinguish sex."

Secretary of War Taft cabled for a full explanation concerning the deatbs of the women and children, and General Wood bas sent a long reply, of which the foregoing is the substance.

Gloom Cast Over Anthracite Field.

NEW YORK, March 12.—Press dispatches from Wilkes-Barre, Scranton, Shamokin, Mahanoy City and other centers in the anthracite coal fields state that the miners feel the shadow of a greater strike than that of 1902 hovering over them.

The anthracite operators' and railroad president's reply to the miners' demands in which they absolutely refuse to grant any of the demands of the miners, and fail even to leave the bars down for further negotiations, has come to the mining fields as a great surprise and a greater disappointment.

The positive assertions made by some newspapers that the operators had decided on a conciliatory policy, had built up the hopes of the miners and business interests, and they are to day plunged into deep forebodings of a great strife by the reply of the operators to the miners' demands, which is not only a refusal to grant even one demand or concede a single point, but also carries a declaration for the "open shop," and also carries an innuendo that the miners' organization is in league with the bituminous operators' combine to the detriment of the anthracite interests and those of the independent bituminous operators.

The foreigners made another rush to-day for the steamboat offices to obtain passage for their homes in Europe. They have experienced one war in the anthracite fields, and will go to Europe to stay until this trouble is settled.

All eyes in the anthracite field now turn to Indianapolis and to the miners special national convention, which opens there Thursday. The anthracite miners will probably now demand that the Ryan resolution be not repealed, and that a national suspension of mining he declared on April 1.

The dispatches from the anthracite towns indicate that the coal companies are getting ready for trouble. They have put forces of men to work building stockades around their property and are strengthening and barbing their fences.

Indian Outlaws Kill Three Deputy Marshals.

VINITA, I. T., March 12.—Six United States deputy marsbals were ambushed in Spavinaw, near Kansas, Indian Territory, by a band of Indian full-blood outlaws last night. In the fight that followed three deputies were killed.

Thomas Wofford, one of the deputies, who escaped, carried the news to Tahlequah, to-day, and Marshal Darraugh issued orders to rush every deputy marshal in the northern district of the Indian Territory to the scene.

Foreign.

MINE HORROR IN FRANCE.

EXPLOSION OF GAS KILLS 1,100 WORKERS AND STARTS BIG FIRE.

PARIS, March 10.—A terrible catastrophe has occurred at a coal mine in the Courrieres district of the Pas de Calais, eighteen miles from Bethune. An explosion of gas killed many miners and three chambers of the mine are on fire. 1,800 miners descended into the pit this morning.

The disaster occurred just after all the men had been lowered into the mine in the morning for the day's work. It was followed almost immediately by fire, which spread rapidly through all three of the galleries. The fire burned so fiercely that the flames reached the top of the shaft.

An official message by courier from the scene of the mine disaster, this afternoon, says 400 men succeeded in escaping from the mine soon after the explosion occurred. Since then rescuers have taken out 120, but some of them are severely burned or injured. The work of rescuing the miners is extremely difficult, as the wooden supports in the mine collapsed after the explosion, blocking the galleries. The explosion is attributed to a fire which was followed by a collapse of earth. It is feared that there may be other explosions, as the coal in these mines abounds in gas.

PARIS, March 11.—The worst fears as to the enormity of the mine disaster Saturday morning have been realized. The death list numbers 1,100 and the whole of the region stands appalled at the terrible tragedy, which has brought sorrow to six thousand fathers, mothers, wives and children.

The last great mine disaster in France occurred in 1885, when 293 persons were killed and eighty injured, but that and all others sink into insignificance before Courrieres.

The vast mortuary camp is under military guard, four hundred soldiers having arrived there to assist in holding in check the crowds of distracted mourners. For a time hope had been held out to the people that tappings on pipes by the imprisoned men had been heard, but gradually this hope vanished and the people demanded admission to see the bodies and even threatened to break through the cordon of troops, who had the greatest difficulty in keeping the crowds from the pit.

It is rumored that a rescue party numbering forty has been cut off by the caving in of one of the galleries. Minister of Public Works Gautier, Minister of the Interior Duebieff and the secretary of President Failieres remain on the ground endeavoring to comfort the distressed families of the miners. President Failieres has given $2,000 to aid in relief measures. The ministry will add a further sum to this and the chamber will be asked to vote $1,000,000 for the purpose of alleviating distress.

Morgan at the Vatican.

ROME, March 12.—The Pope to-day received in private audience J. Pierpont Morgan, H. B. Hollins, Mrs. Hollins and Miss Hollins, all of New York.

The audience merely consisted of an exchange of compliments, the Pontiff expressing his appreciation of the kindness of Mr. Morgan in visiting him, and recalling his visit of last May.

Hurricane off Hamburg.

HAMBURG, March 13.—A hurricane is blowing the water into the harbor, flooding houses and driving vessels asbore. The country down the Elbe is flooded and the land batteries are firing warning guns as the landmarks are invisible owing to a snowstorm.

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XXI. BERNE, INDIANA, MARCH 22, 1906. No. 12.

Get the Flame!

EVAN ROBERTS' MESSAGE TO THE CHURCHES.

While the fire of God is falling,
While the voice of God is calling,
Brothers, "Get the Flame!"
While the torch of God is burning,
Man's weak efforts overturning,
Christians, "Get the Flame!"

While the Holy Ghost is pleading,
Human methods superseding,
He Himself the "Flame."
Whilst the power hard hearts is [bending,
Yield thy own—to Him surrendering,
All—to "Get the Flame!"

For the world at last is waking,
And beneath His spell is breaking
Into living flame,
And our glorious Lord is seeking
Human hearts, to rouse the sleeping,
Fired with heavenly flame.

If to utter life-surrender,
You would work with Christ, [remember
You must "Get the Flame!"
For the sake of bruised and dying,
And the lost in darkness lying,
We must "Get the Flame!"

For the sake of Christ in glory,
And the spreading of the story,
We must "Get the Flame!"
Oh, my soul, for thy refining,
And thy clearer, brighter shining,
Do not miss the Flame.

On the Holy Ghost relying,
Simply trusting and not trying,
You will "Get the Flame,"
Brothers, let us cease our dreaming,
And while God's flood-tide is streaming,
We will have the Flame.

Items of News and Comment.

Rev. A. B. Shelly, of Quakertown, Pa., is slowly but gradually gaining strength.

The prospects for C. M. College at Bluffton, Ohio, for the next four years, are encouraging.

I. R. Detweiler, W. C. Ebersole and C. D. Esch, of Indiana, attended the fifth convention of the Student Volunteer movement, at Nashville, Tenn.

Rev. P. R. Aeschliman, of Colfax, Wash., who has been serving for a while as field secretary in the interest of home mission, recently returned from his trip to Oregon and California.

In the article "An impressive Wedding and Ordination service," in the issue of March 1, on page 3, a wrong letter crept into the name of the writer who is A. M. Fretz.

Rev. H. R. Voth, of Newton, Kan., on his visit to the eastern churches preached in the charge of A. M. Fretz, on March 2d, at Deep Run in German and in Souderton in English.

Rev. A. M. Fretz will preach on March 25th in the Bowmansville church where Bro. Solomon Ott is pastor, in the morning German and in the evening English. Evangelist Harvey W. Shelly, of Quakertown, will preach for Bro. Fretz: Souderton, 10:15 a. m. and in Leidstown, 7:30, p. m.

The High School at Burlington, Vt., has barred from its athletic team all boys who use tobacco in any form. It is certainly a step in the interests of both humanity and cleanliness. When schools take such action against the use of the filthy weed, what must be thought of preachers who, by smoking or chewing, or both, induce unsuspecting boys to adopt the vile habit?—Ex.

Faculty of C. M. College hired. A meeting of the trustees was held at the college building on March 9. J. W. Kliewer and J. F. Lehman, of Berne, Ind., J. H. Tschantz, of Dalton, O., H. J. Krehbiel, of Trenton, O., W. W. Miller, of Pulaski, Iowa, S. M. Musselman, of Wayland, Iowa, and P. C. Suter, of Pandora, O., were present. It was decided that the present faculty be retained.

A trip to the Pacific coast. Rev. Jacob Quiring and Rev. Herman Epp who have been making their temporary home in this country at Newton, Kan., intend to start from there on March 26 to take a trip through Arizona, California, Oregon, Washington, Idaho, Montana, Manitoba and Saskatchewan. Oraibi, Ariz., will be their first stopping place where they expect to stay about two weeks with our missionaries Epp and Frey who are located among the Hopi Indians.

The Rev. J. H. Shakespeare, one of the foremost preachers of the Baptist Church in England, has written a book which is said to prove conclusively that the early English Baptists were not immersionists. Mr. Shakespeare makes use of historic documents recently recovered. The book will be published by the National Free Church Council. The first thing we know even the Baptists will be ready to say that their distinctive beliefs are not so important, after all, and the field for union among the denominations will widen. And some among us believe that the great church of Christ will gain in power and effectiveness by that widening of the horizon. —Chr. Guardian.

Goshen Ind., seems to be practically assured of a new city hospital for which the city has been planning for some time. The physicians of the city have organized and expect to proceed at once to meet the conditions by which a donation of $5,000 is to be secured from the estate of Mrs. Louisa Snavely, of Columbus Grove, Ohio, through the agency of the Mennonite Board of Charitable Homes and Missions. Said Board has offered to donate $5,000 if Goshen citizens will raise a like sum, or duplicate any sum up to $10,000 which Goshen citizens may raise, and Goshen College has offered a site near the college worth $3,000. As the hospital is to be located near the college a course of training for nurses will be offered soon after the opening of the hospital which is to be built next summer. By this arrangement the city and the college will co-operate in offering a course of training for those who expect to engage in deaconess and mission work.

An organization has lately been formed in New York City to urge the simplification of English spelling. It is called The Simplified Spelling Board, and will, it is said, not only lend its support to such simplifications by omissions, but it proposes also to arouse a wider public interest in the general question of English orthography. The board intends to urge individuals everywhere to exercise the privilege of simplification, and to encourage other organizations which are working toward the same end. The immediate activities of the Simplified Spelling Board will be directed by an Executive Committee chosen from the members residing in New York. An office will be open in New York to serve as headquarters for the work, and from this office the campaign of education will be conducted by a competent staff. Local societies will be organized wherever a group of willing workers can be gathered together.—Ex.

Indictments charging grand larceny in the first degree and forgery in the third degree by Frederick A. Burnham, President; George D. Eldridge, First Vice President, and George Burnham, Jr., Second Vice President of the Mutual Reserve Life Insurance Company, were found by the grand jury March 8. Five indictments were brought against each officer, two for grand larceny and three for forgery. The three officers appeared in the Court of General Sessions, where Judge O'Sullivan fixed their bail at $12,500 for each and fixed upon March 15th as the time for pleading. It begins to look as if Mr. Lawson's revelations in "Frenzied Finance" were beginning to bear fruit, and that the above indictments are some of that fruit. Surely the people of the country are having their eyes opened as to the monstrous manner in which life insurance officers have been defrauding them out of their money.—Relig. Telescope.

Goshen College has reached a crisis in its history. This institution has been struggling through its experimental stage during the past ten years. Comparatively few have shared the heavier burdens or taken much risk in connection with this venture. But ten years is long enough to develope a policy and give evidence as to the worth of an institution and the time has come to give those interested a fair test to see what patronage of a substantial sort can be depended upon. An institution cannot long prosper and keep its self-respect with an equipment insufficient for good work, with a lack of room to make all students reasonably comfortable, and a large debt to hamper the management and constantly threaten

the stability of the institution. The school is in the hands of trustees that have the confidence of the people and if an institution is wanted the persons interested will no doubt be willing to support it. $25,000 will barely cover present urgent needs and if this is forthcoming the school can go on doing the work now begun, if not, the only honorable and right thing to do is to shorten the courses, discharge part of the faculty and limit the attendance to the number of students that can be taken care of. Do we want to take a backward step or move forward? The test will now be made. If the students and teachers show a willingness to make large sacrifices no doubt that will stimulate confidence in others and we are hopeful that the crisis will usher in a new era for Goshen College. —Goshen College Record.

An Appeal.

Dear Congregations:—To only a few congregations outside of the Middle District it may be publicly known that we have at Sterling, Ohio, a small mission church, of about thirty-five earnest members, who are very much in need of a small church.

The Home Mission Board has been informed of this fact. After due investigation and council in regard to the case, the Board feels the necessity of assisting the Brothers and Sisters at Sterling in this matter. As the Board has no treasury for such purposes, it requests herewith all the dear congregations of the conference to help and to remit the contributions to Rev. W. S. Gottschall, Allentown, Pa., who will forward the contributions. In this way we help to build a church and to secure it for the future by this act.

Trusting that many gifts will be contributed for this purpose, in the name of the Board, with greetings, JACOB J, BALZER, Sec.

The Moody Bible Institute of Chicago.

The Moody Bible Institute, of Chicago, which keeps its classes in operation the year round, has just issued a schedule of its two years' Bible Course for the convenience of intending students and transient visitors especially among pastors and school teachers, who may wish to spend the whole or part of the summer months in study.

It can be obtained by addressing the Institute and by its means one can learn at a glance just what subjects are being treated at any given time. The regular staff will be in attendance all summer with the exception of brief vacations, and will be supplemented by such lecturers and inspirational preachers as Rev. D. M. Stearns, the well known Bible teacher and Missionary leader of Philadelphia, Rev. George Soltau, formerly with the Winona Bible School, New York, and Rev. J. Tolefree Parr, associated with Gispy Smith in evangelistic work in London.

Rev. R. A. Torrey, the head of the Institute from its inception, is now its Honorary Superintendent and Rev. James M. Gray, formerly of Boston, has assumed his former duties with the title of Dean.

The enrollment during this present winter term both in the day and evening departments has been the largest in the history of the Institute.

The Rum Traffic.

First and foremost, as always, is the fact that the sale of liquor results detrimentally to the community, individually, and collectively.

A few men are prospered financially by the licensed sale of liquor, but the vast majority are made poorer by it, and thousands are subjected by it to extreme hardship and misery.

There is not a single sound argument, moral or material, that can be advanced in favor of the sale of liquor.

Many good citizens vote "Yes" year after year on the assumption that the sale of liquor cannot be stopped by a "No" vote, and that it is better to have the business "regulated" under license.

Many others vote "Yes" because of the money the sale license brings into the city treasury.

Neither of these reasons justifies the infliction upon the community of the evils of the rum traffic.

There has never been any honest attempt to regulate the liquor traffic under license.

A computation of the extra burden of expense entailed upon the city by the rum traffic through the police and pauper department show that the city pays out more than it receives on account of it.

Add to what the city pays in extra police and pauper appropriations the amount expended by the churches and charitable institutions and by individuals in caring for the victims of the pauper-breeding traffic and the amount received from liquor license appears only a drop in the bucket in comparison.

Then the loss of income to many families entailed by drunkenness which results in the loss of time or the loss of jobs must be taken into consideration.

Account is rarely taken by the average voter of the greatest evil of all; the hardship, misery and suffering the rum traffic entails upon the wives and children of its victims.

Homes are blasted and families are broken up by the rum traffic.

Children are deprived of education and of opportunity to prepare for success in the struggle of life by the rum traffic.

The rum traffic has been responsible for more hardship, misery, suffering, and death than all the wars in which the country has been engaged.

Out of the rum traffic has come nothing but evil.—The National Advocate.

Endangered Homes.

The chairman of the Home Building and Loan Department of The National Indian Association, Miss Annie Beecher Scoville, gave in her recent Report a graphic sketch of the present condition of the homes of the Dakota Indians. She said in part: "Our dollars may reach few Indians, but our watch over the homes we are planting may aid us to truly help these people to help themselves. A house may be the last thing needed this year; tools may be in the hands of every man; what then do they need? This the Indian can tell you and the Indian only. With this conviction I report to you the need of the Dakota homes as taught me by 300 miles of travel among them this past fall of 1904.

"The first thing we notice is that these people are growing. Once an Indian could not get himself out of a tipi into a log house without our aid; now he wants money to start a business to support the home. To-day he knows that he wants his children taught, he is ready to work for it, but he points out to us two vital dangers in his situation and in our work.

"For a long time we have fought the ration system which this year has been given its death blow so that among the Dakotas only the old and sick receive rations. Every able-bodied man must work for his living, and work they have at herding, road making, bridge building, etc. They have enjoyed it; their promised wages are good, from $1.50 to $2.50 per day. This ought to be the financial salvation of the home; but instead of receiving daily wages for daily labor, buying their daily bread and learning day by day the good old laws of necessity, these men must wait until the vouchers go to the agent, and from him to Washington, and in a month, may be, the money will come back. Perhaps it will, but when I was in Cheyenne River Agency this fall the men had waited three months for their wages and their lease money. While they wait they live on credit at the trader's store; a home which has never done marketing for itself, never kept an account, now "runs a bill" with the one storekeeper of the agency. The plan is bad for any man, fatal for the Indian, and while we ignorantly congratulate ourselves on the abolition of the ration system whole villages are hopelessly mortgaging themselves for food. As if this were not bad enough we have leased their land and forbidden them to kill their own cattle without a permit.

"Is it not possible to secure them their wages on Saturday night, and to pay their lease money in cattle that they may eat or keep, and so learn how to support their families? Letting a man live idly on leasing his land is worse than a ration system, for while in both he lives without labor, in leasing he loses his chance to labor, his one opportunity of growth and success, while mortgaging a man for his daily bread is bringing down a curse on his head and destroying his home as nothing else in the financial world could do.

"In this trying time when the Indian needs all the brotherly help he can have, when he needs wise friends if he ever did, some of his friends in the East think the battle is won and are closing the mission schools among the Dakotas on the ground that the Government supplies schools for all the children. That is true, but those schools are boarding schools, and public schools, which means that in many Indian homes the children are taken from the mother when they are five years of age and sent to boarding schools where they can have no "mothering" or religious training. What will become of a home always in debt, with no children over five years of age in it? Will those parents become good citizens; will those children brought up without mothering, without daily religious training found good Christian homes in the next generations?

"This question so troubles the protestant Indians that in one village they called a meeting of the men and pledged the money to pay for hiring a Christian teacher and to run their own school. It is a wonderfully progressive move, but we who know the dangers know that a hundred obstacles endanger the undertaking. First and foremost, will our Government allow the Indian to take so important a question of his home life into his own hands? The Indian home has grown steadily for fifteen

years, and now is in greatest danger of financial and spiritual ruin from the ignorance and carelessness not of the Indian but of ourselves. Our plea is not now for money but for work in churches and with the Government to protect the honesty and freedom of these endangered Indian homes."

Miss Scoville's Report stated that the Association during 1904 had granted through its Loan Department $800, of which $500 was a loan to Edward Marsden for his home in Alaska, to be a model for Alaskans; that $300 had been loaned to the Mojave-Apaches in their lately recovered old home at Camp McDowell, Ariz., for the purchase of tools, stock, and other helps in their new life of industrial self-support, and that there had been returned $150 from previous loans. —(Nat. Indian Association.)

Total Abstinence the Only Sure Cure for Intemperance.

BY REV. H. C. SCHLUTER.

The consequences of strong drink are deplored by all. When disaster and premature death come to a man as a direct result of strong drink, all are alike loud in exclamations of horror and sadness. All say: "Too bad! Too bad!" Yet when it comes to the remedy, so many hesitate and fail to use the proper method. Here, too, many dilly-dally with this dangerous evil and are undecided to their own hurt. Like a child, fascinated, they play with fire. There is only one safe remedy to prevent the consequences of strong drink, and that is *total abstinence*. This is to the individual what total prohibition is to the State. Until this principle is carried out in every individual and State, the evils of intemperance will not cease.

The word intemperance, as sometimes interpreted with reference to liquor, is full of danger. If to be temperate means that you take a glass of beer or whiskey once in a while, then I don't want that kind of temperance. Temperance with reference to the liquor business must mean total abstinence, if it is to have value and safety. You cannot be temperate in an evil. Drinking ever so little makes intemperance. There are many reasons why you should be a total abstainer, and these reasons should be carefully considered by every one.

You should be a total abstainer for the sake of your example. Everybody has influence, and your influence should be directed in the right direction. For the sake of argument we will assume that moderate drinking doesn't harm you. You can control your appetite, you say, and the small amount you drink does you no harm, But most men cannot drink moderately. If they drink at all, they drink immoderately and become drunkards. So they are led to drink through your example of moderate drinking and are ruined.

Take the safe path for the sake of others. Others will follow where you lead. Your sons, your companions, your neighbors will be led astray by your example. A father, full of the love of adventure, with clear head and strong limb, was climbing a steep precipice, when suddenly he was frightened by a voice that he knew so well. It was the voice of his little son, calling: "Father, take the safe path, for I am following." You may be sure the father was careful how he led that son. Is it not of even greater importance where we lead in a moral sense?

Do what you would wish your son to do. Many a man would act differently if he considered that. A temperance worker once went to a distiller with a pledge and asked him to sign it. "No, sir, I'll not sign it," said the man. "But I'll tell you what I would like to have you do. I have a son. Get him to sign the pledge. Tell him I'll give him $500 and a farm if he will do it." But the son replied to the request: "How can you expect me to trot when daddy and mamma both pace?" You may desire to have your son grow up clean and temperate, but your example will influence him more than all else.

Again, you should be a total abstainer to avoid the danger. Any one with his eyes half open can certainly see that there is danger in strong drink. The awful consequences of strong drink are all about us. He must be blind who cannot see them.

Liquor in any form is a poison, for alcohol is a poison. If liquor is pure, it is a poison. But as a matter of fact there is very little pure liquor in these days. Other poisons are generally added to it. A former brewer, explaining the process of manufacturing beer, said that nearly all beers brewed nowadays contain the following: "Sulphites of lime as a cleanser; tartaric acid, salicylic acid, acrolic acid and kelrum medda sulphite as preservatives; juniper berries as an antidote for the salicylic acid; glucose as a sweetener; citric acid as a flavor; benzoic acid as an antiseptic, and tannic acid as a bleacher." He further added that virtually no pure beer had been brewed in the United States for the last ten years. And yet men will persist in pouring such poisonous stuff down their throats!

But men say: "God made alcohol, and why should we not drink it?" With equal reason we might say, "God made poison. Why not eat it?" If God made alcohol, He certainly did not make it for us to drink as a beverage. All that God made has its place and use. It is the abuse that brings ruin. But alcohol in its pure state would not be used for drinking. It is so deadly that none but suicides would partake of it. It is only when it is especially prepared as a beverage that men partake of it. This God did not make. The devil and his helpers are the authors of that. It is not fit for men to drink who are created in the image of God.

You need but look about you to see the result of strong drink. Every community has its victims, and plenty of them. In the community where I spent my boyhood, during twenty years of time, more than ten men fell victims to alcohol and came to a horrible and premature death. Suicide, horses running away, freezing to death, delirium tremens, etc.,—these were the direct causes, but drink was back of it all. And this was in a rural community, ten miles from saloons and among a population generally temperate. This, therefore, is no unusual record.

But you say: "All these fellows were fools. I am a moderate drinker. I know how far to go." Don't you know that every drunkard begins as a moderate drinker? The hundred thousand drunkards, filling premature graves every year, all began as moderate drinkers. Slowly but surely the moderate drinker becomes the drunkard. But even moderate drinking brings harm. The moderate drinker simply takes poison moderately. The sociable, moderate drinker cuts from ten to twenty years from his life. Moderate drinkers rarely reach more than 60–70 years of age. Look about you and see.

But who can tell us what a moderate drinker is? One man drinks a glass occasionally and is called a moderate drinker. Another drinks a glass or two every day and is called a moderate drinker. Another loads up about all he can carry and considers himself moderate. Is it not the height of folly to play with that which is known to be so full of danger? Sober-headed life-insurance men are agreed that teetotalers as a class live 20–50 per cent longer than moderate drinkers as a class. Then when we look at the crime and poverty, the suffering and heartache, which strong drink causes, and remember that the world's strongest men, such as Alexander the Great, and Sheridan, of England, Daniel Webster and Stephen A. Douglas, have not been safe before this monster evil; when we behold all this, can any man in his right mind still declare that he can see no harm in taking a drink now and then?

Finally, to fight this worst foe, you should be a total abstainer. If you see the danger, you should do all you can to remove it. None but a moral coward will shrink from the issue. True, there may be sacrifices to make and persecutions to endure, but what of that? The welfare of mankind is of greater value than your conscience. If there were a wild beast at large that devoured a human being every night, would not the entire country rise up to make provision for its destruction? Most assuredly! But there is a wild beast of intemperance abroad in the land. Every year it requires a hundred thousand victims and lays desolate a hundred thousand homes. Will not the manhood of this country arise and destroy this beast? And if you would have your share in this work for the good of mankind and accomplish the most, you must be a total abstainer. A sufficient number of total abstainers are necessary to bring about prohibition.—*Evang. Messenger.*

Isn't It Strange?

That a sweet little baby, born in a Christian home, should keep the whole family from attending church.

That one-tenth of a congregation does the work, and the other nine-tenth find fault with them.

That some Christians attend church not to worship God, but to be entertained.

That a Sabbath-school teacher should be absent from the class when possible to be present.

That we should expect Christ to do for us what we are able to do for ourselves.

That inclement weather should lessen our church audiences, whereas theaters still are thronged.—Messenger of Peace.

Each Has a Work to Do.

Each little star has its special ray,
Each little beam has its place in the day,
Each little river drop impulse and sway;
Feather and flower and songlet help, too.

Each little child can some love work find,
Each little hand and each little mind;
All can be gentle, useful, and kind,
Though they are little, like me and like you.

—*Susan Coolidge.*

The Mennonite.

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Rev. I. A. SOMMER, Editor,
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Editorial.

Student Volunteer Movement.

The fifth convention of the Student Volunteer Movement, held at Nashville, Tenn., from Feb. 28 to March 4, was attended by nearly 5000 delegates from the United States, Canada and foreign countries. The addresses delivered by the ablest men of the movement were interesting, animated, inspiring and very helpful to the cause. The good influence exerted there to promote the cause of Missions was congenial and quite effective. Repeatedly the fact was emphasized that unprecedented opportunities await the Christian church in the unevangelized world.

The increase in Christians in Korea during the past year was over one hundred per cent. During the past five years one missionary alone baptized 1,390 Koreans.

To-day not one of the nineteen provinces in China is closed to missionaries. From a small hill in the Shantung province Doctor Brown saw thirty-two villages in which Christ has never been preached.

Bishop Thoburn who for over forty-five years has been a missionary in India stated that in that country there are 150,000,000 women who are ready to receive the gospel if women missionaries are sent to them.

To-day Islam is not only strong in numbers, but is conquering. It is increasing numerically today in India, Burmah, the Malay Archipelago, and especially in West Africa, Uganda, the Congo Free State and Northern Abysinnia.

Encouragement, however, is found in two facts. In nearly every strategic Mohammedan center missionaries are at work. Besides, the Bible has been translated into every language of the Moslem world. In the opinion of Dr. S. M. Zwemmer the outlook everywhere is not hopeless, but hopeful, and the great task to which Christ calls his church at the beginning of the twentieth century is the evangelization of the Mohammedan world.

The response to the appeal for financial assistance was strong, for over $84,000 was pledged for the support of the movement during one session,—Dr. Stricklin, pastor of one of the Nashville churches, was killed by a street car on Saturday morning while looking after the comfort of his guests, and when Mr. Mott suggested a collection for his family over $1,000 in cash was put into the hats.

Generous Gifts.

The following clipping from the "Moundridge Journal" is good news for every one who has the Mennonite Church and the advancement of God's kingdom at heart.

"The will of Susan M. Ruth has been probated. All her relations were well to do save one who was substantially provided for, and the others kindly remembered. She had great faith in the Mennonite Church and gave $1,000 for missionary work, and also $500 to Bethel College, $200 to the Deaconess Hospital at Newton, Kans., $200 to the Mennonite Book Concern and $200 to the American Tract Society in New York. Everything remaining after all the above bequests have been paid will be added to the missionary gift. Most generous gifts indeed."

The above bequests for noble purposes are another testimony of the correctness and certainty of the words of the Lord Jesus, who said, "It is more blessed to give than to receive." There is probably not a shadow of doubt in the mind of the dear readers in regard to this fact. But alas! giving—generous and cheerful giving—is frequently "put off" till it is too late. Not so with Sister Ruth who has been for years an ardent friend of the mission work, the publication, and the institutions of learning. She found a safe and practical way to make her generous gifts effective, as it was her heart's desire while living.

Probably you have read in the issue of the "MENNONITE" of August 3, 1905, with affection the brief but important obituary of Sister Ruth. It has been her privilege to be the *first* friend of our publication who has *bequeathed* a generous gift to the Mennonite Book Concern of the General Conference of Mennonites. Her noble act confirms the familiar saying, "Deeds speak louder than words." The Mennonite Book Concern was established by the General Conference in the autumn of 1884, now a little over twenty-one years. But after a period of twenty-one years a "start in the right direction" has been made by Sister Ruth's donation of $200 in the form of a legacy. Who is the next to follow this noble example?

There are several good reasons why we should encourage people, whom the Lord has blessed and prospered with means, to make bequests for noble purposes as Sister Ruth did or in a similiar way. Sometimes the estate of the deceased is ordered to be divided among a large number of relatives, such as brothers and sisters, children and grand-children, so that the respective shares amount to very little after it has been distributed lawfully or—unlawfully.

It is not always a blessing to inherit a large estate, especially is this the case with avaricions persons. What might be in some generous way a blessing, may become a snare, a trap, a temptation or a curse to others. Whenever an estate becomes an object of contention and quarrel, it is far from making happy heirs.

It is well for a testator, whether he has limited means or much property, to be reasonable and to kindly remember his relatives and special friends, but it is still better to be also remindful what God's will is in regard to bequests for noble purposes to advance His kingdom, and then act accordingly.

Three Special Offers To New Subscribers:

1. **$1.00** will pay for the Mennonite, from now until January 1907.

2. **$1.10** will pay for the Mennonite, from now until January 1907, and a copy of "Mennonite Articles of Faith."

3. **$1.75** will pay for the Mennonite and the Bundesbote, from now until January 1907.

Mennonite Book Concern.
Berne, Indiana.

Correspondence.

GEARY, Okla., March 12. Several sad occurrences have happened here since New-year. On January 8 the house of Bro. Robert Lehman has been destroyed by fire which started with the Christmas tree. It was impossible to save any of the contents. Bro. Lehman when he tried to throw the tree out of the house one of his arms was badly burned which is not quite healed yet.

Shortly after this one of their grandchildren, a little son of Walter and Katie Lehman, was called away by death.—And two weeks later the angel of death also appeared at Nebe's home. Early one morning by an accident the little happy Alvin was so badly scalded that he died the next night. May the Lord abundantly comfort the bereaved ones.

On Friday, March 9, Rev. Christian and Mrs. Krehbiel, of Halstead, Kan., arrived here in Geary, and on Saturday, accompanied by Rev. J. S. Krehbiel and family, and Mrs. Fred Ringelman, of this place, started for Gotebo, Okla., where Bro. J. J. Kliewer was to be ordained as elder of the church. On their way back Mrs. Christian Krehbiel will remain with us for a short time.

MRS. H. RINGELMAN.

SECOND MENNONITE CHURCH, Philadelphia, March 17.

As reported in our former article Rev. W. B. Stoddard preached a splendid sermon in our church last Sabbath evening. Rev. Stoddard is an eloquent speaker as many of the readers know. His text was taken from the 1st chapter of Romans, 15th verse which reads, "So as much as in me is I am ready to preach the Gospel to you that are at Rome also." The thought he wished to emphasize, and did, was "I am ready." We hope we may have the pleasure of hearing him again.

As I am writing I cannot help but mention that I had the privilege of hearing Dr. Torrey and Alexander. Every reader is no doubt acquainted with what these

men have accomplished in their circuit around the globe. Their meetings are a success and largely attended. He preached from the text "How shall we escape if we neglect so great a salvation," and his sermon was delivered in a simple and clear manner and made a great impression upon the audience. When he had finished his talk, the invitation was given to all who had not accepted Jesus as their Savior, to do so. A number, perhaps 20—came forward and publicly confessed Jesus as their Savior, Lord and King.

AURORA, Nebr., March 19. Dear readers of the MENNONITE: I will again endeavor to write a little. We are having our winter weather and snow storms now, has been snowing for more than a week, lots of snow fell. We are having fine sleighing. We could not have church services for two weeks on account of stormy weather. The Sabbath-day seems so long and not so blessed, as when we can make it our busiest day, of course I mean to be engaged in His business. We had the pleasure of having Miss Alma E. Doering with us on March 8 and 9. She spoke at the church on Thursday evening and again on Friday morning. We all wished she could have stayed longer. Her talks and her presence profited us all a great deal, she told us much about the hardships and sacrifices of the missionaries and about those poor heathen people. "O let us be up and doing" what we can for them in giving money, praying for them and share our own comforts and luxuries with them. I know we can do much more in the future than what we have done in the past. Our little church has promised to help support the Mennonite mission that is soon going to be stationed in East Africa. Let us remember them daily and *do all we can* for them that they might have plenty to work with. One of our dear sisters will adopt or support one of those little boys. Can not more of our Mennonite fathers and mothers add to their families in that way? I must close. Would be glad to hear from a good many more. I always enjoy reading the letters from the different churches.

Convictions and Thick Boots.

I think it is related of the Emperor Frederick the Great that he was discussing some disputed point with one of his courtiers. They could not agree; the controversy waxed warm, and the emperor, failing to convince his antagonist, concluded the argument by kicking him down stairs. Sometime afterwards the courtier was again in the royal presence, and the monarch once more tried to engage him in controversy. The courtier evaded the point and endeavored to avoid discussion. The emperor insisted upon arguing, and finally inquired why he refused to discuss the matter.

"It is impossible," said the courtier, "to discuss with one who has such strong convictions as your majesty, and who wears such thick boots."

We are reminded of this incident as we watch the progress of certain religious discussions. Men settle their opinions, drive their stakes, are certain they are right, pronounce every man a heretic who differs from them, and then propose that men who disagree with them should discuss matters in a friendly and fraternal way; but always with the understanding that if they say what they honestly think, and quote the passages of Scripture which others ignore, they will be unceremoniously kicked outdoors, unless they are able to fight hard enough to hold their place.

This method of argument does not commend itself to the conscience of the thoughtful and the candid. In meekness we are to instruct them that oppose themselves, and the liberty wherewith Christ hath made His people free, is the liberty of men who have grace enough to learn, gift enough to teach, patience enough to listen, and faith enough in truth to believe that it will make its way through the world in spite of evil men and devils. It is not necessary to sound the hue and cry of heresy at the heels of every man who may be weak in faith or uncertain in some opinion which he holds. The wiser course is to deal gently, kindly and compassionately with those who are in any respect in error, and so win them back, "that peradventure God may give them repentance to the acknowledgment of the truth."—*Armory*.

"For All Things."

For life and love, for work and play,
For a child's glad laugh, and a sunny day,
We praise thee, O God!
For the joys we know, and the tears we weep,
For the pain that will not let us sleep,
We praise thee, O God!
For sweet June days, and friendships fair,
For bleak December's chilling air,
We praise thee, O God!
For youth and the rich, rare days of youth,
For truth and the lasting trust of truth,
We praise thee, O God!
For joy and sorrow, gain and loss,
For the crown beyond, and the daily cross,
We praise thee, O God!
For the babe's first kiss, and the passing breath,
For death in life, for the life in death,
We praise thee, O God!
For all things work for our perfect good—
Yea, all that we have not understood;
And the dregs of life are as life's red wine,
If they but show us the Life Divine.
So we dare not choose, and we will not care,
But now or then, or here or there,
We'll trust thee always and everywhere,
And praise thee, O God!
—*Genevieve Hale Whitlock.*

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, April 1st, 1906. — LIVES THAT ENDURE. Matt. 7, 24–25; 1 Cor. 3, 10–15; Ephes. 2, 19–22; 1 Tim. 6, 17–19; 2 Tim. 2, 14–19.

(Consecration meeting.)

QUESTIONS.

1. What is most important in building a house? Matt. 7, 24–25; 1 Cor. 3, 10–11.

2. What ought to be the foundation of our lives and of the church? Ephes 2, 20; 1 Cor. 3, 11; 1 Pet. 2, 6; 2 Tim. 2, 19.

3. How shall we build? 1 Cor. 3, 12–13.

4. What is the consequence of the way we build? 1 Cor. 3, 14–15; Rev. 14, 12-13.

5. What ought we to be? Ephes. 2, 21; 1 Cor. 6, 19-20.

6. What do all Christians form? 1 Pet. 2, 5; Ephes. 2, 21-22.

7. What is life indeed? 1 Tim. 6, 17-19; 1 Pet. 1, 1-5.

MEDITATIONS.

If we want to build a house, that shall endure storms and rains, it is most important, that we make a good, solid, lasting foundation.

Our lives are like buildings and the only lasting foundation on which we can build our characters, our lives as spiritual temples is Jesus Christ Himself and resting on Him His apostles. But as in the single life Christ ought to be the foundation, so in the composite structure of the Christian church, Christ must be the foundation or it will not stand the storms of time.

Even if the foundation is good, the building material may be inferior and the result would be disastrous, the building would decay and crumble. Sometimes we can not deny, that a person is a Christian, yet regretfully we must see, that the work he or she is doing is not lasting, not good, unnecessary or even detrimental. Therefore the apostle admonishes his readers, that they shall take heed how they build on Christ the foundation. The work of everybody shall follow him or her. Time will reveal what kind of building we have been rearing, the fires of trial and persecution will burn up many a man's work.

On the other hand if the life, the character is built on Jesus Christ and reared under the guidance of the Holy Spirit to the honor of God and the benefit of mankind it will last into eternity.

Everybody ought to be, every true Christian is, a temple of God, in whom God dwells through His Holy Spirit. That is what makes Christians precious. The more of God is in us, the more of eternity, the more value.

Every Christian is a temple of God, but all Christians, God filled, make the living temple of the church in which God dwells, in the individual living stones and so in the church as a whole.

True life is life in communion with God. We shall be partakers of His divine nature. God is life. True life is only in Him and through Him. Christ living through faith in our hearts gives us eternal life, and God knows those, who are His own, bought with a precious price, the blood of Christ.

QUOTATIONS.

As the king when he enters a town finds the streets through which he is to pass cleaned, and his palace adorned; so much more ought we, whom God hath chosen for His temple, to purify ourselves from all uncleanness, and to adorn the place of His habitation with all virtue and loveliness.—Cawdray.

The meaning of temple. Our associations with this word are largely of a material kind. A house, an edifice, bricks, stone, ornament, and splendor at once occur when we catch the word. But let us go up to the fountain head of its meaning, and study it in the light of its primitive idea. It belongs to a large family of words. The root is "tem," and signifies "cut." Templum means a portion cut off. But whence its special religious associations? The Roman augurs, when they wished to observe the heavens, went forth with the sacred rod in their hands, and marked out there with a portion of the sky. Whatever passed within that portion was the subject of their augury; no more.

This was the "templum," the separated space, cut out of the blue heavens for sacred uses. Thence the word came to be appropriated to any enclosed spot which might be separated to sacred uses; thence the sanctuaries, houses of prayer, and the like. The fundamental notion is not construction, but separation, the severing of a portion of the material of the universe for higher use and honor than the residue enjoyed. J. B. Brown.

The Sunday School Lesson.

By A. S. Shelly.

The Two Foundations.

Lesson for Sunday, Apr. 1
Matt. 7: 15-29.

Golden Text. Be ye doers of the word and not hearers only. Jas. 1:22.

Introduction.

We now return to the study of Christ's life and work. We have had two lessons from His great Kingdom sermon. We have seen how He starts out in the sermon by pronouncing a sevenfold blessing upon the heirs of the Kingdom who shall be called the sons of God and shall see God. He then shows how these heirs of glory shall be a blessing to the world while sojourning here. He takes the law of God given in the former dispensation, clears it of the misinterpretation of the Rabbis, and elucidates its spirit for the government of His followers, holding before them the high standard of moral action to be seen in their heavenly Father. He shows them that as those who have their citizenship in heaven they must distinguish themselves from men of the world. While these resort to swearing to help out their lack of trustworthiness, they shall not wear and yet be perfectly truthful. While these are revengeful they shall excercise meekness. Their love must go farther than that of others; their alms must be given in a different spirit; their praying shall be in the language of filial love; their fasting shall be unto the Lord, not unto men; and in all their life they shall manifest a child-like trust in their heavenly Father seeking His Kingdom and righteousness above all things else. As to their relations with men He gives them the golden rule of love. And now having set before them the way of life in contrast with the way that leads to destruction, He closes with the threefold warning against the danger of being deceived by false appearances, which is contained in our present lesson.

False Prophets.

A prophet is one that speaks in the name of another. A prophet of God is a person to whom God has given a message to deliver to His people and to the world. A false prophet is one who speaks what pretends to be God's word but is not. But why should a person want to speak thus? He must either be himself deceived or he willfully goes about to deceive others. In either case the object is to gain some selfish end which he is unwilling to admit to himself or to let others know. The harmful effect of their teaching is indicated by the Lord when He likens them to ravening wolves among sheep. Ezekiel speaks of such prophets as those who seek a life of ease and self-indulgence eating the fattings of the flock and clothing themselves with the wool, but caring not for the sheep. They are described by different writers as "light and treacherous," "covetous," "crafty," "drunken," "immoral and profane." In Jer. 23:16 we are told that "they speak a vision out of their own heart and not out of the mouth of the Lord."

What makes a false prophet particularly dangerous is his deceptive appearance. A wolf that puts on the appearance of a sheep is apt to do the greatest harm on this account. Satan fashioned into an angel of light (2 Cor. 11:14) is a greater menace to the souls of men than if he should come in the hideous appearance in which he is mostly pictured. Poison hid in what appears to be good food or drink, error mixed with the truth, and such like, are the means used of Satan to accomplish his deadly purpose.

Prophets like plants must be distinguished by their fruits. Applying this test is not like the harsh unkind judging of one another which Jesus had just forbidden. The fruit is the surest indication of the nature of the tree, and a man's life is a safer test of his true inwardness than his professions. Again the quality of an article offered for food must be judged by its effect and a like test must be applied to that which is presented as truth to the soul. If our first parents had applied that test to the Serpents' representations whose very first effect was to put a question mark after God's plain direction and make them doubt His love, they might have detected the lying character of the speaker. "Prove all things" by the plain word of God and by their effect on your filial relation to God; "hold fast that which is good"—which brings you into closer touch with Him.

False Professions.

Jesus quoting from Isaiah characterized the Jews as a people who "honoreth me with their lips but their heart is far from me." A profession that does not come from the heart is deceptive. If it does come from the heart there will be a corresponding life of obedience to God's will. Only when the heart believeth unto righteousness can the mouth make confession unto salvation Rom. (10:10.) For the tongue to say, Lord, Lord, counts for nothing unless the life also says so.

People may deceive themselves with their false professions and even imagine they are doing great things in His name. They may attach the name of Jesus to such hollow teachings as that which omits or denies the atonement through His blood, they may do many apparently good things under banners bearing such devices as "The fatherhood of God and the brotherhood of man" while yet rejecting the only ground on which those sentiments rest; and if they really imagine they are doing it in the name of Jesus it is the height of deception from which the judgment day will bring them down with a thud.

That false professors can really cast out demons is not to be thought. In Acts 19 we read of the experience of some that tried it. It is the acme of deception practiced by Satan when he makes show of yielding ground to such hypocrites and self-deceived professors. It is to them that work iniquity and not good that Jesus will have to say, "I never knew you."

The True Foundation.

Here is the conclusion of the whole matter. Jesus has spoken with authority and His words are not only to be heard and admired but accepted from the heart and lived in the life. He is himself the foundation on which we must build if our house shall stand. Other foundation can no man lay than that which is laid, which is Jesus Christ (1 Cor. 3:11.) He plainly teaches in this discourse that to enter the Kingdom of Heaven we need a righteousness which can not be obtained in the way of the Scribes and Pharisees, but is freely imparted to them that are poor in spirit, that mourn their own poverty, and hunger and thirst after that which they of themselves possess not. He teaches us to come to God as our Father, but only he that receives Jesus can have this privilege of sonship (John 1:12.) Therefore, to hear and do these words of His is to receive Him with a contrite believing heart as our prophet, highpriest and king.

He spoke with *authority*, for "The Father loveth the Son and hath given all things into His hand" (John 3:35.) The people were astonished; but more than astonishment is required for "He that *believeth* on the Son hath eternal life; but he that *obeyeth* (R. V.) not the Son shall not see life, but the wrath of God abideth on Him (John 3:36.)"

Marriages.

Stauffer — Hunsberger. — On March 3, 1906, at 1354 Chew St., Allentown, Pa., by Rev. W. S. Gottshall, Noah H. Stauffer, of Allentown, and Annie C. Hunsberger, of Emaus, Pa.

Sell-Weikel.—On March 10th, 1906, by A. B. Shelly, Aaron H. Sell of near Spinnerstown, and Meda Weikel of near Quakertown, Pa.

Deaths.

Roth—On Feb. 25, 1906, near Milford Square, Bucks Co., Pa., Elizabeth, widow of Samuel Roth, at the ripe age of 88 years and 23 days, of paralysis. Funeral services at the house by Rev. J. S. Moyer and at the West Swamp Mennonite church by Rev. W. S. Gottschall.

Bowman.—On March 4, 1906, in Bowmansville, Lancaster Co., Pa. unexpectedly of grip, Tobias Bowman, aged 68 years, 11 months and 4 days. Bro. Bowman, was a man of noble character and Christian graces, quiet but influential, devoted and loyal to his church. He came very near being an ideal Christian, and his departure will be keenly felt by the congregation, and the bereaved widow who is left without any children. Rev. A. S. Shelly spoke at the house, and W. S. Gottshall offered prayer. In the Bowmansville Mennonite church, which was taxed to its utmost capacity, Rev. W. S. Gottshall preached on Luke 23, 46, following with a short address on John 14, 6, by Rev. Solomon Ott, and prayer by Rev. Benjamin Weaver. Interment in the adjoining cemetery.

Landes.—On February 15, 1906, in Souderton, Pa., at the residence of his son, Jacob M. Landes, aged 89 years, 6 months and 4 days. Interment on the 20th at Franconia meeting house. Address at the house in English by A. M. Fretz on Ps. 23:4 at the church by Michael Moyer and Abraham Clemmer.

Detwiler.—On Feb. 21, 1906, in the state hospital at Norristown, Pa., Tyson Detwiler, aged 52 years, 4 months and 5 days. Interment on the 24th at Hillside cemetery Souderton. Services in Zion Mennonite church by A. M. Fretz. Text, Ps. 90:12.

Stauffer. On March 8th, 1906, in Milford, Bucks Co., Pa., Ida Minerva, nee Fretz, wife of Mahlon S. Stauffer, aged 35 years, 6 months, 9 days. Funeral services were held on March 13th., by J. S. Moyer and A. M. Fretz, and interment made at the West Swamp church. Sister Stauffer was a devoted wife and mother, a faithful member of the West Swamp church and a regular member of the Sunday-school. Her funeral was very largely attended. The Sunday-school sang one of her favorite hymns at the close of the service in the church. She had been sick but 24 hours and died of typhoid pneumonia and heart failure. She leaves to mourn her sudden and early departure, a husband, one son, her parents and one brother and one sister.

Contributions.

For Home Missions.

From the Y. P. S., Newton, Kan. $5. Gratefully acknowledged,
W. S. Gottschall, Treas.

For Middle District Conference.

Received from Donnellson, Ia., congregation, $10; Trenton, Ohio, congregation, $16.
Gratefully acknowledged
W. W. Miller, Treas.

News of the Week.

Domestic.

HORRIBLE WRECK.

Two Passenger Trains Collided Head-on in Colorado in a Snow Storm. 22 Killed, 25 Wounded.

Pueblo, Col., March 16.—A wreck accompanied by horrors unequalled except by the Eden disaster, which occurred Aug. 7, 1904, on the line of the same road, resulted from a head-on collision of two passenger trains on the Denver & Rio Grande railroad, four miles east of Florence, Col., at an early hour this morning. The trains were the Utah-California express No. 3, west-bound from Denver, and the Colorado-New Mexico express No. 16, east-bound from Leadville and Grand Junction. They met on a sharp curve and were less than two hundred yards apart when the engineers discovered that a collision was imminent. It is known that the engineer of the west-bound train put forth every possible effort to bring his train to a stop, but his efforts were fruitless, and although he succeeded in checking the speed of his train the crash that followed was beyond his power to prevent and he went to his death with his hand on the throttle, faithful to his charge. This much is vouched for by his fireman, who, seeing the uselessness of remaining in the race of sure death, jumped and saved himself. Of the conduct of the engine crew of the east-bound train, it can only be said that they died at their posts, for no one lived to tell the story of their heroism.

The disaster was made more horrible by the manner of the death of many of the passengers, variously estimated from twenty to thirty-five. Fire swept over the wreck, engulfing the victims in a caldron of flame and leaving only charred and blackened bones to tell the tale of the slaughter.

A list of the injured given out by officials of the railroad company comprises twenty-two names. None of the injured is dangerously hurt, and it is believed all will recover.

The cause of the wreck is attributed to the failure of an employe of the road to deliver an order, which changed the meeting place of the two trains. The Utah and California express No. 3, west-bound, left Pueblo over an hour and a half late, and was given orders to meet the Colorado and New Mexico express No. 16, east-bound at Florence. This order was changed and the west-bound train was directed to pass the east-bound train at Beaver, about twelve miles east of Florence.

The order should have been delivered to the train crew at Swallow but for some reason still unexplained the operator there neglected to do so. In the meantime the east-bound train had received its orders and expected to meet the west-bound train at Beaver. Both trains were running at the usual speed, the deep snow and high wind making it necessary to exercise exceptional care. Suddenly both headlights flashed out from the darkness and it was realized for the first time that something was wrong. According to the story of the Fireman J. H. Smith, of the west-bound train, Engineer Walter Crossiett opened the emergency brake and the train was checked for an instant, but the slippery rails and the momentum of the heavy train carried it on.

22 Meet Death in Rio Grande Wreck.

Pueblo, Colo., March 17.—Twenty-two dead and twenty-two injured is the best estimate of the casualties in the wreck of the two Denver and Rio Grande passenger trains which collided on a curve at a point twenty-five miles west of this city early Friday morning. Only seven of the dead bodies can be identified and only one of these retains sufficient of the outline of the features to be readily recognizable. The remainder are known from the fact that the location where the charred bodies were found were the places where they would naturally have been when the collision happened.

Two telegraph operators are held in the public mind to be responsible for the awful disaster, although no formal indictment has gone out against them. Both have been ordered discharged from the service of the railroad. A coroner's jury has been impanelled and will begin investigation on Monday next at Canon City. In addition to this, the railroad company has directed its officials to locate the blame through an examination of train men and operators, who will be asked to gather together in the near future and tell what they know of the deplorable affair. R. C. Whitney, who was being taken to the penitentiary by Deputy Sheriff Ed E. Baird, had been chained to his seat, and when the fire broke out in the wreckage he had no chance whatever to escape. By the irony of fate his guard perished with him. The laws of Colorado have a provision making it a crime to fasten prisoners to car seats in transit.

Record Snow Fall.

Indianapolis, March 19.—More snow made its appearance in Indianapolis last night and kept on coming, until this morning there had been 8.7 inches of it added to the "balance on hand" from snows of the preceding ten or twelve days.

The "balance on hand" had been packed down to some extent and had evaporated a little, but, "on the level," the snow this morning was about 11.2 inches deep.

The snow of last night and this morning was the heaviest that has fallen during any twenty-four consecutive hours in March since the winter of 1884—'85, as far back as the snow records of the weather bureau extend.

During the twenty-four hours ending at 7 o'clock this morning there were 3.52 inches of rain at Vicksburg, Miss.; one inch at Chattanooga; about eight inches of snow at St. Louis and about seven inches of snow at Kansas City.

Chicago, March 19.—The snowstorm which struck Chicago was pronounced by the weather bureau today the heaviest fall of the season. The storm is general in character, the charts of the weather bureau showing that snow is falling throughout the Mississippi and Ohio river valleys. Lower temperature will accompany the fairer weather to-night and tomorrow. Railroad trains are reported delayed throughout the West.

St. Louis, March 19.—A heavy snowstorm, which began last night, seriously inconvenienced traffic of all kinds to-day, and the forecast issued this morning predicted more snow and a minimum temperature of 15 or 16 degrees above zero, with brisk northwest winds. At 9 o'clock this morning, the fall of snow measured nine inches, and it was then snowing hard.

Storm in the East.

The storm is headed east, and snow was expected in New York city late to-day. The weather was cloudy and mild this morning, with an east wind. Snow is falling in Washington and rain in Asheville, N. C., where the temperature is above the freezing point. The Georgia coast resorts are experiencing cloudy weather to-day, as are Jacksonville and Tampa, in Florida. The weather is warm. Similar conditions prevail in New Orleans and the gulf coast resorts, but clearing and cold weather is predicted.

California is all sunshine to-day, with the mercury standing close to the 50 mark.

Snowslides Cause Havoc in Colorado.

Ouray, Colo., 19.—Six hundred miners employed in the various mines within a radius of twenty miles from Ouray have been cut off from all communication with the outside by the snowslides. It is feared as many as twenty miners have lost their lives in the slides, but the exact number will not be known for days. As many as twenty-five miners are completely isolated. The damage may reach $1,000,000.

At the Camp Bird mines, which is four miles from the Camp Bird mill, a snow slide last evening completely isolated fifty or more miners employed there and as the provision-house was carried away, it is certain they are in urgent need of food. A party of 200 miners started to their rescue this morning.

It is said there is sixty feet of snow at the high tower of the tramway of the Camp Bird, and the snow is very deep all along the route of the tramway. In the Imogene basin, the snow is from 150 to 300 feet deep.

Anarchist John Most Dead.

Cincinnati, March 17.—Johann Most died here to-day of erysipelas at the home of a friend. He came to Cincinnati last Monday by invitation, and became ill soon after his arrival. Herr Most for many years was the recognized leader of anarchists in America.

Born in 1846, in Augsburg, in Bavaria, Herr Most was apprenticed to a book binder and learned the trade. In 1869 he took a prominent part in a meeting called to protest against the treatment of the Socialists by the Austrian government, and was with seven other leaders in that movement, imprisoned. Upon his release he led a wandering life until 1870, when he was once more placed within prison walls. Being released in the following year he began a tour through Austria and Saxony, preaching the propaganda of Socialism. Expelled from Vienna and Leipsic by the police, Herr Most went to Chemnitx, where he became the editor of the Free Press.

Arrested once more, released and again arrested and released, he went to Mayence, where he became the editor of the Volkstimme. In 1874 the people of Chemnitz sent him as a delegate to the Reichstag. Parliamentary life, however, did not tame the revolutionist, for in March, 1874, he delivered a speech defending the Paris Commune, for which he went to prison for nineteen months.

Upon his release Herr Most became editor of the Berlin Free Press and began the publication of a number of socialistic and revolutionary pamphlets and books. The most noteworthy of these were "Capital and Labor," a popular edition of Carl Marx's "Das Capital," and "The Songs of the Proletariat." Expelled from one place after another, [continually arrested only to be released after a longer or shorter time, Herr Most determined in 1878 to leave the continent for England, where he supposed he would be free to talk as he pleased. In the same year the Freiheit was established in London and this at once became the organ or mouthpiece of the most advanced socialists of the continent.

When in 1880 the world was startled by the news that the Czar of Russia had been assassinated, the Freiheit published a number—printed, it is said, in red ink—indorsing and extolling the deed and calling down a like fate upon the Emperors of Austria and Germany. For this Herr Most was arrested, tried and condemned to sixteen months' imprisonment in an English jail. During his incarceration the Freiheit was still published, until, when Lord Frederick Cavendish and Mr. Burke were killed in Phoenix Park, it brought out a ferocious article approving of the deed. This resulted in its final suppression by the English government, the compositors and printer being arrested and thrown into jail.

After Most had served his term, he came to the United States, and soon after landing at New York began to preach anarchy. He was arrested many times, especially after the famous Haymarket riot in Chicago in 1885 of which he was one of the chief instigators because of his incendiary utterances and bold defiance of the law, and spent a great deal of his time in prison. Of recent years little had been heard of Most.

Rockefeller at Lakewood, N. J., Well Guarded.

New York, March 18.—There can no longer be any question as to the whereabouts of John D. Rockefeller. He is safely ensconced at his fine country home near Lakewood, N. J., and as safe from process-servers as if he were in the middle of Africa. The subpoena issued for him by the supreme court of Missouri is not valid in the state of New Jersey, and so the Standard Oil millionaire is free to go and come as he pleases so long as he does not pass the state line.

Mr. Rockefeller has seen to it that he has double security against the invasion of the subpoena servers who have been dogging him for weeks. It is understood that he is in deadly fear that some of them may attempt to kidnap him and take him out of New Jersey. To guard against such an emergency he has installed a powerful search-light at his country home.

This bright light covers every road to his house and no one could approach it under cover of darkness. Besides this, the house is guarded nightly by armed pickets and the country folks in the neighborhood have heard that the pickets are under orders to shoot anyone who is found lurking about the place after nightfall unless he can render a good account of himself.

Foreign.

Earthquake in Japan.

London, March 19.—The Daily Telegraph's Tokio correspondent, telegraphing concerning the earthquake Saturday morning in the vicinity of Kagi island, of Formosa, says that the railway lines were twisted, the telegraph poles thrown down and houses destroyed.

The Nichi Shimbun states that the casualties exceed one hundred and that the Jiji Shimpo places them as high as eight hundred.

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XXI. BERNE, INDIANA, MARCH 29, 1906. No. 13.

Wine is a Mocker.

Who hath sorrow, who hath woes,
Reddened eyes and causeless wounds?
Who hath babblings, brawls, and blows?
Who in galling chains are bound?
They that tarry long at wine,—
They who maddening draughts combine.
Thoughtless one! be warned to-day,
From the wine cup turn away.

Though the goblets flash with light,
Yet the bubbles' ruby gleam
Soon shall end in blackest night,
Like a weird and mocking dream.
Then the serpent's coil shall cling,
Then the adder's fang shall sting.
Thoughtless one, be warned to-day,
From the wine cup turn away.

Revelry in shame shall end,
Mirth shall change to direst woe;
Far from helper and from friend,
Swift to ruin thou shalt go.
Blackness, darkness and despair,
Shall surround thee everywhere.
Thoughtless one! be warned to-day,
From the wine cup turn away.

By the love of Him who bore
Suffering, shame, and death for thee,
Look upon the wine no more,
Cry to God to make thee free.
He who bore our sin and pain,
Longs to break thy galling chain.
Thoughtless one! be warned to-day,
From the wine cup turn away.

H L. HASTINGS.

Items of News and Comment.

Prof. J. S. Hartzler, of Goshen College, recently made a trip to Mt. Lake, Minn.

The professors B. F. Welty and Parsons, of Bethel College, Newton, Kan., have tendered their resignation for next year.

A change occured at the Mennonite Home, in Lancaster Co., Pa. Bro. A. K. Diener and wife were to take charge of this position on March 20.

The Mennonite Brethren in Christ recently held their General Conference in Berlin, Ontario, where they have their publishing house.

Bro. A. J. Steiner was ordained to the ministry on March 18, six miles northwest of Ottawa, Ohio, under the auspices of the Old or American Mennonites.

Rev. H. R. Voth, of Newton, Kan., met this week several appointments in the Berne, Ind., congregation, and gave also talks on the Hopi Indians, in German and English.

Pre. C. K. Hostettler, business manager of Goshen College, on his trip to central Illinois, solicited subscriptions for a new dormitory, to the amount of $3,-000.

The mentioned ministers who are to officiate at the dedicatory services on April 1, at Bluffton, O., are Rev. Brown, of Findlay; Rev. Nuelson, Berea; Rev. H. J. Krehbiel, Trenton, O., and Rev. H. R. Voth, of Newton, Kan.

On March 4 baptismal services were held in the church of the Old Mennonites, Newton, Kan. Forty-five persons were baptized, one was received by letter, and eight reclaimed. Pre. T. M. Erb officiated.

Prospects are that quite a few from Estrella and Paso Robles, Cal., will move in the near future to American Falls, Idaho. Among those contemplating making the change Rev. Jacob Hege and his family are mentioned.

If the Christian Church in America could be brought to give one postage-stamp per capita a week to foreign missions, it would give $10,000,000 in a year. If it would give one car-fare a week, $50,000,000. If it would give one dish of ice-cream a week, $100,-000,000. If the equivalent of one hour's work—not at the prices which you get for your labor, but at the rate of the most unskilled labor in the country—$150,000,-000. We now give $7,000,000. Isn't it too small to talk about?—*J. Campbell White.*

Statistic of Churches. In the United States there exist above 150 religious denominations from whom statistics are receiyed by Dr. H. K. Carroll, the noted church statistician. In his report for 1905 he marks an increase of 519,155, bringing the number of all the enrolled communicants in this nation to 31,148,445. Of the groups, the Lutheran has the largest number of divisions, twenty-two; the Methodists, seventeen; Baptists, thirteen; Presbyterians and Mennonites each twelve. The Roman Catholics number 10,785,000 communicants, which were given as an eighty-five per cent estimate upon the entire Catholic faith population while the Protestants reported upon the basis of actual enrollment of active members. The leading group of the latter is the Methodist numbering 6,429,815.

The Anti-saloon League and the cause of temperance scored a great victory in the lower house of the Ohio Legislature March 13, when a bill was passed by a vote of 66 to 46, increasing the Dow saloon tax from $350 to $1,000. Of course the measure was vigorously opposed by the liquor forces, but one of them, a Mr. Adler, member from Cincinnati, overdid the matter when he declared that if the bill became a law it would decrease the number of saloons one-half in this city. That statement greatly aided the chances for the passage of the bill, and was received with enthusiasm by its friends. The most unexpected thing in the debate was the speech of Representative Jesse Roberts, Democrat, of Cleveland. Turning to his Democratic colleagues, he said that every speech that had been made for decency and the uplifting of humanity had been made on the Republican side. He said that his own bill, designed to stop the sale of liquor in dance halls, had been defeated a few moments before in the Senate by Democratic votes, and he warned the men of his party that if they pursued their present course they would be relegated to the rear by the people at the next election. Both he and the Democratic floor leader of the House, Mr. Yost, voted for the bill.—*Relig. Telescope.*

The famine in Northern Japan has become so serious as to threaten a great disaster. In the proyinces affected there has been a total failure of the rice crop, and 2,000,000 people are thereby reduced to starvation. The Japanese government is alive to the situation, and has made an appropriation to relieve this terrible distress, but the government is heavily oppressed by the financial burdens brought on by the war, and unless the people of Christian lands make prompt and generous response to the appeals for help, which President Roosevelt has lately emphasized, thousands of men, women, and little children must starve to death. Here is an opportunity to show a nation that is hesitating on the border of Christianity what the religion of Jesus Christ will move his followers to do for their fellow men. Don't hesitate, but send your contribution now!—*U. G. News.*

The Season at Winona.

The Winona Bible Conference will begin on August 19 and continue for ten days, under the direction of Dr. J. Wilbur Chapman. Rev. R. A. Torrey, D. D., the world-famous evangelist, will spend four days at the conference, and a few others who will speak and preach will be Dr. S. Parks Cadman and Dr. Cornelius Woelfkin, Brooklyn, N. Y.; Dr. O. P. Gifford, Buffalo, N. Y.; Dr. John Robertson, of London, and Dr. George Johnston Ross, Cambridge, England and Bishop McDowell, of the M. E. church, Chicago. Many special conferences in all lines of church work will be held.

Among the speakers who will be heard during July and August are some of the noted reformers of the country, including Governor Hanly, of Indiana; Governor Folk, of Missouri, and Senator LaFollette, of Wisconsin. Some of the lecturers will be Dr. F. W. Gunsaulus, of Chicago; Dr. Robert A. MacArthur, of New York; Dr. Robert W. Rogers, of Drew Theological Seminary, and Dr. W. J. Dawson, the famous British preacher and author.

Invitation to Church Dedication.

With the help of God our new house of worship in Bluffton is finished so far that, God willing, we intend to dedicate it to His service next Sunday, April 1st. There will be services in the forenoon, afternoon and evening. Immediately thereafter services will be held every evening and sometimes in daytime during the week following.

These lines may serve to answer the frequent inquiries as to the time of dedication of our new church, and we hereby cordially invite all to attend the dedication of the first Mennonite church at Bluffton and to the following services.

In the name of the board of

deacons of the Swiss Mennonite church of Bluffton and Pandora, Ohio. A. ZURFLUEH, Secr.

Points of a Good Pastor.

Probably I can indicate these points more clearly if I put them in the form of a short epistle to a young minister; and some older ministers may profit by these plain, practical suggestions.

I assure that you realize intensely that the work you have undertaken is immeasurably the highest calling this side of heaven. Your business is not to earn a living or gratify an intellectual taste, or simply to study God's Word and prepare the best sermons you can produce. Your object is to awaken the careless, to instruct the ignorant, to comfort the afflicted, to edify believers, to make bad people good, and good people better.

1. To be such a pastor and such a soul-winner, the first point is to have in the core of your heart a supreme love for your Master, a love for your work and a love for the souls committed to you. The moment that your love-labor sinks into an irksome drudgery, you are shorn of your locks and had better resign.

Thorough pastoral occupation is no pastime for tea-table gossiping or game playing with the young folks. Itwill co nsume several hours each day; it will tax your patience, and will often put a severe strain on your nerves. Henry Ward Beecher once said to me: "I envy you for your love for pastoral duties. It costs me more consumption of nerve force to spend an hour with a family in trouble than to prepare a whole sermon." It is our business to bear our people's burdens. Paul must have been a great pastor, as well as a great preacher, orelse he would never have dared to write to his Thessalonian converts: "We were gentle in the midst of you as when a nurse cherisheth her own children; even so, being affectionately desirous of you, we were well pleased to impart unto you, not the gospel of God only, but also our own souls, because you were become very dear to us." The love that beareth all things is the first essential of a good pastor.

2. You have got to study your people just as carefully and intensely as you study any book in your library notexcepting God's own Book. Wordsworth's intimate intercourse with his mountains made him the sovereign poet of nature. Lifeless books are dry provender after all; your heart will need to be vitalized by constant contact with living persons. Books teach certain truths in the abstract; your people and neighbors can teach you many more truths in the concrete. Some of the best sermons you preach will be those which your congregation will help you to prepare. As the prime object of your preaching will be its influence on the souls of your auditors, your chief opportunity to discover what influence it is exerting will be when visiting them at home.

3. In all your intercourse with your flock, be a thorough democrat. The Lord's ambassador must never be a "respecter of persons." More than one minister has sadly damaged and even destroyed his usefulness by toadying to the rich and the aristocratic, or by allowing himself to be regarded as the property of one or more of the influential men in the congregation. Be no man's man. Whomsoever you neglect, be sure never to neglect the poor, the unfortunate and those who have few friends. Do not fail to remember where poor old Father A. lives, or blind Mother B., or forlorn Widow C., or bed-ridden Brother D. You will find the footprints of your Master on the doorsteps of such humble abodes.

4. Tact is a very important point in the making of a successful pastor. For want of it, some brilliant talents have come to nought. Next to the gift of grace, my brother, seek the gift of "gumption." You will have to deal with some very disagreeable people; to them be all the more agreeable. You will encounter some crotchety parishioners; study their crotchets, and do not be balked by them. In my first charge the most troublesome character was a venerable and godly-minded, but most obstinate and quick-tempered elder. After he had aroused the whole congregation by a peculiarly irritating performance, I called on him; and when he looked for a lashing, I surprised him with such a sweet love-talk that the old man melted like wax in the flame, and he never gave me the slightest trouble afterwards.

5. If courtesy and tact are important points with a pastor, you will often find that courage is quite as important. It is a woeful mistake to suppose that a minister wins popular favor by concealing truth, by compromises with error, trimming his sails to every breeze. Your people will admire courage. Let them see that God is the only being of whom you are afraid. Deal faithfully with all sinners, and do it without flinching. Conscience will often require you to be unsparing in exposing sin and rebuking wrong; you must not flinch.

6. These are some of the strong points of every pastor who makes himself approved as a good workman and a sucsessful soul-winner. Do not minimize this last word—it touches the core. You are set to be a watchman for souls. No erudition, no pulpit brilliancy can compensate for lack of conversions and a low state of spiritual health in a church. Watch the Holy Spirit; work with the Holy Spirit. Keep your door always open for inquirers, and be glad to be interrupted by any one who is seeking light or comfort or personal salvation. When you detect symptoms of the Spirit's presence, then call your officers together for special prayer and special work. Never defend your Bible; preach it boldly in love, the whole of it; God's word is its own vindication. The strongest of all strong points is to have Jesus Christ in your soul and Jesus Christ beside you at every step of your untiring round of labor among the souls entrusted to your charge.—*Rev. Theodore L. Cuyler, D. D.*

War and the Ruling Class.

By G. B. RUTH.

My object is not to make people read but to make them think.—MONTESQUIEU.

Veneration for customs and traditions is one of the distinguishing traits of man, be he savageor civilized. Varying and wonderful are the results arising from this disposition. It persuades the superannuated member of a savage tribe to leave his people during a time of famine and to dig his own grave, wherein he willlie down to die that the young may have more food. It causes the Chinaman to honor his parents to the point of deification. It is why the Mohammedan avoids strong drink as he would a venomous serpent.

Likewise does veneration for customs and tradition persuade Christian nations to license the manufacture of body and soul destroying beverages and then to prosecute first the debauched and then the debaucher, that our morals may not decay.

Yet we are coming nearer the light. An increasing intelligence helps to clear our vision. It is nothing more than reason that determines justice and progress. And thus we find our veneration for the old gradually crumbling before the assaults of an ever growing intelligence.

The average human being does not see the events of to-day in their relationship to past or future events. He speaks glibly of cause and effect without realizing that nowhere does this force work such mighty changes as in human society; that we are not to-day what we were yesterday, or that the morrow will bring still other changes. He would hardly grasp the thought that the world is a great woskshop in which we are preparing the thing that is destined to be to-morrow.

The Pilgrim Fathers, from American soil, looked back with commiseration to those of the old world who were still oppressed by religious intolerance.

Americans generally, of one hundred years ago, considered the burning of Salem witches as a rather serious delusion.

We now regard the feudal system of our cotton growing oligarchy of anti-bellum days as a social excresence — an abomination.

Our descendants, not so very far removed from now, will probably speak of our wars and systematic exploitation of every thing and every body as the most remarkable phenomenon of all ages. They will easily be able to account for the institutions of savagery, barbarism and feudalism but will utterly fail to understand the mental alchemy by means of which we, a people, who boast of intelligence etc., managed to transmute might into right.

Neither troglodyte nor Ichthyophagi had or needed a government. With simple and primitive means he secured his food. The savage, with bow and arrow, sought sustenance where it was most plentiful. The nomad age with its herds developed cattle stealing and incidentally the stealing of human beings which were sold to peoples who had become gregarious and sedentary. Hence slavery came as a result of force and robery. No one attempted an apology for it. It was the way of an age which demanded an eye for an eye and a tooth for a tooth.

But there came a new law-giver who said; "Sheathe thy sword."—Christian nations do so but keep hold of the hilt that they may lose no time in drawing and prodding him who approaches too near the "zone of influence."

During feudalism and ealier, noble rulers were not uncommon. But since the advent of capitalism governments exist for the greed, aggrandizement and lust for power of the ruling class—the wealth owners.

To understand, then, the world process it is necessary to bear in mind that the economically dominant element of society will systematically oppose any agency which aims to shear it of power.

Power, as has been shown, is now lodged in the hands of the strong and unscrupulous. Thus arises the present disturbance of the social equilibrium and the resultant general venality.

This republic points with pride to her advanced position as an enlightener of nations. Let Columbia then act, consistently and set the rest of the world an example in disarming by abolishing West Points and arsenals, officers and privates, sabers and bayonets, battleships and marines.

Then and only then will foreigners cease to fling at us the taunt:

Why beholdest thou the mote in thy brother's eye and perceivest not the beam that is in thine own eye?

Primitive man knew not king, president or governor. Later, the patriarch as the head of the family was supreme authority. The earth being thinly peopled offered room to all. Jacob's well was not placarded: "Keep off, private property"—but all drinkers of water and their herds were equally welcome to partake with oriental hospitality. When the families grew and amalgamated, forming tribes, whose interests later clashed, strife resulted, which often ended in bloody encounters. The males were slain and the cattle and females carried away. Proving profitable, this way of doing soon came to be an occupation and by and by the discovery was made that it was wiser to set captive males to work than to dispatch them. These were the roots of slavery. In course of time slavery merged into feudalism. Feudalism, when found no longer compatible with industrial progress, gave way to capitalism with its direct and undisguised method of exploitation.

The grand total of the race-struggle is directed against the yoke, which came with slavery. Periodically the race makes a step forward, ever toward the light, seeking to establish a true and perfect brotherhood, but organized might ever determinedly blocks the way. Misrepresentation and misinformation are lever and pulley, by means of which it has so far been able to frustrate the hope of the race: Peace on earth, good will toward men.

The governor of the Empire state in nominating the present chief executive of the nation used these significant words: "*Men may prophesy and women may pray, but peace will come here, to abide here forever on this earth only when the dreams of childhood are the accepted charts to guide the destinies of men.*"

There is nothing ambiguous about this utterance. It is a plain denial that peace on earth is a possibility.

Wendell Phillips, that matchless American who fearlessly laid his life on the balance against chattel-slavery, said: "No reform, moral or intellectual, ever came from the upper class of society. Each and all came from the protest of the martyr and victim." Relief will come to Russia, not through Czar or Grand Dukes, but through the efforts of the oppressed.

In the history of the race, war occupied at one time a very important position. The young were taught that man's chief mission was to fight and that death on the battle-field was the climax of bliss. Knowing the potency of heredity, we need not be surprised at the very frequent recurrence of this barbaric trait in men, who otherwise appear normal. Did you take note of the make-up of the inaugural parade of our president? Dear to his heart are military pomp and glory. There were generals, cadets, soldiers, uniforms, epaulets, guns, sabers and bayonets in profusion. The Pilgrim Fathers, who hated every form of injustice and oppression are represented here today by an element which advocates a "big stick" and consequently we buy battleships with a vim which borders on mania.

The civilian who deliberately takes human life our law dooms to dungeon or gibbet. But the other, who struts in uniform is a licensed slayer. To him the world yet bows in childlike simplicity and adoration. The Prince of Peace, nineteen centuries ago said: "Thou shalt love thy neighbor as thyself." Were our president not afflicted with the malady of the ruling class, which is a stanch advocacy of brute force, he would say to reviving despotism which lifts its head here under guise of *expansion:* Begone ye mad imperialists and advocates of a navy equal to any thing afloat. You would burden us with a yoke. There is no danger from without. But there is danger from within—from yon brazen captains of industry. You would employ this armament to further your own selfish ends—to browbeat the rest of the world iu this frenzied struggle for commercial supremacy. Your duplicity will not go here.

But no. The ethics of Christianity are to our ruling class and their retainers, as were the Israelites to the new king, who arose up in Egypt and of whom it was said: "He knew not Joseph." Ex. 1:8.

(To be continued.)

A Remarkable Woman Suffragist.

Miss Susan Brownell Anthony was born in Massachusetts, February, 1820. Her father was a Quaker; her mother a Methodist. The Quakers were among the first to believe in the ecclesiastical and civic equality of the sexes. Miss Anthony taught school at fifteen dollars a month while a man received forty-five dollars for no more nor better service. Against this injustice her spirit boiled. In the '50's in connection with the Women's N. Y. State Temperance Society, formed in 1852 on account of women being denied the right to speak at a convention of the Sons of Temperance, she held conventions in behalf of female suffrage. In 1857 she was an ardent lecturer against Negro Slavery. She secured legislation in New York, 1860, by which married women were given possession of their earnings and guardianship of their children. She lived to see the "Woman's Rights" movement affecting legislation in all civilized countries, and in the United States, a number of the states extending the right of ballot to women. Her death occurred on March 12, in Rochester, N. Y.—Chr. Conservator.

Progressive Prohibition.

It is estimated that fully 30,000,000 people are living in the United States under prohibition, either by states law or by local option. This is more than a third of the entire population of the republic. The following counties have in the various States enacted prohibition laws:

Alabama—In 50 out of 75 counties.

Arkansas—In 50 out of 75 counties.

California—In 175 cities and towns.

Colorado—In 50 cities and towns.

Connecticut—In 75 out of 125 towns.

Delaware—In fully half of the state.

Florida—In 30 out of 45 towns.

Georgia—The whole of the state except four cities.

Illinois—In 650 cities and towns.

Indiana—In 140 towns.

Iowa—The whole of the state except 25 cities.

Kansas—The whole of the state.

Kentucky—In 90 out of 119 counties.

Louisiana—In 20 out of 59 counties.

Maine—The whole of the state.

Maryland—In 15 out of 24 counties.

Massachusetts—In 263 out of 353 cities and towns.

Michigan—In 400 cities and towns.

Minnesota—In 400 cities and towns.

Mississippi—In 71 out of 75 counties.

Missouri—In 84 out of 115 counties.

Montana—In a few counties.

Nebraska—In 250 cities and towns.

New Hampshire—The whole of the state.

New Jersey—In 200 cities and towns.

New York—In 700 cities and towns.

North Carolina—In 60 out of 90 counties.

North Dakota—The whole of the state.

Ohio—In 500 cities and towns.

Oregon—In the great Indian reservations.

Pennsylvania—In 600 cities and towns and 20 counties.

Rhode Island—In 200 cities and towns.

South Carolina—The whole of the state except 10 cities.

South Dakota—The whole of the state except a few cities.

Tennessee—In 70 out of 96 counties.

Texas—In 120 out of 240 counties.

Vermont—The whole of the state.

Virginia—In 55 out of 106 cities.

Washington—In 50 cities and towns.

West Virginia—In 40 out of 54 counties.

Wisconsin—In 300 cities and towns.—Philadelphia Ledger.

A Great Man in Prayer.

An anecdote about Phillips Brooks, given to illustrate the delight in communion with God, which is a condition of effective prayer, will be long remembered:

"A friend of mine," said Dr. Laws, "was crossing the Atlantic once in company with Phillips Brooks. The great man was very companionable, very gentle, very loving, and so he took this obscure young minister to his heart, and they became friends and comrades.

"One day my friend wanted to see the bishop, and so he sought for him all over the ship. He even went down among the steerage passengers, where the great-hearted bishop sometimes used to go on errands of mercy and love. Finally he went to his stateroom and knocked gently. There was no answer. He turned the knob of the door and pushed it open a little, and there he saw Phillips Brooks lying prostrate upon the floor of the little cabin."

At first Dr. Laws' friend thought the bishop was ill, or perhaps dead, and he stood motionless. All of a sudden, however, he heard these words; "O Lord Jesus, thou hast filled my life with peace and gladness. To look into thy face is earth's most exquisite joy."

"My friend realized for a moment that he was listening to Phillips Brooks in prayer, so he shut the door and stole silently away."—Selected.

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Editorial.

City Churches and Some of Their Difficulties.

(Contributed.)

The city church finds its great difficulty in work along denominational lines. This may be a startling statement, but it is true, nevertheless. The reasons for this are not hard to find. In the first place the church to be an effective one and to do the masses, with which it comes in contact, the most good, must seek first to make Christians out of them before anything else can be done. If the convert is to develope a great loyalty to any one denomination, it can only be done, in most cases at least, after he has become a member of that denomination. Here is a given church in a large city. It depends for its greatest growth in membership upon those who attend its service or can be induced to do so. Naturally the members of the Sunday-school will offer the most promising material. But children in a city Sunday-school come from almost any kind of a home. The parents may be anything from Protestant to Catholic, Jew or unbeliever. Some scholars are encouraged in their interests by their parents, others again, are discouraged. Usually the majority of the children come from non-Christian homes; if they want to attend Sunday-school in that particular place, all right, if they prefer going elsewhere, no objections are offered. These children of non-church-members are frequently frightfully ignorant of the commonest Bible facts, and as far as a knowledge of church doctrine is concerned they have none at all, unless, fortunately, they gather up a few crumbs in the Sabbath-school. Contrast several hundred such children with those brought up in a country home where they are regularly brought into divine services and are familiar with the doctrine of their church from earliest childhood and you will appreciate a little of the difficulty a city church has in getting material for its growth from its most promising field.

The Gospel should attract people. It does, we are happy to say. In the great evangelistic movements, to-day, under the leadership of such men as Torrey, Chapman and others, we notice that sinners crowd to hear their sins denounced with almost the same fascination that a moth hovers about a light. (Only with this exception that the sinner gets near to life, not death.) But we notice in these movements that denominationalism gets very little consideration and that churches differing widely in their interpretation of scripture benefit by the work that is done. It seems to be an understood thing that the work of the evangelist stops when the convert declares himself a Christian, his becoming a church-member and accepting a certain creed is left to the direction of others. Some churches, because of their loyalty to what they teach, are prevented from enjoying much of the fruit of these modern great revivals. Here is an example. Many denominations (ours included) do not allow their members to belong to secret organizations. Many other churches say nothing about lodges to their people. Great evangelists like Moody, Torrey and Munhall are often quoted as being strong in their opposition to secret societies and their condemnation of them as un-Christian. The writer has often had the privilege of hearing these men preach and seeing many converted under them but while they were addressing thousands and making clear what a Christian should be he did not hear of one of them touch upon this matter. If ones being or not being a Christian depends upon his attitude towards secret organizations no word of it was suggested to the many converts we saw them make. Such converts as a matter of course turn to the church whose door is open to them. Our purpose in mentioning the lodge evil is not to defend it but to show that on account of it the way of a Mennonite church is harder than that of another church.

It is no use deploring the fact that the city church is a factor in the social life of the city people. It has become their social centre in many respects. They do not want to select their friends from among those whose interests are in the theatre, the ball room, the card table and the drinking places and so they look to the church, the most vigorous opponent of these things to find the most desirable associations for them.

The church that recognizes the social need of the people and encourages an intimate fellowship among its communicants gets the largest following. To be sure in making too much of the social feature of the church there is danger of grave abuses and worldliness is likely to find an opening. The fact that people care more for the church where they like it best and where they are best used by their fellow worshippers than they do for the doctrine of which that particular church, may be deplored, but that does not alter the fact. Many of you parents whose sons and daughters moved to town realized how true this is when you received news that they had left the church of their fathers and united with the church where they felt at home. But disappointed parents, even, are but another indication that denominational loyalty don't count for much with very many people. We know of many persons who became Baptists and submitted to immersion, not because they believed that to be the only true form of Christian baptism but because by submitting to it was the only way open for them to become members of the particular Baptist Church they liked. We know of persons, who think apostolic succession not becoming Episcopalians because their friends were. We are acquainted with Presbyterians who don't hold to predestination and Methodists who do hold to it. We know Congregationalists who, personally, would have no objections to a bishop. Noticing these things, we cannot help but conclude that people seek church fellowship for other reasons than the creed that church stands for.

The location of a church has much to do with its membership. When a city church moves ten squares, or even less, from its original location it is only a matter of a little while until the character of its membership is changed. People won't go far to find a place of worship. City churches gain many people and loose many because city people move often. It is only the large denominations, having churches in every community, who can hope to have any kind of a hold upon their floating membership. A denomination with but one or a few churches in a large city is bound to suffer severely on account of the scattering of its people. When such a denomination establishes a new church in a neighborhood it must depend more for its support on the people of the community than on its own membership scattered throughout the whole town. For this reason the home-mission efforts of a smaller denomination are much more difficult than those of a larger and better known denomination.

The personality of the city preacher counts far more to his church than that of his country brother. People in cities do not have the same opportunity for gaining an intimate knowledge of his life. Many of them learn to know him only as they see him on the pulpit. If he is eloquent, if he possesses a goodly share of personal magnetism, he is likely to get a following no matter what he preaches. Error, you know, very often only needs an able expounder to have the multitude running after it, while that which is truth very often suffers for lack of a talented champion.

We might enter into the discussion of other features considered necessary in city churches, among them comfortable buildings, good music, press agent, gymnasiums, clubs etc, but space will not permit. These, and many other problems which never bother the country congregation are real difficulties and in battling with them your brethren in the city churches need your sympathy and prayers.

Large cities are becoming larger year by year. The country church realizes this as she sees one by one of her young men and women leaving her for the greater opportunities that the city affords. There are a number of ways by which the growth of our own church in large cities may be helped. We will name but two. First, if your young people must go to the city, influence their going to those cities where we have churches established, then let the pastor of the town church know of it immediately so that we may look them up and care for them. — Secondly, let us watch the towns to which our people are going, having no Mennonite church, and let us establish a church there in them as soon as possible and put them to work. There is nothing in church work that keeps people loyal so much as working for the church. If hard work for the church will keep our young loyal to the faith of their fathers let us encourage their getting to work in the city, by all means. Many cities offer us a promising field, e. g. Chicago, Ill., New York, Kansas City, Mo., St. Louis, Mo. and Reading Pa. But a successful work in such fields involves great sacrifice, hard work in the face of difficulties and a mighty faith in God. Have we such "faith?" G.

Correspondence.

ORRVILLE, Ohio, March 25, '06. —Ex-Missionary H. R. Voth on his homeward journey from his eastern trip stopped off several days at this place from 9th to the 15th inst. He addressed the congregation at five different times and spoke mostly on missionary subjects, emphazising especially the need of more missionary workers.

SECOND MENNONITE CHURCH, Philadelphia, March 25. Last Sabbath the weather presented a real wintry aspect. There was quite a lot of snow on the ground, almost as much as at any time all winter. In spite of the rather unpleasant weather, however, we had a good service, both morning and evening as well as the Sabbath school in the afternoon.

In the afternoon our pastor Silas M. Grubb spoke to the boys at the Central Branch Y. M. C. A. 15th Chestnut St. He had an appreciative audience and spoke very interestingly on "Rocks."

Mr. Maxwell Kratz led the C. E. service in the evening early service and presented some very beautiful thoughts, based on the topic, "The Sermon on the Mount."

In reading the notes from the different churches I felt very sorry when I read of the sad experience of the Geary, Okla., congregation and we beg to extend to them our sincere sympathies and pray the Lord to give them much comfort in their time of distress.

A. A. Moyer.

GRETNA, Manitoba, March 21. It has been some time since the MENNONITE has heard from Manitoba, so we shall endeavor to inform the readers, that the people are still on top of the snow-banks.

To-day, winter celebrated the birthday of spring by mixing dust with snow and hurling it in the faces of those who ventured outside. Although unusually mild, he has shown that he is still master of the situation, by driving the thermometer down to fourteen below zero. At no time during the winter, according to our observation, has he been able to push it lower than twenty-six degrees below zero.

Although the twelve-foot snow banks would indicate the contrary, the snow-fall was not great. Since the wind has a clear sweep of thirty miles or more, Gretna usually gets more than its share. One snow bank that we cross every day, is still about ten feet high.

Here as elsewhere there appears to be a lack of ministers. An election was held recently to supply the need. There were six candidates, the choice falling upon Diedrich Loeppky, a prosperous farmer from Strassburg, and Henry Hamm, a young teacher from Altona. Thus far we have not heard that either has accepted the call of the church.

The work of the Mennonite Educational Institute is progressing as usual, with no great leaps, but with a steady, healthy action. The unsettled state in regard to the new building and its location, no doubt, checks its growth for the present. Last year it was decided to build at Altona, and a ten-acre plot was bought. Since then circumstances have changed. Another railroad will be built, connecting Gretna, with Plum Coulee and other parts of the Reserve. So far no attempt has been made for a reconsideration, but it is quite evident that Gretna will be the better location.

The stream of immigrants and settlers for the Northwest is again beginning to flow.

HILLSBORO, Kan., March 24. Our town has recently had a long-needed agitation of the temperance question. Occasion for the same was the appalling increase of the liquor traffic in one of our drug stores under cover of a legal permit to sell intoxicating beverages for medicinal purposes. As this druggist's permit was about to expire, he had handed in a petition at the probate court to have the permit renewed. As it was, however, publicly known that he had flagrantly abused his privilege during the past year, a number of women had the courage to get up a remonstrance against the renewal. This was signed by a considerable number of citizens and handed to the probate judge by a delegation of influential men and women, whereupon the druggist withdrew his application. On the evening of the same day the delegation also appeared before the other druggist of the town, and he promised to stop the sale of intoxicating liquors also within thirty days, although his permit had not yet expired. Such is the force of public opinion, when it comes to a definite expression. But aside from these direct results, the agitation has been of value as people have been obliged to show up their colors on this question and take a definite stand. It is now the duty of the county officials to be on the lookout for secret liquor traffic in violation of the law.

Feb. 25 Rev. Peter Buller, of Goessel, yisited us and occupied our pulpit in the forenoon service. His sermon was well appreciated.

Prof. H. D. Penner's Preparatory School closed last Friday. The commencement exercises were held at the Mennonite church, and in spite of the bad roads and the rainy day the church was well filled with visitors. The following were the graduates and the subjects of their graduating orations. Aaron Claassen, of Beatrice, Nebr.: "How to become truly happy"; Jacob B. Claassen, of Beatrice: "Honor thy father and thy mother"; Tillie Harms, of Hillsboro: "Life"; Albert Bartel, of Hillsboro: "The value of Bible knowledge"; Helen Ricsen, of Bruderthal: "The use of books." Appropriate closing remarks were made by Rev. W. J. Ewert and the teacher of the school. The total enrollment of the school this year was thirty-seven.

J. G. Ewert.

Spare Moment Shots.

If your church or society needs workers, go to work.

When men feel big they often do little things.

There is but one standard by which all decisions are finally judged, hence it is reasonable that all decisions should be made in accordance with that standard, namely the standard of right and wrong.

Christianity is a serious, earnest, honest striving to live a Christlike life.

"I can't" too often means "I don't want to."

PHILANDER GODFREY.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, April 8, 1906.—OUR PLEDGE AND HOW TO KEEP IT. Matt. 28, 20; Eccl. 5, 1-7; Ps. 51, 6.

OUR PLEDGE.

Trusting in the Lord Jesus Christ for strength, I promise Him that I will strive to do whatever He would like to have me do; that I will make it the rule of my life to pray and to read the Bible every day, and to support my own church in every way, especially by attending all her regular Sunday and midweek services, unless prevented by some reason which I can conscientiously give to my Saviour, and that, just so far as I know how, throughout my whole life, I will endeavor to lead a Christian life. As an active member I promise to be true to all my duties, to be present at and to take some part, aside from singing, in every Christian Endeavor prayer meeting, unless hindered by some reason which I can conscientiously give to my Lord and Master. If obliged to be absent from the monthly consecration meeting of the society I will, if possible, send at least a verse of Scripture to be read in response to my name at the roll-call.

1. What is our duty toward those who become disciples of Christ? Matt, 28, 20.

2. How ought our promise to God to be? Eccl. 5, 1-3.

3. Why is a pledge good?

4. What is our duty toward God? Eccl. 5, 4; Ps. 51, 6.

5. What is better, to vow and not to pay, to pay and not to vow, to vow and to pay? Eccl. 5, 5-7.

6. How can we learn the will of God? Acts. 17, 11; Ps. 119, 1-16.

7. How can we do God's will? Rom. 8, 1-4.

MEDITATIONS.

The pledge is the one thing most objected to in the Christian Endeavor society. Our age does not want to hear of duty but only of liberties and rights. Yet it is necessary to emphasize duty and to induce people to voluntarily do their duty because they love God and want to do His will.

Christ tells His disciples to teach those to whom they preach the Gospel and who accept it, to observe His commandments in consequence of their acceptance as their Saviour.

We ought not to make many words vowing obedience to God; but to be short and expressive, looking more to the principle than to the single acts.

A pledge is good because in short words it reminds us of our acknowledged duty. We often forget our duty and therefore need a reminder. It is our duty to keep our pledge, not because we have promised God or man to do what we have pledged but because we know it is our duty.

It is better not to vow than to vow and not to pay, it is better to pay and not to vow, it is best to vow and to pay, for vowing reminds ourselves and others of our duty toward God.

We learn the will of God by studying His Word and listening to the voice of His Spirit. His Word is the light to our path showing us in manifold directions His will, His Spirit enlivening and enforcing this will of God.

We can do this aknowledged will of God only by God's power, He being strong in our weakness. Recognizing the love of God in Christ Jesus we are impelled by love to do God's will.

QUOTATIONS.

It was the speech of Mr. Bradford, that he could not leave a duty till he had found com-

munion with Christ in the duty, till he had brought his heart into a duty frame; he could not leave confession till he had found his heart touched, broken and humbled for sin; nor petition till he had found his heart taken with the beauties of the things desired, and carried out after them; nor could he leave thanksgiving, till he had found his spirit enlarged and his soul quickened in the return of praises,—just like that of St. Bernard, who found God in every duty, and communion with him in every prayer; this was true, sincere, complete Christian duty.

SPENCE.

To some, duty, like law, seems a cheerless and rayless thing. The Sun thinks not thus when he "rejoiceth as a bridegroom coming out of his chamber, or a strong man to run a race." There is a sunny joy in the motion, the life, of all creatures, which to the tuned and attentive ear, is music, which is but the hum of duty in the acting. For man, duty in the doing is glory in the winning; "To them, who, by patient continuance in well doing" (the complete picture of duty), "seek glory, honor, and immortality, eternal life."

T. B. BROWN.

Duty only frowns when you flee from it; follow it and it smiles upon you.—Elizabeth of Roumania. There is no moment without some duty.

The Sunday School Lesson.

BY A. S. SHELLY.

Jesus and the Sabbath.

Sunday, Apr. 8. Matt. 12: 1—14.

GOLDEN TEXT—Remember the Sabbath day to keep it holy. Ex. 20:8.

INTRODUCTION

The occurrences related in this lesson probably took place before Jesus spoke the sermon on the mount. This is indicated by the order in Mark and Luke who are thought to be generally more accurate in their arrangement of the material chronologically. The best harmony of the different gospel narratives makes the events of this lesson follow immediately upon those related in John 5. Jesus and His disciples were returning or had shortly returned from Jerusalem where they had attended "a feast of the Jews." The choosing of the twelve came a little later and then followed the sermon on the mount.

THE SABBATH A DIVINE INSTITUTION.

The law regarding the Sabbath was for the Israelites the great test commandment, by the faithful observance of which their allegiance to Jehovah stood or fell. A neglect of the Sabbath was a sure indication of apostasy. Upon their regard for this institution the Lord conditioned His blessing for them as a nation (Jer. 17: 19—27), because it furnished an outward tangible evidence of their regard for Him as their God, and their faithfulness to Him. It was one of the marks that constituted them a peculiar people in the sight of the surrounding nations, and thus was a means of constant testimony for Jehovah to the nations, as long as it was faithfully maintained.

But the blessings conditioned upon their Sabbath observance were not arbitrary favors granted as a reward for their faithfulness. The law of the Sabbath rests upon fundamental principles of human nature, physically and spiritually. As man is created in God's image so God could refer to His own example as a sufficient reason for this law for man. As God created and rested, so man shall labor and rest. God rested His work of creation when He had made man. All that He had made was made for man with whom He now walked in sweet fellowship in the Garden. So man's work shall be for God and is to culminate in sweet communion with Him. In the measure in which this end is attained, man is blessed. The day is therefore not only nor primarily one for scrupulous cessation from physical labor but for the worship of God and communion with Him.

That Jesus would have the highest regard for such a beneficent diyine law goes without saying. It was one of the laws He had come not to destroy but to fulfil. He said the Sabbath was made for man and He would have man realize from it the intended blessings in fullest measure. But the Jews were robbing the Sabbath of its beneficent value by magnifying the letter, which killeth, to the exclusion of the spirit which giveth life. They made the Sabbath a burden instead of a delight with their hair-splitting rules about what was lawful and unlawful. We find Jesus habitually going to the synagogue on the Sabbath day thus putting His stamp of approval on this use of the day. His conflict with the Pharisees arose from His disregard of their senseless, burdensome rules. As the Son of man (the Messiah) He claimed the authority to give the true interpretation to the Sabbath law as well as to the rest ofthe decalogue.

THE TRUE SPIRIT OF THE SABBATH.

The action of the disciples in plucking grain and rubbing it in their hands (Luke) was not considered wrong as a violation of the eighth commandment. No one would have objected to it on any other day. But on the Sabbath the Rabbins construed it into harvesting and threshing and thus made it unlawful. Jesus' answer is s protest against their lack of charitable allowance, as much as against their unwarranted application of the law. He puts the law of necessity above their man-made rules and effectually stops their censorious criticism by referring to a case where David, their own ideal, for the same reason set aside a real law of the most holy nature, and that probably too on the Sabbath. David did what was actually forbidden, yet due allowance for the peculiar circumstances finds a sufficient justification for his act. How much more the supposed, though not actual, transgression of the disciples.

His further citation of the Sabbath work of the priests in the temple enforces the argument that an unreasonable construction of one law may bring it in seeming conflict with another law. In condemning the disciples they were applying a rule which, applied in the same spirit, would condemn the priests for their lawful work on the Sabbath. The general principle is here laid down that work made necessary by unavoidable circumstances or in the performance of a plain duty does not violate the true spirit of the Sabbath. To decide what work is such a work of necessity, Christ lays down no hard and fast rules like the Rabbins did, but it is laid upon the conscience of the believer to do in this as in other lines "all things to the glory of God" as led by His Spirit.

The works of healing wrought by Christ on the Sabbath were done on the principle which He stated and illustrated here, viz., that deeds of mercy are well-pleasing to God, who desires mercy more than sacrifice, and are therefore lawful and commendable to be done on the Sabbath. He commends the rescue of a helpless animal from suffering, for pity's sake and applies the same principle with multiplied force to cases of human suffering which we can relieve by deeds of unselfish charity. The thing that the Christian has to guard against in doing such work on the Sabbath, yea on any day for that matter, is that his charity become not a cloak for selfish motiyes.

THE LORD'S DAY.

The crowning thought in this treatment of the Sabbath question by our Lord is found in the 8th verse, "The Son of man is Lord of the Sabbath." All the institutions of the old dispensation were more or less typical and as such they pointed to and are fulfilled in Christ. Lange says: "Christ is Lord of the Sabbath, being Himself the personal Sabbath: all that leads to Him and is done in Him is Sabbath observance; all that leads from Him is Sabbath breaking."

We have in this assertion of the Lord a strong intimation that the Christian's Sabbath is to be especially expressive of his relation to Christ. This thought no doubt lead to and perfectly justifies the change from the seventh to the first day of the week. Under the dispensation of types looking forward, the week looked forward to the Sabbath at the close. Under the new dispensation of fulfilment our work begins with Christ, and our week properly begins with the Lord's day for worship and the gathering of strength for service before we enter upon it. Into the observance of this day our Lord breathed a new air of liberty and love which makes it a sweet foretaste of heaven, where we shall be ever with the Lord.

Deaths.

RICH.—On March 20th the infant son of Mr. and Mrs. John P. Rich. Funeral services were conducted by Rev. E. F. Grubb, of Wadsworth, O. Text 1 John 2:17. Interment in the Crown Hill cemetery, Sterling, O.

BAUMGARTNER.—On March 15, 19.6, at Halstead, Kan., Barbara Baumgartner, nee Gerber, aged 59 years, 1 month and 2 days. The deceased was born in Wayne Co., Ohio. At the age of 13 she joined the Mennonite church and has been a faithful member. In April 1865 she was married to Abraham Baumgartner. Three children died in their infancy and 13 have survived their mother. Also 2 brothers and 4 sisters are yet liying. Bro. Baumgartner met with an accident two years ago and died suddenly. In 1867 the family moved from Ohio to Morgan Co., Mo., and in 1884 to Halstead, Kansas. Sister Baumgartner seemingly was convalescing from her illness and then passed away suddenly. Funeral services were held on March 17. Rev. J. H. Langenwalter based his German discourse on Isa. 66:13, and Rev. C. L. Sorg preached English on Num. 23:10.

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MENNONITE BOOK CONCERN.

News of the Week.

Domestic.

59th CONGRESS

THE HOUSE PASSES ANTI-HAZING BILL.

WASHINGTON, March 24.—Hazing at the Annapolis Naval academy was dealt with by the house to-day in the passage of a senate hill with a house substitute. The action was taken after a protracted debate which placed in the record the impressions of the special committee which investigated the subject recently, and severe criticisms of efforts to condone hazing by Mr. Hepburn, of Iowa. Several amendments were proposed to the measure but all were rejected save one making it the duty of cadet officers to report infractions of the rules as well as other academy authorities.

The bill repeals that portion of existing law which makes it compulsory to dismiss midshipmen guilty of hazing, in any degree, and substitutes punishment according to the nature of the offense. Cruel and brutal hazing may be punished by dismissal.

Previous to the hazing bill consideration, 265 pension bills were passed.

THE HOUSE TO SAVE A MILLION DOLLARS.

WASHINGTON, D. C., March 26.—Following the president's suggestion the house to-day passed several resolutions to correct the useless printing of public documents and to empower the printing committees of the two legislative bodies to fix the number of documents to be printed, and should the demand arise for additional copies of a publication then they have authority to order another edition. It was claimed this action would result in saving the government upwards of a million dollars annually.

VOTE FOR FREE ALCOHOL.

WASHINGTON, D. C., March 26.—The free alcohol sub-committee of the house committee on ways and means to-day agreed to report a free alcohol bill to the full committee Wednesday next.

The feature of the bill is that it takes the internal revenue tax off denatured domestic alcohol for technical uses, including lighting, heating and motor purposes. The hill is to go into effect three months from the date of its passage. The details of its administration are left with the treasury department.

It is predicted the effect of the bill will be a revolution in heating, lighting and furnishing fuel for motors, as alcohol will be cheaper than kerosene oil or gasoline and can be made from any grain, vegetable, root or fruit containing starch.

Miners and Operators Still Far Apart.

INDIANAPOLIS, March 27. — The joint scale committee of the bituminous coal operators of Illinois, Indiana, Ohio and western Pennsylvania to-day reported a disagreement to the joint cogference of the central competitive district and after a session of three hours the conference adjourned to meet to-morrow at 9 o'clock. The discussions and arguments presented during the afternoon by the representatives of the miners and operators showed no change whatever in the situation and established the fact that so far as indications can determine the fact the opposing sides are no nearer a wage agreement than they were in January when the first conference was held. The present wage scale will expire Saturday and unless an agreement is reached before its expiration 255,000 miners in the four states will be called from the mines.

Battleship Rushed to Chinese Port.

MANILLA, March 24.—The United States battleship Wisconsin will sail at midnight for Shanghai to join the American fleet there, rush orders to that effect having been received from Rear Admiral Train.

WASHINGTON, March 24.—Officials of the navy department are in ignorance thus far of the reason for ordering the battleship Wisconsin from Manilla to Shanghai. They say Admiral Train probably gave the order on his own initiative and in pursuance of the general plan to keep the ships of the Asiatic fleet moving from place to place. The state department has had no advices from Shanghai showing the need of the presence of the battleship, except the report of the robbery of a Standard Oil vessel by pirates.

J. D. Rockefeller III Looks on the World.

NEW YORK, March 22.—A fine healthy, blue-eyed, eleven-pound boy opened his eyes on the world for the first time late last night in a house in West Fifty-fourth street, near Fifth avenue. He is heir presumptive to the greatest fortune in the world, for at his christening he will be John D. Rockefeller III.

The son born to Mr. and Mrs. John D. Rockefeller, Jr., gratifies one of the dearest wishes of its grandfather, who has hoped for a male heir to his son ever since the latter's marriage to Abbie G. Aldrich, the daughter of United States Senator Aldrich, of Rhode Island.

The mother is doing remarkably well, and the doctor and nurses declare they never saw a handsomer or healthier boy.

John D. Rockefeller may brave the process servers and leave his seclusion in Lakewood to come to the city to see the grandson and heir. It is impossible to estimate the millions that this blue-eyed boy will come into possession after his father and grandfather have passed away.

Rockefeller has grandchildren in the McCormick and the Strong families, but these young persons, who are destined to be tremendously wealthy, will have meager fortunes compared with John D. the third.

Ohio Legislature Raises Saloon License to $1,000.

COLUMBUS, O., March 27.—Amid scenes of excitement almost unprecedented in Ohio legislative procedure the senate this afternoon passed the Aiken house hill, lucreasing the saloon tax from $350 to $1,000 and sealed its action by voting down a motion to reconsider.

The Aiken bill will go into effect immediately upon being signed by the governor, or within ten days should it not be signed or vetoed. The brewers claim the bill will drive half the saloons out of Ohio or about 6,000 out of business.

Seven Slaughtered by Indians in Mexico.

LOS ANGELES, March 24.—News has reached this city of the murder of five members of the family of Pedro Meza, president of La Dura, in Sonora, Mexico, and brother-in-law of Frederick Hartman, president of the William Hoege company, of Los Angeles, who were massacred hy Indians within a few miles of their home and their bodies left in the roadway between Oritz and La Dura until a sufficient number of Mexican troops could be sent to overawe the raiding outlaws and bring in their victims.

Three members of the Meza family survive. They are the baby son of Pedro Meza and two young daughters, Mercedes and Elvira. The children had been left at home in La Dura when the rest of the family droye in carriages to Guayamas for the purpose of consulting a physician about Senorita Eloisa, who had been ailing, and at the same time enable other members of the family to do some shopping and visit friends.

Returning from Guayamas, the party stopped at Oritz, and it is supposed they were joined there by Mrs. Hoff and her son. Here, it is said, they learned of the presence of a band of Yaquis in the Los Otates mountains, near Otates pass, through which they would have to travel to reach La Dura and the mining camp where F. A. Hartmann owns large interests in silver and copper properties.

The worst of the gorge was passed, and they had entered the wider valley when, from every ledge and mountain of debris, came the crack or rifles. The men charged desperately up the slopes, calling down upon their heads a rain of lead to divert the fire from those they would be bound to protect. In this way they fell with their faces to the unseen foe. The last desperate stand of the survivors was made in the shelter of the overturned carriage, and they fought back, dying, but still fighting to the last, knowing that there was no mercy for them.

The story was brought to Oritz by an Indian letter carrier, who shortly afterward went through the pass on his trip with the mail and who identified the bodies of those killed.

Standard Oil Hearing.

NEW YORK, March 26.—The "Well, now, what are you going to do about it?" of Henry H. Rogers and others, of the Standard Oil company officials, is answered to-day by the "show me" man, Herbert S. Hadley, attorney general of Missouri, who threatens to tear a few cogs out of the Standard machine.

Here's the answer:

1. Confiscations of all property within the boundaries of Missouri.
2. Ouster from the state.
3. Restricted ouster; that is, a limitation of its charter to do business within the state.
4. Fine of any amount the courts may deem it proper to assess.

"Assuming that Missouri will win the case, and we're going to win," said Hadley to-day, "we are going to insist that the penalty inflicted be in accord with the extent of the Standard's impudent and wholesale violation of the Missouri statutes.

"The events of the last few days go to show that the time has come when the so-called trusts cannot go on in entire defiance of the law. One by one we are getting the Standard magnates, and they might as well understand now that they will have to step up and take their medicine. They will have to show Missouri that they have been operating within legal bounds, or, if they have not, pay the penalty.

"If the process servers we have on the trail of John D. Rockefeller do what is expected of them he will have to come into court and submit to the same treatment accorded to any other individual.

"The Standard has never failed in any litigation but twice before, and is therefore lacking somewhat in experience. It got a little experience when Ohio went after it on the ground that it was operating in that state in violation of certain laws, and again when I brought suit against it on the same ground. In the present fight with Missouri the trust has done nothing in the way of defense but hide behind refusal to answer questions.

"The existing laws are ample to safeguard the country so far as trusts are concerned. The remedy for any evils that may have crept in is to be found in them. The whole trouble today is that the laws are not enforced and monopolies take advantage of this condition."

Foreign.

Terrible Starvation in Japan.

NEW YORK, March 23.—The New York State branch of the America National Red Cross has issued a statement as to famine conditions in Japan in part as follows:

"The famine in Japan is now known as the result of reliable private advices to he one of the most terrible starvation emergencies of modern times. From 800,000 to 1,000,000 persons are starving. For these there is absolutely no relief in sight until next October, when a new rice harvest will be available. Moreover, the present winter has been one of the most severe in Japan in many years. The sum of $16,000,000 will be required to save the Japanese country people."

A special meeting of the Japanese famine committee has been called for Monday.

THE ALGECIRAS CONFERENCE.

AMBASSADOR WHITE BRINGS STRIVING NATIONS TOGETHER.

ALGECIRAS, March 27.—Ambassador White and the others of the American delegation to the conference on Moroccan reforms have secured a solution of the last remaining serious difficulty of the conference relative to the police inspection. Mr. White, seeing the danger of disagreement, drew up a fresh scheme, laying down the proposition that the inspector shall report simultaneously to both the sultan and the diplomatic corps at Tangier, the latter having authority to order inquiries into the working of the Franco-Spanish police scheme, thus guaranteeing the carrying out of the conference's decision and safeguarding foreign interests and commercial transactions. The diplomatic corps, after informing the sultan, may also at any time order the inspector to inquire and report should any interested government present a complaint.

Mr. White approached the principal delegates. The British, Italian and Russian delegates unhesitatingly approved the proposal and promised it their fullest support. Mr. White then conferred successively with the French and German delegates, who agreed as to the practicability of the idea and consented to submit the scheme to their respective governments, whose concurrence they consider to be virtually certain.

In the meantime the committee incorporated the scheme in its proposition for presentation to the full conference, which latter adopted it provisionally, while awaiting the French government's ratification, which the delegates do not doubt will be accorded.

The successful action of the American delegates has made certain the speedy end of the labors of the conference. No one now foresees the slightest obstacle to final accord. The allotment of ports is not expected to cause trouble. The bank question is also capable of easy arrangements.

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Vol. XXI. BERNE, INDIANA, APRIL 5, 1906. No. 14.

The Best Friend.

Oh! precious Friend, there is no light
Without Thy infinite love;
For Thou, O God, canst put to flight
My sins, that I might rove
With angels, round the throne of grace,
And there to see Thee as Thou art,
Thy love, Thy kind and smiling face
Will soften, heal my aching heart.

Oh precious Friend! Come dwell in me,
Come cleanse me, make me glad.
The way is dark, I can not see,
My heart is bruised and sad.
Without Thy love my woes increase
Until I cry, Oh, soul of mine!
In Jesus there is plentious peace,
In Heaven there is love divine.

Thou, holy One, O Friend of friends!
I'll give my life to Thee,
For Thou wilt love me to the end,
And Thou wilt ever be
My Friend, where other friends have failed;
And now I know, it was for me,
Thy Son upon the cross was nailed,
The precious "Man of Calvary."

E. E. M.

Items of News and Comment.

A conference of Mennonites was announced to be held at Sonnenberg, Switzerland, March 24.

The recently arrived American missionaries at Dhamtari, India, are studying the Hindi language.

The dedication of the First Mennonite church of Bluffton, O., took place on April 1, with a large attendance.

Rev. H. S. Hallman, of Berlin, Ont., editor of the "Banner", has been called home recently from the Michigan Conference to attend the funeral of his mother.

The Home of the Friendless near Hillsboro, Kan., has again changed hands. On Feb. 22d a new Board was organized, with Henry E. Block president, and P. A. Wiebe secretary.

A board meeting was held at the Salem's Orphanage near Flanagan, Ill., on Feb. 24. A resolution was passed to erect a new two-story school building 28x40 feet.

The Young People's Paper, published at Elkhart, Ind., has been discontinued recently on account of insufficient support. It is, however, consolidated with the Herald of Truth, of which paper it forms the Young People's Department.

Bro. John G. Stauffer, of Quakertown, Pa., for nearly thirty years editor of the "Manna" (English and German), has of late been indisposed with heart trouble and infirmity. From now on the German Manna will be published only bi-monthly.

Missionary J. A. Ressler, of Dhamtari, India, has informed his Board that his wife, Sister Lina, is improving at Igatpuri, where treatments have been taken for some time. Prospects are now that she will soon be able to take up the work again at Dhamtari, which would be a great blessing to the mission cause there.

A claim was once placed in the hands of Judge Peters, of Bangor, Me., for collection. A notice was sent to the debtor, who called and promised to pay the following Saturday. The judge said: "Now, don't say you will pay Saturday night unless you mean to; just take a few more days and be sure. Say you will pay next Wednesday." "All right," said the man "if I live until next Wednesday, I will pay that bill." Wednesday came, but no man appeared to settle the bill, whereupon the judge wrote out a notice of the death of the man and put it in the daily paper. The next day the note was settled.

The question of the Bible in the public schools is ever and again coming up for discussion and settlement. It is well to know the present status of the matter throughout the country, and we give below a summary of the laws and customs governing the case in the different states and territories, as published by "The Pilot," a Catholic paper:

In Georgia, Indiana, Iowa, Kansas, Massachusetts, Mississippi, New Jersey, North Dakota, and South Dakota both the state constitution and the school law prescribe the reading of the Bible. In Arkansas, Idaho, Illinois, Maine, Michigan, Nebraska, New York, Pennsylvania, Rhode Island, Utah, Vermont, and West Virginia neither the state constitution nor the law regarding schools makes any mention of Bible reading, but decisions of the courts uphold the custom. In sixteen states usage alone prescribes the reading of the Bible, namely: In Alabama, Colorado, Connecticut, Delaware, Florida, Kentucky, Maryland, New Hampshire, North Carolina, Ohio, Oregon, South Carolina, Tennessee, Texas, Virginia, Wyoming and the territory of Oklahoma. There are three states and one territory in which the Bible is not read—California, Louisiana, Nevada, and New Mexico. In five states and one territory decisions of the courts, the school law, attorney-general, and school superintendents are arrayed against the reading of the Bible, namely: Minnesota, Missouri, Montana, Washington, Wisconsin, and Arizona. In most of these instruction in morals is required by law.

Temptations of Musicians.

Have you ever noticed how the devil has a hold on music? Just as soon as a young woman begins to sing well in some Christian home or church some musical agency comes along to her parents, and says, 'Your daughter's voice should have a wider scope;' and the dear brother or sister says, 'We should let our daughter make the most of her opportunities and talents,' and they hire her out to the devil. I know musical folks if I don't know any one else. The first thing the devil does is to get the daughter right away. I know more people who are broken-hearted because their sons and daughters have got mixed up with the devil through the musical world than in any other way.

"You may think it strange, but I hardly ever recommend anybody to take up the study of music unless it is solely with the idea of using it to the glory of God. I have seen many a person start to study music under an ungodly professor, and before they got through their teachers have had them on the stage. Don't let them go anywhere where they can't take God with them. The first thing the professor will tell them is that they will have to hear the finest opera going, or they can't cultivate their voices. If they refuse, the professor will laugh, and say 'You are from a Baptist or a Methodist home, and your father and mother are old fogies. Come along. Be up to the times. Go to the theater, and hear these fine voices.' I don't think Sankey was ever inside a theater, except when singing the gospel; and a few persons heard him, didn't they?"—C. M. Alexander.

The Most Famous Revival Song.

The meetings of Messrs. Torrey and Alexander, says Leslie's Weekly, are the exact reproduction of those of Moody and Sankey. One point to analogy is that a new series of "Gospel Hymns" is coming into vogue. Chief among them is "The Glory Song," which has been translated into fifteen foreign tongues, including the Chinese. It has been published 17,000,000 times within three years, and has been copyrighted, and the publishers have declined to allow even Mr. Alexander to use it longer. Hence a substitute has been written under the direction of Mr. Alexander, which is as follows:

"When time is ended and heaven begun,
Earth's trials over, its victories won:
When I shall hear the dear Savior's
"Well done,"
That will be glory, be glory for me.

CHORUS.

"Oh, that will be glory for me,
Glory for me, glory for me,
Saved by His grace and beholding His face,
Oh, that will be glory for me.

"When I shall see the dear Lord I have known,
Once more exalted, a King on His throne;
When I shall hear Him confess me His own,
That will be glory, be glory for me.

"Life may bring sorrow and weariness now,
Under the weight of the cross I may bow;
When Jesus places a crown on my brow,
That will be glory, be glory for me."

You Will Not be Sorry

For being courteous to all.
For speaking evil of no one.
For hearing before judging.
For holding an angry tongue.
For thinking before speaking.
For being kind to the distressed.
For asking pardon for all wrongs.
For being patient toward everybody.
For stopping the ears to a tale-bearer.
For disbelieving most of the ill reports.

Swearing and Non-Resistance.

Dr. Alexander McLaren in writing on the Sunday-school Lesson for March 11th, in the Sunday-School Times, inclines to the popular idea, that Christ in speaking against swearing has the vulgar, profane swearing, as we now hear it on the streets and elsewhere, in general conversation, in mind. But he goes a step farther and expresses his belief, that the words of Christ, when he says, "swear not at all" have also application to the taking of judicial oaths. He says:

But Jesus gives another reason for His prohibition: "Whatsoever is more than these is of evil," or "of the evil one," and that reason opens another aspect of the subject. The use of oaths to add credibility to assertions betrays a sense that plain speech is not sufficiently credible, and tends to make it so. If a man thinks that his word is less than his oath, he will think that his false word is less criminal than his false oath, and so the habit of making two classes of obligation to speak the truth will sap the very foundations of veracity and make mutual confidence impossible. The Easterns, who are the greatest dealers in oaths, are, as every traveler knows, the greatest liars. Truthfulness is best maintained when a man's "word is as good as his bond." Oaths detract from, and do not add to, the sanctity of the spoken word.

Do these principles here laid down forbid Christians to take oaths in a court of justice? Certainly the last reason here given by Jesus implies that such oaths, however unlike the thoughtless profanities of the street, have an evil origin in the low idea that they make veracity more obligatory, and while the present writer would not lay down rules for others, he is free to express his own conviction that he follows Christ's teaching most closely and safely who carries no more than "Yea yea; nay, nay," eyen into the witness box.

In writing on the other part of the lesson, "Resist not the evil" (or the evil one) he also comes quite close to the doctrine as believed and taught by Mennonites and other non-resistant denominations. He writes:

"Resist not (him that is) evil." In this section Jesus prescribes what is to be the Christian's attitude towards evil or evil men. He is not to resist, and Jesus, as a wise teacher, illustrates his precept by concrete examples which cover almost the whole ground of possible injuries, and which there is not a shadow of justification for taking otherwise than as meant by him in simple literality. We are not to resist when the cheek is smitten—that includes all forms of personal violence; nor when the coat is taken away—that includes all forms of deprivation of property; nor when we are forced to go a mile—that includes all interference with personal liberty. A stringent and widereaching law!

It is no wonder that attempts have been made to weaken its force and relax its grip, but there is no ground (except its high-pitched tone) for these efforts. The distinction between "counsels of perfection" and universally obligatory precepts is baseless. There is nothing in our Lord's language when He gives this precept different from that when he promulgates the other modifications of the old law, and all are equally parts of his new commandment. Literal obedience to this commandment is sometimes said to be impossible, on the ground that it would dissolve society and give unchecked power to crime. Can Jesus not be trusted to look after His Kingdom and the world? "Force from force must ever spring," and fighting evil with its own weapons of violence has brought disasters on society. Christ's way of fighting it has answered, even in the imperfect trials that it has yet had because of His disciples' disobedience, and the more fully it is taken as their way, the more will they overcome and purge the world.

Non-resistance is but part of our duty towards evil; we are, in a very real sense, to resist it, but the most potent resistance is to encounter it with its opposite. The hate that is met by hate may be overcome by it, but it remains its sullen self, overcome but unsubdued. The hate that is met and fought against by love will often be so completely conquered as to be transformed into the likeness of its conqueror. God fights against hate by love. We fight against it best when we are imitators of God. "Be not overcome of evil"—as you are when you oppose it with its own weapons—"but overcome evil with good."

When Bible students and men of such emminence as Dr. McLaren, belonging to a church where these principles are not universally accepted, hold to doctrines and thus understand the teachings of our blessed Savior, should not this be an inducement to stand firmly by these fundamental doctrines delivered unto us by our fathers and as we have been taught from the Word of God? S.

War and the Ruling Class.

By G. B. Ruth.

(Continued.)

The trouble with our statesmen is that they regard the teachings of the lowly Nazarene as the soporings of an oriental visionary, who well served a purpose in a superstitious age, but whose ideas have now become antiquated and are irreconcilable with the political and economic system of this enlightened and progressive age. Instead of his precepts they formulate a moral code of their own which says: There is but one God and his name is *trade;* to him all must bow.

Thou shalt not do murder, our imperialists say does not apply to the men who wear the uniform of Uncle Sam, but to him who carries dark lantern and bludgeon and lurks in alley or lane at midnight.

But thou shalt not kill does not mean you may shoot a Phillipine full of holes with Kray-Jorgenssens if he is stubborn and fights for his liberty. It means you shall not destroy human life. And my authority for saying so is He who said to the ruling class of the Jews: "Ye hypocrites."

Our fathers came to America largely on account of the odiousness of the militarism of the *Vaterland*. Here the standing army was insignificant and we felt safe. Pursuing in all diligence our chosen avocations and striving to make ends meet, we entrusted the wellfare of the commonwealth to the crafty. We failed to do our duty, which is not to keep aloof from politics, but to purify and incorporate them into our ethical code as a practical and just working-program for 365 days of each year. Neighbor love is indeed a beautiful and inspiring sentiment. It is the foundation of our religion. But it never can be anything more than a sentiment so long as we uphold economic conditions which make of the golden rule a mockery. The ballot is given us to lay abuse. If the indictments issuing from Tarbell, Phillips, Russell, Sinclair, Moffat, Lawson et al, fail to awaken us to the realization that there are breakers ahead, it is merely a cortoboration of the argument that not idealism but materialism dominates the world to-day.

The 58th congress gave to the army and navy fabulous sums for the purpose of equipping men, physically, mentally and morally to kill—to kill human beings, for no other reason than that their masters say so. "Know ye not that ye are the temple of God, and that the spirit of God dwelleth within you," they regard as out-dated rubbish and forthwith they set up in its stead their own arbitrary despotic idea of discipline. Our statesmen acknowledge allegiance only to the *Man On Horseback*.

The flippant answer which our rulers make when challenged upon their fighting attitude is this: We are a world-power and the exigencies demand that we maintain a navy in keeping with our commercial rating. As all the world is armed to the teeth, we must follow suit. In effect that is equivalent to saying: What the majority advocates can not be wrong. Thus the ethical code of Christianity is made a plaything of dialectic sophistry and we laugh to scorn the injunction, "Thou shalt love thy neighbor as thyself"—"Whosoever shall smite thee on the right cheek, turn to him the other also"—"If any man take away thy coat, let him have thy cloak also."

Who ordered the building of the last battleship? Did you or I, or any of the many readers of the Mennonite have anything to say about it? In so far as we approve of the national policy of navy-building we are responsible.

Some of us protested, with the result that machinery has been set to work which is designed to smother the protestors; showing that the masters'

Soft and playful paw
Is armed with sharpest claw

The ideas of the dominant class are instilled cunningly into the minds of the oncoming generation. First martial anthem and hero-worship. Then military parades and maneuvers and last those gaudy and insidious posters, which are hung conspicuously in public places for the purpose of inoculating—and seducing youth. These things, eating away the moral and spiritual fiber of the young, do their work silently and surely. As intoxicants first destroy man's noblest faculties, so the pandering to militarism by degrees blunts the moral side of the growing that they may not see the hideous nakedness of time-honored, custom-sanctioned war, the glamour of which still hangs so heavily over us that it is almost discouraging to humanitarian instincts.

But come with me and let us take a sharp look at this poster. We see there splendidly uniformed officers, booted and spurred, decorated with shoulder-straps and brass buttons, smilingly extending a glad gloved hand to the recruit, bidding him welcome to their select circle. Had I the power, I should frame a bill and have it incorporated into our law, making it mandatory that there be placed on the reverse side of these gawdy posters life-size photoengravures of the gruesome raked-together fragments of a lot of would-be heroes, who had become food for an explosiye shell. This side, the custodian of the poster should be compelled to expose to the public view every other day of the year, Sundays included so that our sanguinary youth might fully understand what war is, and that General Sherman was not jesting when he said: "War is hell."

Hatred is to-day no longer sufficient to bring on war. But the masses do not yet understand. More than that. Those who point out the fact that national strife springs from economic causes, are stigmatized as demagogues by the retainers of the dominant element. Associated pressism sees to it that public opinion flows in such channels as it approves and the consummate skill with which it manages this enterprise is not yet understood. The "open door" agony is nothing less than a brazen grab for material advantages, prompted by fear that foreigners will make more out of the Chinamen than we. Suppose that China was to demand of us open Pacific ports for a flood of coolies what would we say?

This nation produces annually about 1500 million dollars of goods which its citizens can not consume; so they must be sold to foreign countries.

The captain of industry knows that his dominance depends on the control of foreign markets. These can be secured and held only by a "big stick" attitude. The navy is the big stick with which we threaten.

In the land of the Czar lives Count Tolstoi. He tells his countrymen that war is wrong and must end when the common people cease to support the government in its iniquitous strivings. As Tolstoi's ideals clash with those of the ruling class, they promptly set to work their machinery of misrepresentation with the result that the count is ignored and comes to be regarded by the bulk of Russia's popula ce as a dreamer.

So does Russia. And England? The London Times solicits from the famous author a contribution to its columns. He complies and handles the question of war without gloves so vigorously and suggestively that the Times editor, the spokesman of British commercialism feels embarrassed and called upon to comment. Fearing that his countrymen might give serious thought to what this pestilent Russian says, the editor, the spokesman of the ruling class, plans and words his voluminous comment so as to make Tolstoi appear as well meaning but impracticable and out of date.

Our "Success" magazine sends out Thompson to interview this noted literatus. His sketch represents the author as eccentric, insincere and given to teaching doctrines which tend to break down authority and discipline. It shall be pointed out presently what kind of authority Tolstoi's reachings are liable to undermine.

And here we have it. He who has the moral courage nowadays to hold up the word of the Master in its pristine vigor and purity, and asserts that war is an unpardonable evil, is ridiculed, slandered and misrepresented by the mighty.

So far, we have gone only beneath the cuticle of the ruling class. Now let us go underneath the epidermis and see what we find there.

Time ever modifies and abrogates traditions and customs. Even war and the resultant hero-worship have undergone decided changes.

But what is this grotesque new thing which so suddenly becomes prominent? It is the Red Cross Brigade.

In the first place, its coming into life, is Capitalism's confession that war is a wrong and needs an apology. The Cross is the apology. This is a materialistic and "cash" age. The Cross has a cash value—to the ruling class. They are preeminently practical people and would not give it financial and moral support, did they not consider it a "safe investment."

As the public conscience of recent years is beginning to manifest a disposition to look with distrust at the makers of war and war-sentiment, a new element is introduced into this haphazard world. The Red Cross makes its appearance and takes its stand with its paraphernalia, in a long thin line on the world-stage, near the footlights directly in front of the merry game of war which, so far, by majority consent, has been voted the right to occupy the centre of the stage. Thus the spectator, viewing brutality through a veil of humanitarianism, is unable to see its hideous features.

(To be concluded.)

One Hundred Years Ago.

Here are a few facts which show how much more convenient life is to-day than in "the good old days" about which we hear.

Not until February of 1812 did the people of Kentucky know that Madison was elected President in the previous November.

In 1834 one of the leading railroads of the United States printed on its time-table, "The locomotive will leave the depot every day at 10 o'clock, if the weather is fair."

The first typewriter was received by the public with suspicion. It seemed subversiye of existing conditions. A reporter who took one into a court-room first proved its real worth.

In England, some centuries ago, if an ordinary workman, without permission, moved from one parish to another, in search of work or better wages, he was branded with a hot iron.

When Benjamin Franklin first thought of starting a newspaper in Philadelphia, many of his friends advised against it, because there was a paper published in Boston. Some of them doubted that the country would be able to support two newspapers.

One hundred years ago, the fastest land travel in the world was on the Great North Road, in England, after it had been put into its best condition. There the York mail-coach tore along at the rate of ninety miles a day, and many persons confidently predicted divine vengeance on such unseemly haste.

When Benjamin Franklin first took the coach from Philadelphia to New York he spent four days on the journey. He tells us that, as the old driver jogged along, he spent his time knitting stockings. Two stage-coaches and eight horses sufficed for all the commerce that was carried on between Boston and New York, and in winter the journey occupied a week. — Christian Endeavor World.

A Tremendous Fight.

The work that has been done in recent years in the cause of temperance has been simply prodigious and the advances have been very gratifying. In a great many of our States one-half or even three-fourths of the counties have entire exemption from saloons under local option, and several States have entire prohibition. And yet, notwithstanding all this, the liquor traffic has been gaining at a terrible rate. The Prohibition National Committee states that from the United States official reports it appears that 1870 the total consumption of alcoholic liquors in the United States was 296,876,931 gallons. In 1904 (latest available figures) the total consumption was 1,658,609, 958 gallons. In 1870 the per capita consumption was 7.70 gallons. In 1904 the per capita consumption was 20.29 gallons. The increase, therefore, in what may be called a generation has been nearly three-fold per capita. Again, the total retail cost of the drink traffic in 1876 (earliest year of ayailable figures) was $483,875,596. The total cost of the same in 1903 the latest available figures) was $1,410,236,702. The per capita cost in 1876 was $10.72. The per capita cost in 1903 was $17.44.

All of this impresses the truth that we have a terrible enemy to fight against. If it were not for the opposition by the temperance forces, the gains of the liquor traffic would have been frightfully greater than they have been. Both sides have been making gains. The final triumph is sure to be on the side of righteousness. This is God's side and must win. —*Herald and Presbyter.*

Dont Hurry, Young Man.

Many young men are very anxious to get into business. They think they know about all there is to be known. They want higher wages than any one is able to pay them, and so they set up business for themselves, put in their little savings, run in debt for more, fail to meet their obligations, and soon have the sheriff's flag run out of their window, and find themselves bankrupt in purse, dishonored in the walks of business, and glad to go back and take hold of such service as they had despised and too hastily abandoned. Many a man has gone into business, failed up, and gone back again to his old place if he could get back, long before he was old enough to be trusted with the charge and care of the business which he undertook. The probability is such a man may never start in business again; or if he does it is with fear and trembling, and with impaired credit, having made enemies, or at least alienated friends, so that it required unusual ability and effort to overcome the evil impression which he made by his own rashness and haste. If he had kept out of business, been content with moderate wages, and bided his time, he might have had a reputation for steadiness, prudence, and sobriety, which would have stood him in good stead when he was ready to enter business for himself. All these advantages he has flung away for the privilege of seeing his name in gilt letters on a sign, and finding himself posted in the list of bankrupts.

Young man make haste slowly. The world was not made in a day. Reputation is worth something, and a man who is "a little too previous" in his undertakings may in after years find that he has lost in time and in reputation much more than he has gained by making haste.—*The Common People.*

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Editorial.

Objects to Revivals.

A minister, who don't like revivals, wrote to the Editor, instructing him to stop sending the MENNONITE, because there was too much Torrey-Alexander Revival news in it. We can't see why any one should stop his paper because it takes note of the things he don't like. Our daily papers publish hundreds of things, each week, which we don't like, yet we never stop the paper on account of the news not being to our liking. Another thing we can't understand is the fact that the work of saving souls, when reported in the paper, disgusts or offends a minister of the Gospel. Hell must find it an occasion for greatest joy when the news, that men are made better and are brought to give themselves to God, angers the shepherds of the flock. G.

A Big Ship.

England has just finished building a big battleship the biggest afloat. Now there is a project on foot to have the United States build a bigger one. The jingo spirit is again raising high its bloody head. Patriotic Americans want the biggest of everything, even if it is a machine that is just as liable to blow up those on board, as it is to send into eternity the thousands whom it is designed to kill.

We hope the project will fall through. This nation has no need to make a great display of military pomp. It is a costly buying and the burden of it falls too hard upon the country. More ships and an enlarged army will create a need for officers of the type of law defying hazers they turn out at West Point and Annapolis. Any kind of an aristocracy is an evil but the military aristocracy is the worst of all, be it in the army or out of it; and a military nation is bound to have a military caste. It is an insult to the equality of any man under the stars and stripes, when you force him into the class distinctions which military law requires.

There is no spirit more unchristly than the military spirit. As long as nations maintain armies of men, trained to murder their fellow man in the most effective way, that long are they out of harmony with the Prince of Peace and His cause. G.

Another Big Strike.

Another coal strike involving 129,000 men looms up in Pennsylvania. Memories of the riot, bloodshed and disorder of three years ago make one shudder for what may happen to-morrow. In the last contest the men went back to the mines having gained a little while the public paid the price and a great deal more. This time they will not be satisfied with compromises, they are determined to fight until they get what they want.

Yet why should a strike occur? Christian voters are strong enough to send men into the Legislatures who will protect the laborer from the greed of the monopolist, but they don't do it. Christian sentiment has power to compel the enforcement of the just laws happening to be upon our statute books for the protection of the poor, but, too often, sentiment is silent. The money people, many of them, profess to be Christians, they are guilty of certain virtues which they make shine as adornments of their Christianity, but, unfortunately, they hide their meanness and their greed under a corporation, "which," as Lord Beaconfield once said, "has neither body to kick nor soul to curse." Neither are the Labor Unions blameless. Often they cease to be a protector of the workingman and take to persecuting the employer or the non-union man. They are often as heartless as the money power they profess to oppose. They interfere with the private rights of the individual and defy the law as though they were the master of the one and above the other.

We can never hope for peace in the industrial world if it is to come through the employer or the Labor Unions or both. When once Christians do their duty as citizens and the spirit of Christ becomes the ruling power in both the employer and the employee, then a strike will be impossible. G.

Correspondence.

QUAKERTOWN, Pa.,—On the 26th of March a ministerial conference was held in Bethany Mennonite Church at this place. All but two of the ministers of the district were present. Two topics were discussed, namely: Revival services, their utility and how to conduct them, and, the scarcity of ministers, the cause and the remedy. The first topic was opened by W. S. Gottshall, who read a very interesting paper on the subject. The second topic was opened by A. M. Fretz, who made a very clear presentation of the two sides to this question. The brethren then freely discussed the topics and the subject matter of the presentation by the two principal speakers.

The occasion also marked the anniversary of Rev. A. B. Shelly's ordination to the ministry forty-two years ago. An hour was spent in the afternoon in a special service of praise and prayer for the long and useful service of our brother in the Gospel ministry, and intercession was made that the dear Lord, if it be His will, might again fully recover to our brother his health and long continue him with us. Brother Shelly was then presented with a neatly bound manuscript volume covering over two hundred pages. These were letters which had been quietly solicited by N. B. Grubb, from the brethren with whom Brother Shelly had associated in the labors for Christ and his Church. These letters had come from sixteen states and Canada, mostly from ministers, including a very cordial letter from Governor Samuel W. Pennypacker, the chief executive of Pennsylvania. That Brother Shelly would appreciate, to a very marked degree, these brotherly messages from his brethren goes without saying. It is gratifying to notice from all these letters that they are free from personal praise and flattery. All of them are so full of the sweet spirit of brotherly intimacy and fellowship in Christian service.

Brother Shelly who had been ill and unable to preach for the three last months is again so far recovered that he can be out but not sufficiently strong to preach for the present.

FLATLAND Mennonite Church, Lower Richland, March 29. On Sunday afternoon, Jan. 21 our people were shocked to hear of the sickness of Rev. Andrew B. Shelly. He sent a substitute, Missionary Peter Wiens, who preached in his place. We miss Father Shelly as he was the true and faithful pastor of our church for so many years, always loyal, always on time, always present, no matter how the weather and condition of the roads, which are sometimes almost impassable in country districts, but he never shirked duty, love for his flock was evident. Oh if only all our members would likewise have such a warm interest for our blessed master. However Father Shelly is gradually improving, but yet unable to preach. He again was shocked last week when a wash and smoke house was totally destroyed by fire. The tenant and neighbors kept the flames from communicating with the house. We eagerly look forward soon to have him in our midst again to listen to the Master's words as proclaimed by him.

Owing to the many churches under his charge, he has had an assistant for some years. The Flatland church chose Harvey W. Shelly from Philadelphia, who was raised in this community and arriving at the age of manhood became a member of this church under Rev. Andrew B. Shelly, where he was interested until he went to Philadelphia where he was actively engaged in the work of the Lord, however he always had a warm place in his heart for his birth-place, and when the call was extended to him for an assistant pastor, he accepted with joy and with his family moved to Quakertown, in the spring of 1905 and is ever since an instrument to stimulate a new interest in our people.

Last fall three new members were added to our church. Also at the same time several of our regular attending members moved to Philadelphia, however they still hold their membership with us. They are Mr. and Mrs. Daniel M. Landis, who were lifelong workers in our church, it was hoped in the spring they would return, but not so since they recently purchased a pretty home at 3340 N. 18th St., Phila. and expect to settle there.

Our church has over 35 members. We have a Sunday-school open from April to Christmas with over 100 members. We also have a Young People's society of nearly 60 members which has meetings every two weeks. During the winter months a Bible class was instructed by Harvey W. Shelly, prior to the church services and was fairly well attended. A Normal class is also under Rev. Shelly's instruction and is getting along very well.

This little church situated in the country gives an opportunity for many to hear the word of God, who have quite some distance to go to their own church, consequently many denominations worship and help along in the work here. During the winter the interest was good. May God help and bless us. F. L. F.

Reasons Why Some People Are Poor.

Their ideas are larger than their purses.

They think "the world owes them a living."

They do not keep account of their expenditures.

They are easy dupes of schemers and promoters.

They reverse the maxim, "Duty before pleasure."

They have too many and too expensive amusements.

They do not think it worth while to save nickels and dimes.

They have risked an assured competence in trying to get rich too quickly.

They allow friends to impose upon their good nature and generosity.

They try to do what others expect of them; not what they can afford.

The parents are economical, but the children have extravagant ideas.

They do not do to-day what they can possibly put off until to-morrow.

They do not think it worth while to put contracts or agreements in writing.

They prefer to incur debt rather than to do work which they consider beneath them.

They do not dream that little mortgages on their homes can ever turn them out of doors.

They have endorsed their friends' notes or guaranteed payment just "for accommodation."

They risk all their eggs in one basket when they are not in a position to watch or control it.—Orison S. Morden.

The Habit of Being Late.

A local paper says that the custom of being dilatory is so prevalent that even at places of amusement the audiences are annoyed by it. It is also noticeable at church services. And here it is irreverent as well as annoying. The worshipers of God should be, like Cornelius and his family, "all present before God," waiting to unite in His worship, and to hear the message of His servant. In the days of our fathers, punctuality was regarded as kindred with honesty and veracity. To be true to his obligations to God and to his fellow-worshipers, a man had to be in his place before the minister entered the pulpit, and be ready to join in the prelude of praise. He had no more right to reduce his time of service in the sanctuary by ten minutes than to pay his creditors ninety cents on the dollar when he was able to pay in full. A Christian congregation is not an audience. It is a company of worshipers, and every member should be present to take his part in the opening anthem of praise, and in the repetition of the Lord's Prayer. The paper from which I quoted, looking at the matter from the secular standpoint only, says: "This habit of being behindhand is very exasperating and insidious. It is apt to extend to all the affairs of life. Among several thousand people, and in the course of a year, it amounts to a great loss of time and opportunity."

It is just as easy to be habitually punctual as habitually late. It is a matter of habit. Punctuality in keeping any kind of an engagement, either for business or pleasure, is a virtue which brings its own reward.—Senex Smith, in Herald and Presbyter.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, April 15, 1906. CHRIST'S LIFE, IV. LESSONS FROM HIS RESURRECTION MIRACLES. John 11, 1–46; Luke 7, 11–17; 8, 41. 49–56.

Easter meeting.

QUESTIONS.

1. What is resurrection? Rom. 8, 11; Phil. 3, 21.

2. Is the resurrection necessary? Rom. 8, 19–23; 1 Cor. 15, 13.

3. How does Christ's resurrection insure our resurrection? 1 Cor. 15, 12. 20–23; Rom. 6, 8.

4. Why was Christ's resurrection necessary? 1 Cor. 15, 14–19.

5. What do we learn from the resurrection of Lazarus? John 11, 1–46.

6. What do we learn from the resurrection of Jairus' daughter? Luke 8, 41–42, 49–56.

7. What do we learn from the widow's son of Nain? Luke 7, 11-17.

8. How does the Christian regard death? John 11, 25-26; Phil. 1, 21; 3, 20; Rom. 6, 23.

MEDITATIONS.

Resurrection is sometimes misunderstood as meaning the same as immortality; but the first refers to the body, the latter to the soul.

Resurrection means filling the dead body with new life. Resurrection in the Christian sense does not only mean a reviving of the dead body, but the Word of God teaches us, that Jesus Christ will fashion anew the body of our humiliation that it may be conformed to the body of His glory.

Is the resurrection necessary? It seems that the spirit needs an instrument to work out his will. When we die, the spirit is separated from the body on account of sin. When the spirit has reached the realms of bliss in communion with God our Father and Christ Jesus our Saviour, at the appointed hour our spirits will be reunited with the body, but this new spiritual body will be conformed to the Savior's glorious body. Paul says: "If there is no resurrection of the dead, neither has Christ been raised; and if Christ hath not been raised, then is our preaching vain, your faith also is vain.

Christ being risen from the dead assures us, that we will also be raised from the dead, if Christ liveth in us, He being the head, we the body. For as in Adam all die, so also in Christ shall all be made alive. Christ being the resurrection and the life, He can say: "He that believeth on me, though he die, yet shall he live; and whosoever liveth and believeth on me shall never die."

It was necessary that Christ should die for our sins and it was necessary for Christ to rise from the dead for our righteousness, showing that God had accepted the sacrifice of His death. The resurrection was also necessary because we need a living, ever present Savior, not a dead teacher or ideal.

Lazarus had died and immediately Christ communiated with His Heavenly Father and was assured that the sickness would be an instrument to glorify God. The story shows Christ's sympathizing love, but also His power over death and we find here His Word so precious to all Christians and especially all bereaved Christians: I am the resurrection and the life etc.

The resurrection of Jairus' daughter shows also His sympathy, His love, leading faith further and further and at last rewarding it with giving the daughter to the parents a second time.

So the resurrection of the widow's son at Nain points out Christ's sympathy, but also His power over death. And if He then revived dead bodies, He can now revive us spiritually and at last clothe our spirit with an appropriate body at the resurrection.

The Christian does not consider death only as the wages of sin, but also as a means to be more perfectly united with Christ and freed from many kindrances.

QUOTATIONS.

When we pluck down a house, with intent to rebuild it, or repair the ruins of it, we warn the inhabitants out of it, lest they should be soiled with the dust and rubbish, or offended with the noise, and so, for a time, provide some other place for them; but when we have new trimmed and dressed up the house, then we bring them back to a better habitation, Thus God, when He overturneth this rotten room of our flesh, calleth out the soul for a little time, and lodgeth it with Himself in some corner of His Kingdom, repaireth the imperfections of our bodies against the resurrection, and then, having made them beautiful, yea, glorious and incorruptible, He doth put our souls back again into their acquainted mansions.

CHRYSOSTOM.

The Sunday School Lesson.

BY A. S. SHELLY.

Jesus' Power over Disease and Death.

Lesson for Sunday, Apr. 15. Luke 7:1—17.

GOLDEN TEXT.—Jesus said unto her, I am the resurrection and the life. John 11:25.

INTRODUCTION.

This lesson follows immediately upon the sermon on the mount, as the first verse clearly shows. Coming down from the place where the multitude had gathered to hear Him, He at once entered the city (Capernaum) and found some Jewish elders possibly already waiting for Him with a message from a Roman centurion. The thought connection between the sermon and the miracles is this, that both gave the people clear evidence of His superhuman authority. He taught with authority so that the multitudes were astonished; and now with authority He commands disease and death to yield their grasp and snatches from them their victims. Astonishment grows into fear in the presence of one wielding such authority.

THE GREAT PHYSICIAN.

There was no uniform method in Christs' healing of the sick. He treated each case according to its own peculiar circumstances. His acts of healing were wrought in answer to faith and it was the kind and the degree of faith which He found that largely determined His mode of procedure in any case. It is safe to assume that in every case His treatment not only fully recognized the faith already there but was calculated to lead it out into clearer vision and give it a stronger grasp. For this reason in many cases He laid His hand upon the sick, even bringing in the apparent use of means like the clay upon the blind man's eyes, in order

to assist the weak and struggling faith in its outreach for help.

In the case of the centurion He found *great* faith, and with it a remarkable degree of humility and reverence, so that Jesus himself marvelled at him. The centurion was indeed far in advance of the majority even among the Jews in his conception of Jesus' power and authority showing His divine nature, and Jesus saw in him the suggestion of the prophecy (Matt. 8:11, 12) concerning the Gentiles coming into the Kingdom before the children of Abraham according to the flesh. He found here in this Gentile suppliant evidence of the faith which for Jew and Gentile alike is the necessary condition to share in the blessings He had come to bring.

What the centurion said comparing his own authority with that which he believed Jesus to possess, has been paraphrased thus: "I know what authority is; I can obey and I can command not only by my military rule, but in my own household. If then I can send my servant and know that he will do what I bid, you can speak the word with authority and the disease will obey." He may have thought of an angel coming at Jesus' bidding to the bedside of his suffering boy. But whatever intermediary instrumentality he may have thought of, it is clear that he looked only to Jesus as the source of the healing power. In this it is well for us to learn from him. Whatever may be the means through which blessings come to us, our eye of faith must rest on Him who not only can but must speak the word that will command the blessing upon us. To Him also our first and highest gratitude is due, however much we may appreciate the skill of human instrumentality.

THE RESURRECTION AND THE LIFE.

Death is the consummation of disease. Unless arrested in its progress disease must result in death. Jesus had given abundant proof of His power to arrest disease before it had issued in the death of its victims. We now have the first record of His calling even upon death to give up his prey. He can not only speak the word of healing to the sick, the lame, the deaf, and blind, and send them forth rejoicing in perfect health and the full use of their physical organs: He can not only readjust their mental derangement and cast out the tormenting demons; but He can also call back the soul already departed from its broken down tenement of clay to a life of abounding health in a perfect body. As compared with the other two similar miracles this one takes a middle position in point of time elapsing between death and their being raised again. Jairus' daughter was just dead, this young man on the way to burial, and Lazarus buried for four days. To him it made no difference at what stage of the process of disintegration He spoke the word. At His word every part down to the smallest molecule hastened back to its healthy relation to every other part and endowed with its normal function in a perfect organism. So though our bodies shall have lain in their graves for years or centuries or millenniums, and have returned to dust, yet at His word they shall be raised in such glorified form as He shall be pleased to give them, in that moment when the time shall have come for Him to speak the word of resurrection power.

This miracle was done because Jesus was moved with compassion. There was much in this case to claim the compassion of His heart so tender with love. The weeping one was a widow; she was probably poor; it was her only son, for whom she no doubt had cherished a very tender affection. Jesus looked upon her in her pitiable suffering and had compassion on her. How expressive is all this of the whole story of redemption! God so *loved* the world. In His divine compassion He sent His Son to give us health for sickness, joy for sorrow, hope for despair, life for death. He has no pleasure in the death of them that are lost in sin and misery, He is not willing that any should perish. Jesus therefore came to seek and to save them that are lost. In Him is life and the life is the light of men.

The miracle had its effect upon those who witnessed it and upon all who heard of it, as it was no doubt intended that it should. The people were led to look upon Jesus as a great prophet, yea as God Himself visiting His people. However they were slow to believe, just as men to-day are slow to come to the real knowledge of the truth as it is in Jesus and accept Him for what He would be to them. But as many as receive Him He gives the right of sonship, with the life abundant now and the promise of glory in the day of resurrection.

Marriages.

LANGENWALTER — AUERNHEIMER. —On the 28th of March 1906, at the home of the bride's parents, by Rev. J. H. Langenwalter, Philip A. Langenwalter and Frieda I. Auernheimer.

Deaths.

BERTOLET—Abraham P., a son of Samuel and Elizabeth Penny packer Bertolet, and for many years a deacon in the Bertolet's Mennonite church, and for two years past an invalid and almost wholly blind, entered into rest on March 24, at the home of his son, at Trappe, Pa., aged 80 years and 8 days. He is survived by a son and two daughters, a sister and brother. Funeral services were conducted by N. B. Grubb at the home of his son, on the 29th. Revs. O. W. Fagley of the Lutheran church and Clarke Hibschman of the Reformed church assisted. The mortal remains were then conveyed to Bertolet's Mennonite church and entered by the side of his loved ones gone before, where N. B. Grubb preached the sermon from, "Then Abraham gave up the ghost, and died in a good old age, an old man, and was gathered to his people." —Genesis 25:8.

BLIEM.—On March 14, 1906 at his home in Boyertown, Pa., George E. Bliem, aged 71 years, 7 months, and 25 days. Deceased was an active and faithful member of the Mennonite church and in the interests of the little flock at Boyertown he will be greatly missed. He leaves a widow, Harriet K. nee Stauffer, with whom he lived in married life since Noyember 16, 1861. Their two sons both died young. Other children, however, to whom Uncle George was as a father, are sadly missing his genial presence and helpfulness. The burial took place on Tuesday the 20th, the funeral services being conducted by the present and former Pastors, A. S. Shelly and H. G. Allebach.

GAENZLER—On March 18, 1906 at her home near Bally, Pa., Amanda F., wife of Charles Gaenzler, aged 32 years and 14 days. Deceased was a daughter of the late Abraham G. Clemmer and his wife Mary nee Funk. On May 19, 1888 she was baptized and admitted a member of the Hereford Mennonite congregation by the then Pastor, C. van der Smissen. She leaves to mourn her early death her deeply bereaved husband and two children. Twin babies, Albert and Ada, born on March 13th, died also, the former on the day of their birth, and the latter a day after the mother. Deceased is also the first of a circle of three brothers and three sisters to pass beyond. The burial took place on Saturday the 24th, the funeral services being conducted by Rev. J. J. Kline and the Pastor A. S. Shelly.

HAURY.—Samuel David Haury was born at Halstead, Kansas, July 20, 1877. On the 18th of June 1893 he was accepted into the Halstead church through the rite of holy baptism and remained a faithful member of the church up to the time of his death. The last few years of his life he spent preparing himself for the Medical profession. He was to have graduated in June, from the Northwestern University Medical school. He came to his death by taking carbolic acid, found standing on the table in a dentist's office adjoining his bed room, while he was in a state of mental aberration and unconsciousness. Several prominent surgeons of Chicago and the coroner's jury found at the post mortem examination, that the mental state of unconsciousness was due to several brain tumors and an inflammation of the coverings of the brain. The funeral was held March 23, 1906. Rev. Chr. Krehbiel and Rev. D. Goerz spoke in German and Rev. J. H. Langenwalter in English. "My thoughts are not your thoughts, neither are my ways your ways saith Jehovah. For as the heavens are higher than the earth so are my ways higher than your ways and my thoughts higher than your thoughts."

Contributions.

For the Japan Famine.

From Trenton Mennonite Church (Trenton, O.) per H. J. Krehbiel $6.80; Salem Congregation, Dalton, O., per H. J. Moser $18.75; D. C. Weity, Berne, Ind. $1.00; First Mennonite Church, Halstead, Kans. per J. H. Langenwalter $39.00; Herman Sudermann, Upland, Cal. $5 00; Salem Mennonite S. S., Wisuer. Neb. $23.00; From 94 members of the Berne (Ind.) congregation, per J. W. Kliewer $225.35; Mennonite Church, Bally, Pa., per J. B. Funk $9 03; Cora Luginbill $5.00, Mary Lehman $2 00, A. J. Moser $5 00, Daniel Franz $1 00, per Rev. J. W. Kliewer; Mennonite Church, at Colfax, Washington, per J. F. Lehman $22 00; G. Vogt $10 00, Lizzie Shoewalter $3.00, Daniel E. Baer $1.00, per G. Vogt, Summerfield, Ill.

Gratefully acknowledged,
HARRISON LANDIS, Treas.

For Foreign Missions.

During the month of March the following gifts were received:—

I. FOR GENERAL FUND.—From the Men. S. S., Reedley, Cal., $5; Sewing Soc., Reedley, Cal., $5; Alexanderwohl church, Goessel, Kan., $23.71; North Alexanderwohl Y. P. S., $5; North Springfield S. S., Kan., $6 25; West Zion church, Moundridge, Kan., $15.40; First Men. church, Phila., Pa., $31.13; Hillsboro Men. church, $15.05; Menno, Wash., church for the Mission in Montana, $16 15; Men. church, Beatrice, Nebr, $63.15; Jos. C. Graber, Pretty Prairie, Kan., $20; Y. P. S. C. E., Souderton, Pa., $7; First Men. church, Newton, Kan., $106.36; Jacob B. Dirks, Gotebo, Okla., $5; Collection of the Bergtal S. S., Korn, Okla., $4.75: anonymous, Henderson, Nebr., $40; S. S. collection, Beatrice, Nebr., $39.20; Widow John Wuethrich, Whitewater, Kan., $25; bequest of Sister Susan M. Ruth $1000.

II. FOR INDIA MISSIONS.—From C. Ruth, Moundridge, Kan., $10.

III. FOR ORPHANS IN INDIA.—Swiss church Sewing Soc. at Bluffton and Pandora, O., $20; J. M. B., Philadelphia, Pa., $2; for the orphan boy Ratin from the Dorcas and Y. P. S. C. E., Wayland, Iowa, $6.50.

IV. FOR THE LEPERS IN INDIA.—Swiss church Sewing Soc. at Bluffton & Pandora, O., (?); Leper's friend $25; thankoffering from Mother E. Funk at her 76th birthday, Hillsboro, Kan. $35.

V. FOR THE TREASURY OF MEDICINES.—Sewing Soc. of Salem's church, Dalton, O., $5.

VI. FOR WATER WORKS IN ARIZONA.—Anonymous, Goessel, Kan., $7; Mrs. Mary R. Miller, Ashland, O., $1; Emanuels church, Silverton. Or., $5; Swiss church Sewing Soc. at Bluffton & Pandora, O., $15; Menno Simon's Sewing Soc., Butterfield, Minn., $5; Donnelison, Iowa, $1.

VII. HOUSE-RENT AT CANTONMENT.—From Mr. Mooney $12; Mr. Mooney $36.

Gratefully acknowledged,
GUSTAV HARDER, Treas.

News of the Week.

Domestic.

NO GENERAL STRIKE.

MINERS ARE AT LIBERTY TO WORK WHENEVER OPERATORS SIGN SCALE.

INDIANAPOLIS, Ind., March 31.—No general strike order was issued by the national executive board of the United Mine Workers as a result of the all-day meeting of that body here to-day. The policy of the miners will be made effective by authorizing the district and sub-district officers to sign contracts wherever the operators signify their willingness to pay the 1903 scale which provides for an increase of 5.55 per cent in wages.

The district officers and board members have notified the local unions that the miners may cease work at the expiration of the present wage scale at midnight and remain out until ordered back to work under a new contract.

There were very strong indications this afternoon of a serious break in the ranks of the "stand-pat" bituminous coal operators, who by absolutely refusing to make any concession to the bituminous miners broke off negotiations with them in this city Thursday afternoon.

Press reports from Chicago said that the representatives of the large railroad systems were holding a secret meeting in that city, and it was understood, through authoritative sources that they were considering the situation. It was learned through the same sources that the railroad interests were very much afraid that President Roosevelt would utilize the admissions gained from railroad coal company managers in the Indianapolis conference as the basis of an investigation into the railroad ownership of the bituminous coal mines. There was considerable speculation in Chicago to-day over what would be done, but many familiar with the conditions believe that the railroad companies will begin to meet the miners' demands almost immediately, and thus try to soothe a very threatening condition.

President John Mitchell refused to discuss the outlook to-day and would not make any statement regarding his declaration in convention that fifty per cent of the central states mines will be signed up within ten days.

PITTSBURG, Pa., April 1.—Dispatches from the soft coal fields to-night indicate almost a general announcement from the operators of western Pennsylvania to pay the miners the advance of 5.55 per ton called for in the restoration of the scale of 1903. With notices posted at the majority of the mines announcing the granting of the scale, the strike in the soft coal field has lost the threatening aspect that has surrounded it since last January.

ANTHRACITE MINERS QUIT SATURDAY.

PHILADELPHIA, Pa., March 31.—When the mine workers in the anthracite field finished their work at noon to-day there was every indication that the order of the scale committee of the United Mine Workers of America suspending operations pending the result of next Tuesday's conference with the operators would be generally obeyed.

BAER AND CASSATT CONFER.

The most important feature of to-days developments in this city was a conference between A. J. Cassatt, president of the Pennsylvania Railway company, and George F. Baer, president of the Reading company, in the latter's office. Neither would discuss the object of their conference. President Baer stated, however, that the Reading company would probably keep its collieries open on Monday in order to allow any miners who so desire to go to work. Mr. Baer stated also that it was the intention of the Reading company to continue the existing coal prices. He said the company would make every effort to discourage speculation on the part of retail dealers and declared that the charging of exorbitant prices by retailers would result in the cutting off of their supply. The stock of coal on hand, he said in the event of a strike, will be judiciously distributed, special attention to be given to municipalities, institutions and industrial establishments. While complete reports of the anthracite operations of the month of March have not yet been compiled, it is believed the production will break all records.

The Reading company's output is expected to reach 1,100,000 tons, which would indicate a total production of 5,500,000. In this city coal prices were advanced 25 and 50 cents a ton. All domestic sizes brought $7 a ton and pea coal brought as much as $7.60 a ton.

59th CONGRESS

LIABILITY BILL IS PASSED.

WASHINGTON, April 2.—The personal liability bill passed the house to-day without division.

Mr. Sterling said he did not believe the bill would apply to hostlers in roundhouses or those engaged in the ordinary work about shops, but to those who operated trains and engaged in extra hazardous work associated with railroads.

"This is a law that is in force in many foreign nations and in many states of the union," said Mr. Mann, of Illinois. "There were 231 railroad employes killed last year and 13,360 injured on the railroads of the United States. The best way to protect the public is to make the railroad pay for the sleepy engineer who has worked for twenty-four hours and by reason of whose overwork injury results. This bill meets with the approval of the railway employes and I am for what they want. I believe the bill is in the right direction."

Ohio Legislature Quits.

COLUMBUS, O., April 1.—The Ohio general assembly will adjourn to-morrow until 1908, the terms of the members having been extended as a result of the biennial election amendment to three years. The present general assembly, backed by the reform sentiment which swept away party lines in the last election, has enacted many reform measures. Among these are the laws providing for a 2-cent passenger fare, creating a railroad commission and providing for freight rates, wiping out the fee system for county officers and putting them on a salary basis, abolishing prison contract labor and repealing the inheritance tax law. An effort will be made during the closing hours to-morrow to put through the state bank inspection bill and a primary election bill upon which the two houses have heretofore been unable to agree. The temperance legislation which has been put through at the present session is more radical than even the temperance people had expected. The saloon tax has been increased from $350 to $1,000, local municipal option by petition instead of election has been provided, and a search and seizure law enacted to aid the enforcement of the local option laws.

An important measure in the interest of public morals which was put through in the final rush of legislation prohibits under severe penalties the posting of indecent or offensive pictures on bill boards, or the exhibition of such pictures in any manner. Offensive phonographic records also come under the ban.

Dowie Stripped of Power and Goods.

CHICAGO, April 2.—Dr. John Alexander Dowie, erstwhile high priest and despot of Zion, was stripped of both power and property to-day. Early in the day title in all the Zion City property was transferred by warranty deed from Dowie to Deacon Alexander Granger. The latter also was given a bill of sale for all the personal property of the "prophet," including even his household furniture. This move was accomplished through the power of attorney held by Deputy Overseer Voliva, Mrs. Dowie and her son, Gladstone Dowie, joining in the action. Both instruments were filed for record in Waukegan, the county seat of Lake county, in which Zion City is located.

SEND DEFIANT MESSAGE.

Having thus placed themselves in a position where they could brave the wrath of the "prophet," Overseer Voliva and his advisers sent the following telegram to the deposed leader:

"Dowie, Ocotlan, Mexico:—Telegram read here. Practically all, including Cincinnati, indorses Voliva's administration, Speicher's reinstatement and Granger's retention, emphatic protest against your extravagance, hypocrisy, misrepresentation, exaggeration, misuse of investments, tyranny and injustice. You are hereby suspended from offices and membership for polygamous teaching and other gross charges. See letter.

"You must answer these satisfactorily to the officers and people and quietly retire. Further interference will precipitate complete exposure, rebellion and legal proceedings. Your statement of stupendously magnificent financial outlook is extremely foolish. In view of thousands suffering through your shameful mismanagement Zion and creditors will be protected in all cities."

Dowie's project for the establishment of a colony in Mexico will be abandoned by the new administration of Zion City. Dowie will be given an allowance, according to advices from Zion City to-night, equal to maintain a residence in Mexico if he so desires or he will be received by the new officers of the church as a common citizen should he elect to return and take up his residence in Zion City. No action under the criminal laws will be taken against him on account of the funds he is alleged to have wasted nor will any civil action be brought to recover. If the deposed leader becomes obstreperous however, it was said that his son Gladstone was prepared to make revelations that would "startle the world."

No reply to the cablegram sent to-day from Zion City to Dowie is expected to-night inasmuch as Dowie is within eight hours' journey from the telegraph station.

Brussels Fair in 1910.

BRUSSELS, April 2.—The report that an international exhibition will be held at Brussels in 1910 is officially confirmed. The most notable feature will be exhibits from the Congo.

Foreign.

THE ALGECIRAS CONFERENCE.

AGREEMENT AT LAST.

ALGECIRAS, Spain, March 31.—The committee of the conference on Moroccan reforms reached an agreement on all points. This agreement will be sanctioned at the plenary session of the conference.

The complete accord resulted from a long conference held this morning between M. Revoil, head of the French mission, and Count von Tattenbach, of the German mission. The division and the policing of the ports of Morocco was arranged as follows: Spain polices Tatuan and La Raiche; a Franco-Spanish mixed police will be established at Casabianca and Tangier, and a French police force alone will have charge of Mogador, Saffi, Mazagan and Rabat. This gives France four Atlantic ports. The duration of this police agreement was fixed at five years.

The settlement of the question of the State Bank of Morocco gives France three shares, including those of the French syndicate. The other nations have one share. Four bank supervisors will be appointed by the Bank of England, the Bank of France, the Imperial Bank of Germany and the Bank of Spain.

Miners, Entombed for Twenty-one Days, Brought to Surface at Courrieres.

LENS' France, March 30.—Fourteen of the 1,200 miners who were entombed in the coal mines at Courrieres twenty days ago were taken from the mine alive to-day. They had lived on hay and oats found in one of the underground stables and the morsels of food which they took into the mine with them nearly three weeks ago. All hope of rescuing the entombed men had been abandoned more than two weeks ago.

The men had been shut off from the light and almost deprived of air. With one exception they were all well when reached by the rescuers, although they could not have lived much longer. As the searching party was engaged in this shaft noises were heard. The explorers called out and there were answers to their shouts. They began digging hurriedly in the direction from which the answers came and finally dug out the miners. They were quickly taken back to the foot of the shaft and lifted to the surface.

When they were cut off from escape by the explosion and fire which followed the miners took temporary refuge in a stable used for the mules employed in the mine. They partly subsisted for days on the lunches of their dead comrades which had been taken down the day of the disaster. With this food exhausted, they resorted to eating wheat, oats, horse meat, bark and hay. Some water was also found, and in this manner the miners managed to sustain life. One man was in a serious condition, but the others were well.

The sudden appearance of the imprisoned men caused stupefaction. The rescued men were unable to see owing to the dazzling daylight. The mine officials were deeply affected as the weeping survivors were taken to a hospital. The men were able to talk feebly, but sensibly.

It is said that others of the entombed miners are alive and about to be brought out, their signals having been heard.

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Vol. XXI. BERNE, INDIANA, APRIL 12, 1906. No. 15.

The Cup of Salvation.

Lord Jesus! Thou didst drink the cup
Of sorrow and of woe;
Tears marked Thy path, and ruddy stains
Through desert ways below.

Yet ever onward led that path
To scenes of deeper gloom,
The cross, the cry, that deadlier cup—
Dark wrath—the sinner's doom.

Nor lurks behind one death-drop still,
For all who know Thy Name,
Grant us but consecrated hearts,
To share Thy toils and shame!

And soul's athirst deep draughts to draw
From full salvation springs,
And tastes the brimming-over cup
Which sweet communion brings.

Then in that bright prophetic day
Of heaven-born joys on earth
Thy saints with Thee new wine will drink,
Wine of millennial mirth.

And when the eternal dawn shall break,
And kingdom feasts be o'er
In Thee, true source of endless bliss,
We'll joy for evermore.—Selected.

Items of News and Comment.

The Sharon congregation at Orienta, Okla., has commenced to build a new church with Bro. Adam Ratzlaff as manager.

At present the Grace church at Pandora, Ohio, is without a pastor. The following brethren have of late filled the pulpit: N. C. Hirschy and Albert Schumacher, both of Bluffton; Peter W. Penner, of Berea, and H. R. Voth, of Newton, Kan.

The World's Christian Endeavor Convention will be held at Geneva, Switzerland, July 28 to August 1. The Ariana Museum has been granted free for the reception on July 28. The museums and other places of interest will be opened free to those who have convention privileges.

Rev. W. H. Grubb, pastor of Bethel congregation, Perkasie, Pa., moved with his family to that place on March 29th and on the evening of the 31st the congregation tendered them a reception. The congregation is in a flourishing condition and the Sunday-school numbers 75.

Conference of the Intercollegiate Peace Association, organized at Goshen, Ind., in 1905, will be held at Earlham College, Richmond, Ind., this week on April 13–14. Pres. N. E. Beyers, of Goshen, Ind., will speak on the subject, "How Organize the Schools to Promote the Peace Movement?" and Dr. B. F. Trueblood, Secretary American Peace Society, Boston, Mass., on "A Century of Arbitration."

Chicago plans. Since Wales on the other side the waters, and Toronto and Philadelphia on this side, have been religiously stirred, Chicago, the metropolis of the West, aspires to something of the same blessing. A union evangelistic committee met recently and decided upon securing, if possible, the services of Torrey and Alexander for a tabernacle campaign. The tent will be easily moved, though probably capable of seating 10,000 people, and thus make it possible to carry the campaign to all quarters of the city. Prayer services are expected soon to commence in various parts of the city preparatory to the revival work.

THE FIRST MENNONITE CHURCH OF BLUFFTON, OHIO.

The dedicatory services at the First Mennonite Church of Bluffton, Ohio, in the morning, afternoon and in the evening of April 1st were very largely attended, approximately by 2000 people. The new church edifice, as presented in the picture, has been erected at a cost of from $18,000 to $20,000. The balance still due, amounting to $2,500, was raised by cash and subscriptions on the day of the dedication, so that there is now no indebtedness on this fine and spacious building with a seating capacity for 1200 people. Services were held in both the German and the English language. Excellent sermons were delivered by ministers of the Mennonite, Methodist, Church of God and Reformed denominations. The act of dedication was performed by Rev. J. B. Baer, the pastor in charge. Rev. Christian Hege is engaged as assistant pastor.

Program.

Rev. Jacob Quiring and Rev. Herman Epp are now on their way to the West. The following is their program:—

CALIFORNIA:
April 20—22, Upland.
April 22—24, Pasadena and vicinity.
April 25—27, Los Angeles and vicinity.
April 28—31, Paso Robles.
May 1—3, San Francisco.

OREGON:
May 5—7, Salem.
May 8—10, Dallas and Portland.

WASHINGTON:
May 12—17, Menno at Lind.
May 18—21, Colfax.

IDAHO:
May 22—23, Nampa.

UTAH:
May 24—26, Salt Lake City.

IDAHO:
May 26—27, American Falls.

WYOMING:
May 28 to June 1, National Park.

MONTANA:
June 2—4, Busby, Mission station.

Work for the Church.

The whole Christian Church laments to-day, as it has for many days, its want of progress at home and abroad, and it is a right and proper study for the Church to see if it can find out what it is that is hindering its work, what it is that baffles it and confounds it, shames it and mocks it at every point, outwits alike the teacher, the patriot and the legislator, what it is above all else that blocks the way of all reform and thwarts every Christianizing influence that can be devised.

If there is such a thing, then it is such as demands the serious attention of the Church, and it is a thing against which the Church must wage ceaseless, irreconcilable war.

Lately a movement has sprung up in some of the Churches for increased effort in combating social evils, and this is a move in the right direction, for as Drummond says, "There are hells upon earth into which no breath of heaven can ever come—these must be swept away; there are social soils in which only unrighteousness can flourish—these must be broken up."

But the moral degradation of our large cities and many other social problems will never be solved until the question of the liquor traffic has been faced and dealt with; and this is work for the Christian Church.

Now, we believe the liquor traffic is responsible for most of the misery of the poor, for the wretched hovels called homes inhabited by them, and for the many evils Christian people are constantly patching up and whitewashing over; and it has been truly said, "There will be no cure for all the nameless abominations of our city till the liquor traffic is crushed beween

the retributive millstones of legal suppression."

"Take up the stumbling-block out of the way of my people," is a command just as truly as any that has been given. The existence of this stumbling-block, this evil of the liquor traffic, and the many ills dependent on it, is not only a standing menace but is also a standing reproach to the Church.

John Bright once said something to the following effect: "That the Christian Church was the only power which could cope with and make short work of the drink traffic."—National Advocate.

War and the Ruling Class.

By G. B. Ruth.

(Concluded.)

While it is admitted that the rank and file of the Red Cross Brigade are a noble and self-sacrificing body, and while the writer believes that they, being engaged in saving instead of destroying life, are the *real* heroes of the battlefield and the only ones who should be pensioned, he cannot lose sight of the fact that the activity of the Brigade tends to prolong the reign of injustice and cruelty by enshrining war in a halo of sentimentality.

There is no doubt that war was instrumental in hastening the coming of civilization. But under the present state of intellectual and industrial development war is as much out of place as a dead limb is on a fruit tree. Then let this splendid organization of Brigaders strike at the cause of war, instead of ameliorating its effects.

The centre of the world-stage is yet consecrated to the merry game of war, But of late years, a considerable number of the race is coming around to that side where an unobstructed view may be had of the tragedy, while on the majority side there yet intervene the ranks of the Brigade. Perhaps it would not be inaccurate to say that the Cross finds no small comfort in the fact that its activities are noted—perhaps lauded. But to the trader it is balm to know that the public gaze is drawn away from cause and centered on effect. May it not be possible that the Cross, in this manner, comes to screen and minimize a crime?

If a broken rail causes a wreck, does the transportation company build a hospital at that point, so that proper care may be taken of those who are injured in subsequent derailments? No; business is essentially practical. The first thought of the management is to remove the cause of the disaster. But in moral matters we employ neither practical nor scientific principles. The Red Cross is the hospital, which we erect at the break which war is ever maintaining in the pathway of human progress. Veneration for customs and traditions blinds us, binds us and neutralizes the one and only faculty by means of which all past progress has been achieved, and the ignoring and suppression of which has been more largely instrumental in perpetuating the tiger within us than all other agencies combined.

Accordingly we glory in the accomplishments of the Red Cross and give heed to our strainers of gnats, who cry out to the world: Behold, ye nations, the passing of the brutism of bygone ages, when the dead and wounded were left to carrion bird and hyena. See how humane we—and at that very moment a shell explodes in the midst of huddled humanity, destroying and maiming more souls in a fraction of a second than could Xerxes' Scythians with their blockflint-tipped arrows in the course of an hour.

But what else can be expected? Is not the captain of industry the ideal of this century? Will he not move heaven and earth rather than see business languish? Without foreign markets industrial stagnation would overwhelm him. So if the Chinaman won't open his door and trade with us, we will shoot them open.

These are ugly and unpalatable facts, so we varnish them with sentiment and decorate them with Red Crosses.

War among savages was natural. They were dominated by economic necessity, hatred and superstition. Neither of these factors can civilized communities hold up in extenuation of the butcheries that have been perpetrated by them during the past century.

Says James Beck of the Philadelphia Bar in the Christian Statesman: "Since 1800 there have been one hundred and forty-two (142) wars by five nations, with at least four of whom the gospel of Christ is a state religion."

Is it not high time that we awaken to the fact that the sugaring over of this matter is childish and puerile? Let intelligent citizenship lay the ax to the root of the evil. If governments will spend one tithe of the time, energy and money, which annually go for war propaganda, military preparations and attempts to alleviate effects; if governments will spend this tithe in teaching children that war has an economic foundation and springs from selfishness of the basest sort, universal peace would speedily be realized, notwithstanding the scoffings of Governor Block.

War will cease, not when the Peace Conference so decrees, but when the common people say so—when they speak by ballot their disapproval of any policy which aims at the extension of militarism and armament.

On the 25th of December we overflow with ecstacy, as we impress upon our children the sublimity of the sentiment proclaimed before the shepherds 1900 years ago. And the next morning we fall over one another in our eagerness to get to the post office and learn how many fell at Port Arthur.

But let us probe yet deeper and lay bare the very heart of the ruling class.

War breaks out. When the first batch of volunteers has been bull-running there is ordered a levy. You are drafted. As the tenets of your faith forbid your taking up arms, your government compels you to furnish a substitute. You are mulcted because you do not believe exactly as do the men who steer the ship of state. Perhaps you are a poor man and must borrow. This imposes on you hardships under which you wince for years. In addition to this an uncharitable world will make remarks. That is religious liberty.(?)

In the next war, you are alert, and upon being drafted, skip to Canada and—become a criminal. A deserter is a criminal. The law takes no cognizance of your conscience. It says you are a criminal. Why? Because you refuse to kill your fellows. *You become a criminal because you refuse to commit a crime.*

Is it a wonder Blackstone says in his commentaries: "It is well if the masses will accept the laws as made, without scrutinizing too closely the reasons for making them."

Let us not forget that the law is the expressed will of the ruling class. Any short-comings, found in this self-same law must lie at the door of that class whose will it reflects.

You have gone to Canada and thus become a criminal in the eyes of the law. You have shown contempt for discipline. You have incurred the enmity of the master, which is the spirit of the pit. You have rebelled against the highest authority, you must be apprehended, courtmartialed and made an example of. Brute force makes an example of some, that others may be cowed more easily into a frame of mind which will make them obey blindly the commands of the evil minded. When taken, you will be tried, not by a jury of your peers, but by men of military training. Their decision will not be effected by your religious scruples, or by the exact justice involved, but will be governed solely by the temper of the tribunal before which you are brought for a hearing. If it is thought expedient to make an example of you and a lot of other deserters, rest assured that this tribunal, which holds the belief that military discipline is the chief factor in the evolution of the race and paramount to all other law, factitious or natural, will make short work of the deserters. That is political liberty.(?)

This is political liberty and is based on an authority which the ruling class is anxious to preserve intact against the assaults of Tolstoi and others equally lawless.

In summing up, then, there is presented to us the spectacle of Russia, England and the United States, saying in substance of Tolstoi: He is a dreamer, out of date, inconsistent and a counsellor of disobedience. Tolstoi is maligned because he says that war is an anachronism and a crime.

Then we have the further spectacle of a supposedly superior people now beginning to develop reactionary tendencies by suddenly going navy-mad and voting into the hands of the unscrupulous, moral and financial power which can only result in delaying the long-hoped for Peace on earth, good will toward men.

By thine own soul's law learn to live
And if men thwart thee take no heed
And if men hate thee have no care.
Sing thou thy song and do thy deed,
Hope thou thy hope and pray thy prayer
And claim no crown they will not give.
—*Whittier.*

Halstead, Kan.

Confession and Forgiveness.

Abbe Liszt's Pupil.

Rev. John Robertson.

"If we confess our sins, He is faithful and just to forgive us our sins." (1 John 1:2.)

A home in Germany on which the darkest of shadows had fallen. A business man has been suddenly cut off, leaving behind him a widow, sick and weak, and five children, the oldest of whom is a girl of sixteen. When the business is looked into, alas, there is nothing left for the poor mother and her fatherless children.

The brave girl in that moment of the heart-breaking announcement that they must leave their elegant home and face the world for themselves, resolved to earn bread for them all, ae, and medicine for her sick mother, too. Simple child! She had been well educated, especially in music, of which she was passionately fond, and, of course, in her young dream she will do it all by taking music pupils. Poor thing; after their removal to a humble little house, and her waiting day after day, spending her little all going hither and thither in search, advertising and advertising, she found that music teachers in that town were very many and music pupils were very few; indeed, not a single pupil could she get, while the little stock of money ran rapidly low.

And one morning the cupboard is bare and the little ones hungry; the medicine bottle is empty, and the sick mother coughing. What will the poor fainting child, who has tried to cheer the others by her stoutness of heart but is now despairing and fainting, do? Suddenly a swift temptation flashes upon her, and she is away to the printer's to get her little bills printed for a concert she is to give in the distant big city—her first. Starvation has made her weak, and the sight of her ailing mother and the cry of her little brothers and sisters has made her nearly mad. She will have enough with credit at the printer's to go there and give her concert and return surely with enough for bread for the bairns, and the medicine for that empty bottle.

The bills are here, but there is a line in them that seems to the poor girl to stand out in letters of hell-fire with the smell of sulphur about them. That line is a lie. Abbe Liszt is the great musician of the day; his name is a pass to the crowds of people and showers of gold, and the poor sinning girl has printed in her prospectus that she is a pupil of Abbe Liszt's, while she has never even seen him. Poor child; no, no, we will not stone thee. But it is done and she is in the city, and has taken her way to the hotel as a pupil of Abbe Liszt's should. Her bills are all around, too; the people are talking about the concert to be given to-night by the pupil of Abbe Liszt. Oh, bread! Bread is at hand for them all! She is about to inscribe her name in the hotel book, when she starts, and is kept from falling by the alarmed clerk. "A sudden faintness?" Just so. But as she writes her name the letters have to be traced right below the letters of the name of the latest arrival in the hotel before her, "Abbe Liszt!" He is here; he cannot but have seen the bills with the lie in them. What will she do? What will she do?

She remembers the river that glides so smoothly beneath the bridge and seemed such a soft bed in which to go to sleep and forget all the cares of earth. That bare cupboard! That empty medicine bottle! But what would the helpless loved ones do without her? Oh, father, strong and brave, why didst thou die and leave them? What will she do? What will she do? At last she resolves. She will go and tell Abbe Liszt all about it.

She trails herself up those carpeted stairs. Along the corridor she walks to and fro, faint and fainting, and at last she gives a timid little knock at the door of his apartment. "Come in," says the voice of the old Abbe. And there glides in the form of a young maiden with preternaturally bright eyes and a fevered flush upon her thin cheeks. What! what! Who—who is it? It is trouble of some kind, for the girl has fallen upon her knees at his feet and is weeping as if her very heart would break. O sad world that breakest human hearts! O mystery of dying life and living death, has God or the devil the more to do with thee? O suffering from sin, is there no gospel of good news in thy black depths? There is; there is. The Lord Jesus Christ is the great consoler and healer of shattered lives and broken souls.

Let the poor girl weep. Abbe Liszt let her weep, and the old hand stroked the fair young head as a father's would a child's. She is in trouble; perhaps he guesses what it is. He has seen the bills. This must be she. "Poor child, poor child!" he murmurs softly, "what is the matter?" And she sobbingly tells him that her father had died, that—that—all the sad story, and that lie. "Poor child, poor child," and he stroked her head as she lifted her tear-stained eyes to the tender old face crowned with its crown of whitest hair, like the peaks nearest heaven with the crown of snow. "Poor child! Poor child! It was wrong, no doubt, but see, here is a piano," and he gently lifted her up. "I want to see how you would play this new piece I have just written."

No sooner had the first chords fallen than Abbe Liszt realized that one of Germany's great musicians has arrived, and this was she. She played on, while he suggested alterations in pitch and speed—this way better, that way better, and so on through the piece until the last chords fell from her genius-tipped fingers, and the black wave of agony is again rolling over her heart. But the old musician bends over the gifted girl and gently says: "Now the line in to-night's bill is not a lie. You are a pupil of Abbe Liszt, and I shall add another line to the hotel notice—the clerk will do it. Your master, Abbe Liszt, will be present to-night and will play the last piece on his pupil's program."—Result, black night gone and the time for the singing of birds come for her and hers.

So tell me of thunders rolling and lightning flashing, of earth quaking and stars falling, of graves opening and the sea giving up its death, of the coming of the returning Son of God in the clouds of heaven. Ah, I know Him! I know Him! I have confessed and am forgiven; and when He forgave me He said He would be with me to the end of the age; and come that when it will, and contain that end what it will, the Lord Jesus, my Substitute and Savior, will play to the accompaniment of a disolving universe as He can the last piece of my poor program of life, and will say to me, "Come, thou blessed of My Father, enter thou into the joy of thy Lord."

Much singing is much confessing, and much confessing is much forgiving, and much forgiving is much glory and gladness in the great and notable day of the Lord.—Selected.

The Patent Medicine Habit.

The agitation against the patent-medicine habit is increasing. The campaign to save the unwary from acquiring an unfortunate habit and to prevent the knowing from indulging in an outlawed beverage is wide-spread. Action is assuming definiteness.

It has come to be well known that many of the widely advertised medicines have as their chief ingredient alcohol, and in many cases not very good alcohol. In some medicines the percentage of alcohol is as high as forty-five, while beer has but three or four per cent. Unsuspecting people, reading the list of symptoms supplied in the medical almanacs, believe themselves to be suffering from dangerous diseases, and are led to buy the medicines. The alcohol in the dollar bottle, when taken in tablespoonful doses, produces sufficient stimulation to be noticeable and the patient begins to recover from an ailment which did not exist. Another bottle is bought, perhaps six bottles for five dollars, and the dosing continues. Many unsuspecting persons thus acquire the patent-medicine habit, in other words, the drink habit. This is far too general to be treated lightly.

In some prohibition sections these "medicines" are sold in large quantities, sold to the knowing ones. It is gratifying to know that John W. Yerkes, Commissioner of Internal Revenue, at Washington, is about to enforce a ruling requiring the payment of proper licenses by dealers selling pronounced alcoholic medicines. Mr. Yerkes admits that he will have great difficulty in deciding between concoctions containing much whisky and little medicine, and those having considerable of both, and he has received numerous tips from manufacturers that if their particular preparation does not contain enough medicine, they will put more in.

The agitation is likely to result in legislative action. The bill before various legislatures last year providing for the proper labelling of patent medicines, showing in each case their ingredients, resulted in much good. It is now proposed by some legislators to try to reach the case by laws taxing these medicines solely on a basis of alcoholic contents. One proposition is to place a tax on all medicines having twenty per cent. or more alcohol. That is six times the amount of alcohol in beer, which is deservedly heavily taxed, and such "booze" medicines should not be allowed unrestricted sale without a tax.

But every effort to enact such laws will be quietly resisted by the great patent medicine combination in this country. This "trust" will resist and for reasons. The patent medicine business in the United States is one of huge financial proportions. The census of 1900 placed the value of the annual product at $59,611,355. Allowing for the increase of half a decade of rapid growth, it must be to-day not less than seventy-five millions, That is the wholesale price. The retail price of all the patent medicines sold in the United States in one year may be very conservatively placed at one hundred million dollars. There is money in the business—for the dealer.—The Watchword.

Having Our Own Way.

We may clamor until God's patience yields to our importunity, and He inflicts upon us the intolerable punishment of allowing us to have our own way. By this means only can some be taught the sinfulness and the weakness of their own aims. Our self-sufficiency can be destroyed only through our self-gratification. Did not God allow us to carry out our will in many directions, there would linger in our hearts misgivings respecting the equity and perfectness of His government. We fix our eyes upon glittering objects in the distance; we regard those objects as of priceless value; we believe that their possession will elevate and satisfy our best capacities and desires. God plainly tells us that what we desire will prove to be a mockery and a torment; yet, in spite of this revelation, we renew our entreaties, and urge our demands. At length God says, "Take that you desire." We take it and lo it poisons our life, and turns our future into an intolerable terror.

—Joseph Parker.

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Editorial.

Reaching the Unsaved.

In many of our churches, as well as in those of some other denominations, few or no opportunities are given to the sinner in the regular service, for acknowledging a surrender to the Lord Jesus Christ. Many a golden opportunity passes by because while the heart has been touched and a feeling of conviction driven home, the way for publicly showing it is closed.

To permit or encourage an interruption in the sermon; to make a personal appeal to one in the audience; to ask any one desiring prayers to raise a hand or to urge those accepting Christ to rise are things, which in many of our church would not be tolerated. Yet we ask why not? St. Paul, upon one of the most formal occasions of his life, appealed to Agrippa, his dignified judge, to make a declaration of his faith. To do such a thing in our formal church service now, would, perhaps be too much like the methods pursued in some other churches to suit our people with their inborn respect for the old things of our fathers. Yet, in everything beside church affairs, we don't do things to-day as we did them ten years ago or even yesterday. Usually our eye is open for the most effective way of doing things and if we find a new method that gives promise of bringing better results we discard the old and adopt the new.

There are two classes of hearers in our pews, both should be considered. There are the Christians who need the comforts and incentives which their religion can give them, then there are the sinners who need to be convicted of their sins and prompted to *accept Christ immediately*. Is it fair to slight the greatest needs of the latter class? We cannot ignore the fact that much of the success in winning souls that comes to some other churches is the result of their direct appeals to the sinner to make an immediate and *public confession of Christ*.

G.

The Passing of Dowie.

Dowie and his followers are furnishing interesting material for the newspapers, just now. The old prophet and autocrat is discredited in the eyes of his people and a rebellion is in progress in Zion. We don't know what the outcome of it will be, but we venture to predict that half of those who followed Dowie so fanatically will leave Zion City in disgust while those who remain will fight over the pickings and two or more Zions, each thundering ex-communication upon the other, are not improbable.

Dr. Torrey recently made the observation that the Devil was lacking in originality. As far as imposters are concerned he is right. Men who have enough audacity to put forth extraordinary claims often draw large crowds after them, usually the more extravagant their pretentions the greater will be the number of their dupes. The false prophet, if not filthy minded, becomes so in time. Polygamy is a feature that notable imposters introduced into their systems as soon as they felt themselves strong enough to do so. Mahommed, John of Syden and Joseph Smith soon fell into using their prophetic power, which their followers respected without question, for the gratification of sensuous desires. Dowie, it now appears, wanted to do the same, and like the other archlumbugs, he has been fortifying himself with revelations along that line. His recent leanings toward polygamy proved to be the last straw laid upon a long-suffering wife. No wonder his people "wont stand for it." His extravagant pretentions and the reckless use of the money his people intrusted into the hands of this self-styled Elijah III is nothing to marvel about when we notice that everything about the man from his "Stink pot" oratory to the masquerade high priest vestment she wears is extravagant and pretentious.

Some may be inclined to take a lenient view of the man and say that he is out of his mind. But there is a vast difference between being insane and being full of the Devil. Dowie, we believe, belongs to the latter class.

G.

"We shall have to withdraw our heart's deepest dependence from all earthly props and supports, if ever we are to learn what it is to trust simply and absolutely on the eternal God."—MEYER.

The Resurrection Morn.

They took Him from the cross—"The Master"—
He who had walked among them
With such gentle mien and kindly deed;
He to whom loving hearts gave reverence, and
Little children stretched out their baby hands, the while
They saw upon His face its winsome smile.
Dead? Why His touch had healed disease
That no man's skill could reach,
And opened eyes that never saw the light;
To weeping Mary had restored the brother, by whose tomb she mourned,
And to the desolate widow given back her only son!
Could the mocking words of His enemies be true—
"He saved others; himself he cannot save"?
With troubled hearts they wrap the form, from which all life has fled.
In vestments of the grave and lay Him in the sepulchre.
And when the heavy stone has shut Him in, with darkness and with death,
With heads bowed low upon their breasts they silently depart.

The Jewish Sabbath comes—
Up to the temple priest and people take their way;
Kept has been the rite of sprinkled blood and paschal lamb.
O! blind, and slow of heart to discern the truth!
The Lamb slain from the foundation of the world
Lies under Roman guard and seal;
The blood of sprinkling was shed on Calvary but yesterday.
The long waited for—the promised Deliverer—
"Came unto His own," and they received Him not!
O, Jerusalem! Jerusalem! wept over by your rejected King,
Weep bitter tears, through coming ages for yourselves.
He would have gathered you, as the mother bird
Her brood beneath her wings—but ye would not.

Again the dawn has come—
All through the night the watch untiring vigil kept;
A solemn hush lies on the garden,
While in the East a golden glow heralds the day;
The whir of insect life awakes;
Birds rustle, and chirp their morning call;
Clouds brighter grow, and anon the sun
Throws back its azure covering and looks upon the world.
But dimming its brightness, through the ambient air,
On gleaming pinions, comes the sweep of wings!
"He giveth His angels charge over Thee!" Earth trembles—
Powerless are Roman guards or seal, against the "Prince of Life!"
And when the faithful few, who followed
His weary steps the blood-stained way, to Calvary,
Sought "very early in the morning" His resting place,
With love's offering of spices rare,
Lo! the stone was rolled away!
His last enemy was under His feet—
God suffered not "His Holy One" to corruption,
Nor left His soul within the tomb's dark night.
Gentle Master! Take for us, from death its sting,
And from the grave its victory;
From the sepulchre of our hearts roll back the stone,
And chase away its shadows and dark fears,
With the brightness of Thy resurrection morn.

AMANDA M. WHITEHEAD,
In Christian Herald.

Correspondence.

DONNELLSON, Iowa, April 9.—Dear Mennonite:—Regular church service and the S.-school have been held at our church, but since the latter part of February often a very small attendance on account of the weather and nearly impassable roads at times. Father Schowalter has attended when possible, driving over with his buggy. We notice but little change in his suffering. Scarcely any seeding of oats has been done so far and it is raining now.

It may be of interest to some of your readers to hear that my parents celebrated their 60th wedding anniversary on Friday, April the 6th. The children living here and Rev. P. P. Hilty were present. Bro. Hilty read the 23rd Psalm and then delivered an appropriate address from the latter part of 1 Sam. 7–12 as his text. Several hymns were sung and a lunch served. Considering their advanced age they are enjoying fairly good health, Father being in his 84th and mother in her 80th year. Mother's maiden name was Strickland. They were married in Ashland Co., Ohio, where they lived till 1857 when they moved to Franklin Tp., Lee Co., Iowa, where they have since resided on a farm. They have 43 grandchildren and 2 great-grandchildren living. Father also has 3 brothers and one sister living, the youngest being 76 years old.

F. H. KREBILL.

PERKASIE, Pa., April 9.—The work which we have undertaken here is not altogether an easy one, yet mindful of the fact, we labor together for the great work which, in the future, we hope will be successfully crowned and blessed.

When organized not quite a year ago with Rev. A. B. Shelly Elder, and our present Pastor Wm. Grubb, and a growing congregation, we are in need of a church of our own, we at present are holding our services in the Baptist church.

Our Sunday-school, when organized, had 31 members, at present 75, increasing, and hoping in a growing future. Our church, when organized, had 25 members, now 27, and soon will have another increase. Our pastor, Rev. Wm. Grubb, is organizing a building-fund for the purpose to buy a lot, and in time to erect a church thereon.

This has been a serious question for some time with our people. We have other churches here, but nevertheless we all know there is no place like home. We have children growing up in other churches, and where will the future land them, if we do not make some effort to bring them in our one denomination? We must get enthusiastic in this matter. We are willing to go to work, but perhaps there are troubles to encounter, well and true, but they will not remove by themselves, it takes work. But some one might say, Oh it takes too much work. But what of that? There are many willing workers, who are always willing to work, one can never expect a reward, unless he has the work done to show the labor his hands have done. The Lord will say, "where are the talents that I gave you?" If these children scatter among other churches and our own is neglected, who will have to answer? Will the Lord excuse us? "No." The Lord is the vine, we are the branches, who will work? Will my name be on His book, for one day, for one week, for one month, for one year, or forever? If true hands with a true spirit take hold of the work the task will become lighter, and we need not fear, success will be the crown.

Our pastor has moved to Perkasie and will take up the work personally, and will be aided by his congregation, and we hope and trust not in our own strength, but in strength of the Lord. That our work will go on, is our earnest prayer.

Yours truly,
C. F. MYERS.

Tigers and Converts.

Men see what they are looking after, what they are familiar with, what they are trained to see. The hunter sees game, the farmer sees farms, the gold digger sees ore, the builder sees timber, the miller sees water power—every man sees what is in his line, and what he is trained to see. Some can see no Christians and no converts, and no good in churches and missions, and they write through the newspapers and tell how little they know on these subjects.

"I've been in India for many a year, and I never saw a native Christian the whole time." So spoke a colonel on board a steamer going to Bombay. Some days afterwards the same colonel was telling of his hunting experiences, and said that thirty tigers had fallen to his rifle. "Did I understand you to say thirty, colonel?" asked a missionary at the table. "Yes, sir, thirty," replied the officer. "Because," pursued the missionary explanatorily, "I thought perhaps you meant three.' "No, sir, thirty!" "Well, now, that's strange," said the missionary, "I've been in India twenty-five years, and I never saw a wild live tiger all the while." "Very likely not, sir," said the colonel, "but that's bebause you didn't know where to look for them." "Perhaps it was so," admitted the missionary, after a moment or two of apparent reflection, "but was not that the reason you never saw a native convert, as you affirmed the other evening at this table?"

There are many men who would be much more interested in finding a tiger than in finding a Christian. They know where tigers roam, but they have never thought to look for Christians. And yet there are many Christians to be found—and they are a blessing to those who seek them and know them.—*The Armory*.

Smoking.

A young man once wrote to Oliver Wendell Holmes, regarding his views of attaining success in life. Among the questions asked him was this: "Can a young man who desires success indulge in smoking?" Dr. Holmes replied: "Certainly not. It is liable to injure the sight, render the nerves unsteady, to enfeeble the will, and enslave the nature to an injurious habit likely to stand in the way of duty to be performed." Young man, if you would attain success, be not tempted by *Delight*.

"Break from thy body's grasp thy spirit's trance;
Give thy soul air, thy faculties expanse;
* * * * *
Knock off the shackles which thy spirit bind
To dust and sense, and set at large the mind!
Then move in sympathy with God's great whole.
And be like man at first a "living soul."

—Record of Christian Work.

A New Day.

As our best gift is this day that is ahead of us to-day. Yesterday some things went wrong. We would live it over, so we think—but we cannot, yet each morning a new, clean day is given to us. As we kneel in morning prayer and ask forgiveness for the stains of yesterday, we may find strength to keep the new gift as unspotted as when it came from the Father of Lights. There will be temptations in this new day: but there need to be no yielding. "We can do all things through our blessed Savior which strengtheneth us."

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, April 22, 1906. THE LORD'S DAY; HOW TO KEEP IT HOLY. Luke 6, 8-10; Ex. 20, 8-11; Rev. 1, 9-18.

QUESTIONS.

1. When was the Sabbath instituted? Gen. 2, 2.

2. Why was the Sabbath instituted? Ex. 20, 11; Mark 2, 27.

3. How can we keep the Sabbath by resting? Ex. 16, 5. 22-30.

4. How can we keep the Sabbath by hearing and teaching? Acts 13, 14-15. 42-52.

5. How did Jesus keep the Sabbath? Luke 13, 10-17. 4, 16.

6. Why was the Sabbath day changed from the seventh to the first day of the week? Acts 20, 7; 1 Cor. 16, 2; Rev. 1, 10; John 20, 1; Luke 24, 1; Mark 16, 2.

7. What is the reward of keeping the Sabbath day holy? Isa. 58, 13-14.

MEDITATIONS.

The Sabbath day was instituted after God had finished the work of creation. God rests, though He is busy at work in another way. So shall we rest on the Sabbath day from our everyday duties, but we are sometimes very busy in an other way, not working for the body, but for the spirit.

The Sabbath day was instituted in imitation of the rest of God after the creation of the world. The intention by instituting the Sabbath day was not only to give to mankind the necessary day of rest, but to remind him of God, of his eternal destiny, of his real home. One way of keeping the Sabbath and one of the best ways is by hearing and teaching. That was the way by which Jesus kept the Sabbath holy as well as his apostles. At the present time we have not only the preaching services, where we may hear, but also the Sunday-school and the young people's meeting where we can teach.

It was our Lord's custom to go to the synagogue and to hear the scriptures read and afterwards he often taught by word or by deed or by both. So we find the apostles generally at the synagogue or the temple or the place for prayer on the Sabbath day hearing and teaching.

God made the seventh day a day of rest after the week's toil, why did the Christian church change this and now begins the week with the Lord's day? For a while both days were kept holy, but the remembrance of Christ's resurrection on the first day of the week, which was the foundation of a new creation and a new life for God and with God made the first day the universal Sabbath day for all Christians with a few exceptions.

The Lord God commands us to keep the Sabbath day holy and in Isaiah 58, 13.14 he says: If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, and the holy of Jehovah honorable and shalt honor it, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in Jehovah. "So shall we enjoy the privileges of the Lord's day and not find the keeping holy of the Lord's day an irksome duty but a delightful pleasure."

QUOTATIONS.

An association of twenty physicians voted yea unanimously on the question: "Is the position taken by Dr. Farre, in his testimony before the Committee of the British House of Commons, in your view, correct?"—that men who labor six days in a week will be more healthy and live longer, other things being equal, than those who labor seven; and that they will do more work, and do it in a better manner.

The Sabbath is God's special present to the workingman, and one of its chief objects is to prolong his life, and preserve efficient his working tone. In the vital system, it acts like a compensation pond, it replenishes the spirits, the elasticity and vigor, which the last six days have drained away, and supplies the force which is to fill the six days succeeding, and, in the economy of existence, it answers the same purpose as in the economy of income, is answered by a saving bank.

DR. BLAKIE.

It is impossible to estimate the blessed effect produced upon a nation's health and happiness, when, on the return of each Sunday, millions are thus set free from toil; when the ledger is closed on the desk; when the hammer rests upon the anvil, and the wheel in the factory; when the mine sends forth its crowds into the light and glory of this newborn day; and when men can rest their wearied frames, or tread the green earth or hoary mountain, and breathe the fresh air, and look calmly upon the blue sky overhead, or listen to the sounding stream or beating seawave; and when the very dumb cattle partake of the universal blessing.

DR. MACLEAD.

An infidel says, he has learned by sad experience, that a curse follows those who break the Sabbath.

The Sunday School Lesson.

By A. S. Shelly.

Jesus the Sinner's Friend.

Sunday, Apr. 22. Luke 7: 36-50.

Golden Text.—Thy faith hath saved thee, go in peace. Luke 4: 50.

Introduction.

The report that spread all over Judea and the region round about concerning the wonderful calling back to life of the dead young man at Nain, reached also John the Baptist in his prison, and encouraged him to send messengers to Jesus in order to reassure himself of the correctness of his conception of Jesus as the one long foretold. He had pointed the Jews to Him as the Messiah, whose way he had been sent to prepare. He had directed his own disciples away from himself to Jesus as the Lamb of God who taketh away the sin of the world. It seems that in the darkness of his prison experience he began in a measure to share the general disappointment at the meek and quiet manner of Jesus so different from that which they expected of the Messiah when He should come, and the thought had come to him that, after all, Jesus might be only another forerunner of the one they would still have to look for. Jesus replies by pointing to His work, so evidently in fulfilment of Messianic prophecies, and claims to be the one in whom no one could afford to be offended. Having sent this reassuring message to John He spoke of him to the multitude in terms of the highest approbation, and severely rebuked those who had treated John's call to repentance so lightly, and who now took offense at Him for befriending those who repenting of their sinful lives gladly accepted His message of pardon and peace.

The incident of our lesson which followed, sets in strong light the contrast between these two classes—the self-righteous pharisees and the humble, penitent sinners.

Jesus and the Pharisee.

The man's name was Simon. Later at Bethany in the house of a man named Simon they prepared a meal for Him and there too He was anointed by a woman. But otherwise the incidents are altogether different. This Simon was one of the pharisees. What made him invite Jesus to eat with him, we can only guess. He did not have any particular love for Him or he would not have omitted all those attentions usually bestowed on honored guests. He did not even give Him water for His feet, much less a kiss of welcome on His cheek or the oil of special honor on His head. He probably felt that he was going quite far enough in his recognition of this teacher who was not one of their class when he honored Him with an invitation to his house without doing anything that might be construed as an expression of special regard for Him or of faith in Him.

Jesus accepted the invitation, not for the sake of the feast we may be sure, but for the opportunity thus afforded to come into closer touch with this man and with others, for their good. He would not pass by even a Pharisee without doing what could be done to win him. All classes must know that He is no respecter of persons. He will come to Simon's house as well as to Matthew's as long as no improper or unworthy conditions are imposed. He who "knew what was in man," knew well what kind of treatment to expect, yet that did not deter Him. Nor did He resent the way Simon slighted Him as his guest, yet in answer to Simon's unexpressed thought of criticism He pointed to his omissions as evidences of his lack of love, in order to bring him to his right senses religiously. By implication, and no doubt much more by the tone of His voice, Jesus let Simon feel how sadly He missed, not the tokens of honor from his hands, but the evidence of a sense of his sinfulness and the joy of forgiveness on the part of the pharisee; how gladly He would have spoken forgiveness to him as He did to the woman, had He found in him a like attitude of heart. Whether this pharisee accepted the rebuke in the right spirit and yielded, or hardened his heart against Him like most of his class, we are not told.

Jesus and the Woman.

Tradition says this woman was Mary Magdalena, but the evidence is rather against this supposition. What our lesson tells us about her is that she was a great sinner. This is not only the pharisee's estimate, but her own and that of Jesus. Her sins were many, and she had a deep sense of her undone condition. She was *poor in spirit*, and she *mourned* with bitter tears her helplessness and misery. She *hungered* and *thirsted* after righteousness, wherefore she came to Jesus for forgiveness. By faith anticipating this blessing she came prepared to pour upon Him an offering of gratidude. She pressed not upon Him rudely, but stood in His presence weeping, her tears falling upon His feet. She wiped them away with her luxuriant hair, and finding herself not rebuffed she felt assured of that which she had hoped, and in overflowing gratitude and love she kissed the feet of Him to whom she looked for the coveted blessing and anointed them with the precious ointment she had brought with her.

When this woman approached Jesus He by divine intuition knew all that was in her heart. He knew that she had been steeped in shameful sin; but He knew also the penitence and the faith that moved her in coming to Him. His compassion responded fully and freely to the appeal of her faith, and her heart swelled with peace, and joy, and love in proportion to her sense of forgiveness. She was not forgiven much because she loved much, but vice versa. Verse 47 gives the ground not of Jesus' forgiving her sins but of His *saying* that they are forgiven. Her manifested love was the evidence, not the cause or ground of forgiveness. Verse 50 gives the latter: "Thy faith has sayed thee."

The Parable.

The lessons to be drawn from the parable of the two debtors are:

Though their indebtedness differed in amount, they were both in a hopeless case, as neither had the wherewith to pay. All men have sinned: weighed in the balance of God's justice and holiness they are found wanting, and nothing but the grace of God can supply their shortage.

They were both fully forgiven. By the grace of God the believer receives pardon for *all* his sins. The blood of Jesus Christ cleanseth from all sin. There is now no condemnation to them that are in Christ Jesus.

Forgiveness came only when they realized and confessed their debt and their inability to pay. If we confess our sins, God is faithful to forgive. And the closer we come to God the fuller we realize how much we have been forgiven, and therefore the more we will love Him.

Deaths.

Plank.—On March 24, 1906 in Pulaski, Ia., occurred the death of Father Jephtha Plank, an old veteran of the cross, aged 87 years, 3 months and 29 days. He was born in Mifflin Co., Penn., moved to Wayne Co., Ohio, where he married Miss. Elizabeth Stutzman, who died soon after leaving one son. He was later married to Mrs. Fannie Fordemwalt. To this union were born thirteen children, two of whom died some years ago. The funeral services were conducted March 26 at his home by his pastor W. W. Miller. The words chosen for text were "At evening time it shall be light" Zech. 14:7. The burial took place in the old cemetery in Pulaski.

Contributions.

Donations to the Mennonite Home for the aged at Frederick, Pa.

Cash.

J. G. Stauffer, Quakertown, Pa., $1.00; A friend of his $5.00; West Swamp Congregation $24.00; Upper Milford do 28.00; A. I. B. Stauffer, Boyertown $2.00; Mary Ziegler, Philadelphia $5.00; D. L. Ziegler, do $15.00; Quakertown Congregation $19.00; Eli Fretz, Deep Run do $5.00; East Swamp do $16.0 ; Flatland do $19.50.

Collected by Jos. B. Bechtel from Walte Thresher & Co $5.00; The H. F. Barrows & Co $5.00; Walter E. Haywood $5.00.

Collected by Rev. N. B. Grubb of Mary S. Geiger $20.00; from Otto Eisenlohr $20.00; from N. S. Borneman $15.00; Rev. S. M. Musselman $3 00; Germantown Church $5.00; First Church, Phila. $131.65; Second Church, Phila. 7.70; Lewis Campbell, Boyertown $5.00; Hereford Congregation $14.75; Dr. J. S. Borneman and Jos. Wile 755 lbs. hay.

Christmas Gifts.

1st Church Phila. J. K. Loudenslager, 6 lbs. assorted spices; Elmira Bechtel, 5 doz. oranges; Mrs. J. K. Wright, 1 bus. apples; Catharine Lenhart 50 cts. Upper Milford Congregation, 14 bus. oats, 30 bus. corn in cob, 1 bag middling, 100 lbs. flour, 1 bag dried pears, 1 bag beans, 1 can lard, 1 box boraxine, 1 lb. coffee. 1 bag corn meal, lot soap, lot tea, 1 bag apples, lot oat meal; Mr. and Mrs. J. W. Stetler 5½ lbs. sausage, 2 pans scrapple, 16 oranges, lot apples, cakes and candies for Christmas, 2 pots apple butter, 1 pot peaches, 13 lbs. scrapple, 10 lbs. liver pudding, 3 lbs. sausage, 9 lbs. filtch, 1 pot liver pudding; M. B. Berger & Co., Souderton, 6 pr. stockings; William H. Taggert 2½ bus. apples, 2 pots apple butter, 25 lbs. buckwheat flour; Henry Hallman 2 pots apple butter; Dr. G. S. Weida 1 pan scrapple; Mr. and Mrs. E. Hoffman, lot apples, 2 pans scrapple, 2 baskets appics, 2 sets pigs' feet; Mrs. H. N. Singmaster 1 century plant, 2 lbs. rice, 1 lb. tapioca, 4 lbs. coffee; Nathan Umstead 1 peck apples; William Umstead 1 box toilet soap; Mrs. John Grubb 1 bouquet, 2 pumkins; Mrs. Mary Caricheuer 3 glasses mustard; S. M. Shelly 2 bags corn meal. Towards purchasing new window shades for the Chapel Dr. Weida 50cts; A. S. Shelly 50 cts; Isaac Hunsberger 50 cts; Morris Dehaven 50cts.

Hereford Congregation 375 lbs. flour, 3 bus. in cob and 1 bag corn, 6 bus. oats, 3 pk potatoes, 3 pots apple butter, 2 pieces dried beef, 4 lbs sausages, 4 lbs sugar, 2 lbs. coffee, 1 can lard, 1 piece bacon, 1 pot puddling, 1 jar sausage, 2 lots beans, lot apples, lot dried sweet apples, 2 doz. cans beans, 1 jar pears, 1 jar chow-chow, 1 jar raspberries, 2 brooms, 2 boxes rice, 3 cans peas, 3 cans fish, 3 cans corn, 3 boxes soap powder, 6 pieces soap, 3 boxes baking powder, 3 boxes cod fish, 2 cans B. molasses, 2 lbs. cakes, 2 boxes breakfast food, 2 glasses mustard, 1 box corn starch, 1 two seated family carriage; J. L. Stauffer lot of planing mill work. Gratefully acknowledged,

John L. Bauer, financial secretary.

For Middle Dist. Conference.

Received from Summerfield, Ill., Con., $26; Bethel, Mo., congregation, $7.00 for Evangelization fund and $20.91 for church building fund.

Gratefully acknowledged,

W. W. Miller, Treas.

News of the Week.

Domestic.

DOWIE IN DISGRACE.

Elijah the Second Lingers at Chicago.

Chicago, April 10.—"Dr." John Alexander Dowie finished the first stage of his long journey from Mexico to Zion City at 8:50 this morning. He said he would not proceed to Zion City immediately, but would remain in Chicago until he was armed with legal documents which he believed would once more put him in power in Zion City.

Dowie entered his carriage, and, with a number of his followers, drove to the Auditorium Annex, where apartments had been secured. At the hotel he shut himself up and denied admission to any but his counselors.

59th CONGRESS

To Restrict Immigration.

Washington, April 6.—The house committee on immigration to-day completed its bill to further restrict the coming of aliens to this country. The measure will be reported by Mr. Gardner, of Massachussetts, and a minority report will be made by Mr. Bennett, of New York. The bill increases the head tax on aliens from $2 to $5. It requires each male adult to possess $25 in money and each female $15. A family may be admitted on its head showing $50.

Foreign.

TERRIBLE ERUPTION OF VESUVIUS.

Thousands of People Flee from Their Homes.

Naples, April 8.—The hope that Mount Vesuvius was becoming calm was dissipated to-day when the volcano became more active than ever. The panic has spread to Naples. Two strong earthquake shocks which shattered windows and crashed the walls of buildings were experienced to-day. The entire population rushed to the streets in terror.

Many villages and towns at the foot and slope of the mountain side have been abandoned and some villages have already been destroyed by the lava streams.

The work of success is hampered owing to delays to the railway service, which is interrupted by red hot stones thrown to a height of 3,000 feet falling on the tracks.

As yet it is impossible to count the craters that have opened and from which streams of lava have flooded the beautiful and prosperous districts on the southeast shores of the gulf of Naples.

The atmosphere is heavily charged with electricity and now and then the flashes of lightning are blinding, while the detonations from the volcano resemble those of terrible explosions.

The churches of the city were open all Saturday night and were crowded with panic-stricken people. Members of the clergy are doing their utmost to calm their fears, but their arguments go almost for naught, when renewed earthquake shocks are experienced.

With the danger and horror of the situation aside, Vesuvius presents one of the most splendid sights imaginable. The mountain of fire, whose speech is by thunder and whose acts are destruction, seems like an enraged giant.

Vesuvius' Black Record.

The story of Mt. Vesuvius is one of disaster. The first record of the volcano's eruption dates back to 63 A. D., when Nero ruled Rome. Herculaneum and Pompeii were partially destroyed. The following year Naples was threatened with another eruption, but escaped with an earthquake.

It was during the reign of Titus on August 24, A. D. 79, that Vesuvius broke loose in all her fury and completely buried the cities of Pompeii, Herculaneum and Stabiae. The next eruption is recorded in A. D. 203, another in A. D. 473, during which ashes were carried as far as Constantinople. Between that date and the year 1500 nine eruptions of more or less destructiveness occurred.

On December 16, 1631, more than 3,000 persons lost their lives in a severe earthquake and flow of lava that extended as far as Tarentum, and destroyed Boscatrecase, the town which suffered to-day, and other towns in the vicinity. Another eruption in 1707 lasted for four months, and kept the people of Naples in constant fear of death. Again, in 1737, 1760 and 1767 Vesuvius poured forth rivers of lava and showers of ashes, covering Portici and reachings as far as Naples.

In August, 1779, red-hot stones were thrown 2,000 feet above the crater of the volcano, and in 1794 more than 400 people lost their lives. On that occasion the lava flowed to the sea.

Other eruptions followed in 1804 1805, 1822, 1855 and 1858. In the last mentioned year the crater sank 195 feet below its former height. Torre Del Greco was destroyed on December 8, 1861.

Becoming active again in 1871, Vesuvius vomitted threatening lava and hot mud until April of 1876, when the eruption burst suddenly and hurled twenty persons, and partially destroyed the towns of Mass and San Sebastiano. Since then several small eruptions occurred.

A violent eruption occurred in 1900, since which date the volcano has been almost constantly active.

A Score Killed and Nearly 200 Wounded in Collapse of Market Building in Naples.

Naples, Apr. 10. Another terrible calamity was added to the already long list of horrors attending the terrible eruption of Vesuvius when this morning without warning the roof of the great market place in the heart of this city collapsed under the weight of ashes and cinders from Mt. Vesuvius. The people who gathered about the market were soon in a state of great excitement, which increased when the recovery of the bodies was begun.

More than two hundred people, it is estimated, were buried in the ruins when the roof collapsed. The work of rescue progressed during the morning hours and before noon sixteen bodies had been removed and 178 injured persons extricated from the ruins and taken to the hospitals.

The disaster was appalling. The courtyard covered six hundred feet square and was roofed. The space within was unusually crowded with buyers and their children, the accident happening at the hour of the day when trade is most brisk.

Pompeii Over Again.

Naples, April 10.—Terrifying news reached the city to-day from points throughout the district surrounding Ottajano. Reports indicate that an enormous area is buried beneath ashes and cinders. The present disaster is looked upon as a repetition of the catastrophe to Pompeii and Herculaneum. In this instance the loss of life is less.

All efforts on the part of the press representatives and the authorities to ascertain the exact number of those who have already fallen victims to the eruptions of Vesuvius have failed. This is accounted from the fact that the buried villages are impossible of access and further because the people who fled when their houses began to fall, have scattered throughout the country districts. Ninety-six bodies have so far been found.

THE GREAT FAMINE IN JAPAN.

Worst Yet to Come. 3,000,000 Near Starvation.

Washington, Apr. 5.—After waging heroic and victorious warfare against the colossus of Europe; after a history-making campaign, during which all the world looked on in wonder and admiration, the soldiers of Kuroki's second division, the pride of his victorious corps, returned to their homes in northern Japan expecting to be greeted by flaunting banners and the acclaim of 3,000,000 proud and happy people. Instead these seasoned soldiers of the Mikado found the streets of their villages deserted, their homes unkept, the rice fields barren. The great enemy of the East, an implacable and invincible foe, famine, was abroad in the land. The fields were bare and the homes deserted because the women and children and the feeble old men were in the woods searching for roots and leaves to satisfy their gnawing hunger.

It was as though the conquerors had been the vanquished and the provinces of northern Japan resembled plains devastated by the looters and foragers of victorious hordes.

This was the reward which the elements had prepared for the homecoming of the heroes of the Manchurian battle-fields.

Since early in the winter the three provinces, Miyagi, Fukushima and Iwate, in northern Japan, have been visited by a famine which exceeds in severity and the number of persons affected any similar misfortune of recent years.

The famine has been somewhat erroneously attributed to the fact that so many of the able-bodied men of this region were absent from the rice fields during the planting time. While this has had some bearing on the pitiable condition of the 3,000,000 inhabitants of this section of the island kingdom, it is not the primary cause of the suffering they are now undergoing.

It was in last August, at a time when the rice is flowering, that disastrous rains began to flood the fields. As a consequence the crop rotted, and when harvest time came it was found that the yield was only about 12 per cent. of that output which is to be expected under normal conditions. This yield kept the people in food for a month or two, but when the returning soldiers began to make their appearance the visible supply dwindled rapidly. As a result there are not less than a million people to-day who are in the direst need.

The Japanese government has dealt with the present serious condition in a very able manner. It has been greatly handicapped in its relief work because the government is already burdened with an enormous war debt, and for this reason it has been thought unwise to levy a heavy tax on other provinces in order to relieve the suffering in the north.

Such a policy would tend to spread the calamity, for to alleviate the trouble in one section the authorities would in this way make the famine national instead of provincial.

Confronted with these conditions, the general government has endeavored to give employment to all the able-bodied men in the provinces. In order still further to help the stricken section, these employes have been set to work draining areas of marsh land in these provinces. By this measure it is hoped that the acreage which may be utilized for the cultivation of rice may be so increased that it will obviate the recurrence of the present disastrous state of affairs in years to come.

That the worst has not yet come, however, is quite evident. During the spring months the able-bodied men of this section will be forced to give up their remunerative government work in order to go into their own fields and begin the cultivation of the rice crop, which is to be harvested this fall. If they do not do this the famine next year will be even greater than it is at the present time. The fields must be cultivated. What is to be done while this necessary work is going on? This is the condition which faces the kingdom of the sun. It is this thought that has caused the pluckiy little nation to ask for outside help. That this appeal has met with a hearty response is to the credit of humane America and Europe.

For the last few weeks the general contributions for the sufferers have been steadily increasing. The funds are being forwarded through the Red Cross bureau. Up to a few weeks ago $100,000 had been transmitted by cable, $20,000 having been collected by the Red Cross, and $80,000 by the Christian Herald.

Seldom if ever before in cases of famine have philanthropists had the satisfaction of knowing that their contributions will be so well distributed among the sufferers. The Red Cross Association in Japan is one of the most efficient in the world.

The relief funds collected by the Christian Herald and the Red Cross are transmitted to Japan without any incidental expenses, and in this way each contributor has the satisfaction of knowing that every penny contributed by him is being used in mitigating pangs of hunger. Those in charge of the Washington office of the Red Cross, through whom all contributions are forwarded, are in receipt of information from the Japanese headquarters to the effect that from 3 to 5 cents is sufficient to maintain a Jap a day. It is thus seen that every dollar means the maintenance of one person for about a month.

Fifty-two Killed by Hotel Collapse.

Nagold Black Forest, Germany, April 5.—Fifty-two persons were killed and seventy dangerously injured to-day by the collapse of the Hotel Zum Hirschen. The building had not been fully completed and the catastrophe is attributed to the non-observance of proper precautions. The roof of the building had only been put in place this morning, an event in accordance with German custom to be celebrated with a feast. The guests were reported to have engaged in a dance, and this together with the large number of persons on the floor probably was what caused the building to collapse.

Algeciras Conference Closed.

Algeciras, April 7.—The signature of the Moroccan convention today terminated the conference on Moroccan reforms which was formally adjourned sine die after nearly three months of labor. The final scene was one of impressive dignity.

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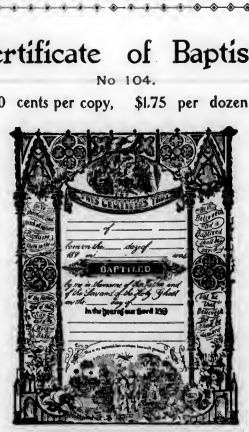

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Vol. XXI. BERNE, INDIANA, APRIL 19, 1906. No. 16.

Rest.

"Arise ye, and depart,
For this is not your rest."
The spirit starts awake
At the sound of that behest.
Yet this rest is very sweet
When the heart has her desires,
And the vision is illumined
By the light of household fires;
When the noises of the world
Change to music in the home,
And the tired feet are not bidden
Far to roam.
Yet the voice within the heart
Speaks the message that is best,
Arise ye, and depart,
For this is not your rest.

But "we, who have believed,
Do enter into rest."
In the presence of their Lord
Weary souls may end their quest.
Though the mountain must be climbed,
Though the battle must be fought,
In serenity and rest
Can the greatest things be wrought.
Christ can keep His own in peace,
In the midst of stormy seas;
Those who take His yoke upon them
Are at ease.
The power of God in Christ
Is sublimely manifest,
And *we who have believed*
Do enter into rest.

Yet, to people of our God,
"There remains therefore a rest,"
Where the victors may sit down
With the hosts of all the blest.
Ah! the sunny hills of love,
And the Elims of repose,
They shall see whose rested eyes
On *that Sabbath* shall unclose!
All the labors are forgotten,
All the tears are wiped away,
Ah! the summer wealth of glory
In that day.
Oh, Lord, our hearts are turned
To Thy sunsets in the West,
So grant us now and ever,
The blessing of Thy rest.

MARIANNE FARNINGHAM.

Items of News and Comment.

The Pacific District Conference will convene at Colfax, Wash., on June 10.

Miss Frieda E. Voth, of Newton, Kan., is teaching at Deer Creek, Okla.

The American (Old) Mennonites are contemplating the opening in the near future of a mission at Portland, Oregon.

On March 13 the examining committee for foreign missionary volunteers met several candidates at Goshen College, Ind.

Missionary H. R. Voth spent April 7th and 8th near Goshen, Ind. In the two meetings which he held the people found encouragement and were aroused with the missionary spirit.

Bro. A. B. Kolb, editor of the Herald of Truth, is spending some time in the South, in Georgia and other states.

On April 11th the spring term opened at the Perkiomen Seminary (Pa.) with an unusually large enrollment, 260 students.

Prof. H. C. Smith, of Chicago, addressed the students at Goshen College, Ind., on March 30 on the subject: "Mennonites in History."

The Ladies' Aid Society of the Allentown, Pa., church has done justice to its well deserved name by adding a snug sum to the building fund.

More Mennonites are coming to Allentown, Pa. We know of two more families who are coming into our midst by about the first of April. We rejoice in this fact, and bid them welcome in our midst and to our church and Sunday-school.—Bulletin.

Missionary J. P. Wiens on their way to India wrote from Russia, their native home, to Rev. A. B. Shelly, the secretary of the Mission Board, that he and his wife arrived there safely. At present all is quiet in Russia. They intend to stay there several weeks attending mission festivals.

Well done.—Recently several unsolicited timely articles have been received for the columns of the MENNONITE. We would be very glad if others would fall in line and help our publications along on this line. We are greatly obliged to those who have "put their hand on the plow," trusting to hear from them occasionally in the future.

The new department on School and Education in the "Bundesbote," the German church paper, is of special interest to the teachers and friends of education. The next issue, of April 26, will have a report of the Mennonite Academy, (Mennonitische Bildungsanstalt) at Gretna, Manitoba, contributed by Prof. H. H. Ewert, principal of the institution.

In a recent number of the Chicago American an article was written on "new forms of doctrine." Among the different creeds named were Dowieites, Sunworshipers, New Thoughts, Universal Brotherhood, Infidelity, Faith-healers, Mennonites, etc. The writer probably did not know that the Mennonites had existed several centuries before the Chicago American became a leader in yellow journalism.—Gospel Witness.

Monday evening, April 9th, the Ladies' Aid Society of the second Mennonite church, of Philadelphia, Pa., celebrated their sixth anniversary and love feast. It was largely attended by their friends. The pastor made an appropriate address. The exercises were appreciated. After the exercises the ladies gave a treat of coffee cake. The report of the secretary showed that the society had not been idle but very active during the past year, and has become one of the most important auxiliaries of the church.

Notice.

A deficiency in the treasury of the General Conference is reported by the treasurer, Rev. David Goerz, Newton, Kan., with the urging request to the congregations to replenish the treasury at once in order to wipe out the deficit of $154.94.

Conference Notice.

The Eastern District Conference will convene, the Lord willing, in the East Swamp Church near Quakertown, Pa., on Sunday, May 6, 1906. Communion services with the Congregation at 9 a. m. Services for the young people in the afternoon. Conference sermon in the evening at 7:30. The Conference Delegates are expected to be present, at the Sunday services. The business session begins on Monday at 9 a. m,

W. S. GOTTSHALL, Sec.

The Lawgiver Greater Than the Law.

The action of volcanoes and earthquakes is caused by the operation of nature's laws. So the scientists tell us, and we all believe it. But while that is all that science can tell us about them, revelation can and does go deeper into the philosophy of things, and teaches us that natural law is in fact working out the purposes of God and acts in conformity with His will.

Men have found that the laws of nature are absolutely invariable in their action, and claim that the forces of nature are uncontrolled and heartless—that the universe is in fact nothing but a vast machine, possessing in some way the power of perpetual motion, and grinding on century after century without any reference to the well-being or ill-being of men; except that on the whole and in the long run the operations of nature seem to be beneficent in their results.

But the scantness of man's knowledge should make him more modest in talking about the inner meaning of things. He knows, indeed, that nature's laws are invariable in their action, but he has not even begun to find out any rule for determining when or where the next earthquake or volcanic eruption will take place, or even for predicting the direction and force of the wind a week ahead.

How many things happen in nature which man cannot forsee because while he understands to some extent the laws by which these things happen he cannot tell just when or how these laws will work out given results!

Who can tell, for instance, what will be the next insect plague to attack plant life and damage the crops of the farmers? We have had a succession of such plagues, and it is reasonable to suppose that there will be others.

Who can tell what will be the next form of disease to become epidemic?

With all their invariability the laws of nature are all the time doing unlookedfor things. Why?

Behind the laws of nature is the hand and heart of nature's Lord. He sits at the secret springs of life and of action and without doing violence to His own laws controls their action and causes them to accomplish His will.

And that being so, "we know that all things work together for good to them that love God," even when they most seem to be working for evil.—New York Weekly Witness.

The Supreme Question.

By James Horne.

Of all the important questions that are agitating the minds of the people, there is one which stands forth permanently as the supreme question of all ages. And yet there are so many who pay but little attention to it. The question to which I refer is recorded in Genesis 3:9. *Where Art Thou?* The Lord God Almighty, maker of heaven and earth, created man after His own holy image. Even though Adam and Eve were naked when placed in the garden of Eden, they were not ashamed, for they were innocent as a dear little child. But after they disobeyed the commandment of God by partaking of the forbidden fruit, their eyes were opened and they immediately became aware of their nakedness. And they sewed fig leaves together and made themselves aprons, and they heard the voice of the Lord God, walking in the garden in the cool of the day. And Adam and his wife hid themselves from the presence of God amongst the trees of the garden. And the Lord God called unto Adam and said unto him, "*Where Art Thou?*" O, the folly of man trying to hide amongst the trees from the all seeing eye of God, when rocks and mountains will not hide us!

But Adam answering said, "I heard thy voice calling in the garden, and I was afraid because I was naked and I hid myself." Afraid! Love driveth out fear. So disobedience causes fear. And this was what caused Adam and Eve to hide. And God asked Adam, who told thee that thou wast naked? Hast thou eaten of the tree whereof I commanded thee that thou shouldest not eat? And Adam said, "The woman gave me and I did eat." And Eve said, "The Serpent beguiled me and I did eat." So Adam, Eve and the Serpent heard their sentence from their creator. But blessed be His name, for the all-wise God has formulated a restoration plan in Jesus our loving redeemer. But the Master's call of, "*Where Art Thou?*" was not only intended for Adam, but for all who have arrived at the age of understanding. God may not call us in the cool of the day as He did Adam, but he will surely call all of us sometime. He may choose to call us in the silent hours of the night, by communing with us through His loving Spirit, who will ask of us the solemn question, *Where Art Thou?* May God grant that we may receive His call with a willingness to confess rather then to try to hide our sins as worldly minded people naturally try to do.

Is it not a fact that many a thief became a murderer by trying to hide his crime? If we should try to hide our sins we only make bad worse, as the all-seeing eye of God is able to view the innermost parts of our hearts. To impose on God is an impossibility, for God knows our condition better then we ourselves do. If man was fully able to realize how hopeless and helpless his condition as a sinner really was, no second call of *Where Art Thou?* should be necessary to save him from his sin, but a voluntary surrender would surely follow with the words of the poet when he says:

I've wandered far away from God,
  But now I'm coming home.
The path of sin too long I've trod,
  Lord, I'm coming home.

But after the surrender is made, after the soul has passed from its spiritual death to life eternal, we still hear the sweet voice of the Master calling, *Where Art Thou?* May God grant that we may be able to answer and say, I'm engaged in saving souls for Thy Kingdom, O Lord. Did not Christ ask of Peter the question, "Lovest thou Me?" Yes thou knoweth that I love Thee, was the answer of Peter. Whereupon Jesus commanded him to feed His lambs. After we have learned to know and love the Master, He will make of us fishers of men. For the harvest is great but the laborers are few. The Christian's life is a busy life. There is no time for arm folding and idleness, for the command of the Savior is to go and to teach all nations. We may not be able to serve as missionaries in foreign lands, nor may we be able to mount the pulpit to proclaim the saving grace of our dear Redeemer. But all are able to do some work for the Master, by throwing out the life line to some poor sinful soul that is drifting upon the ocean of time toward everlasting damnation.

Leading souls to Jesus, telling them the way,
  Out of nature's darkness into God's own day.
Kneeling with the sinner at the Saviour's feet,
  Even angels cannot know of work more sweet.

But the call of, *Where Art Thou?* in my humble opinion, is not only directed to the sinner, to call him to repentance and conversion, but also the newborn child of God to enter the service of the Master in leading souls to Jesus. It comes also to those who have been engaged in the service of the Master for years, and lovingly reminds us when we act contrary to the will of God, as the spirit is willing but the flesh is weak. And since it is human to err, so the Christian is not faultless, and needs to be reminded of wrong doing, both in omitting and commiting. So the voice of God comes to us, and lovingly reminds us to repent and sin no more. But when we confess that the Christian commits wrongs, the sinner might ask for a definition between the wrongs of a Christian and of a sinner, to which we would say that the wrongs done by a Christian—are not willfully committed, and after he becomes aware of doing wrong, he calls on God in true repentance and asks forgiveness, while the sinner voluntarily commits his sin, without feeling sorry for them. Truly the Christian is capable of wrong doing, and therefore Christ admonishes us to watch and to pray, lest we enter into temptation.

It is easy enough to live a Christian life, when all is calm and peaceable. But the storms of temptation, of trials and tribulation—are sure to come, and therefore it is necessary to have our eyes steadily fixed on Jesus, who alone is able to shelter us in the times of storm. Peter, when trying to walk to Jesus on the sea, looked at the boisterous wind instead of looking at Jesus, and became afraid. He began to sink, and cried, "Lord, save me." And Jesus stretched forth His loving hand and saved him. O, may we never lose sight of Jesus, and prayerfully serve Him every day. And then if we hear the Master calling, *Where Art Thou?* we are able to say:—

I am Thine, O, Lord,
  I have heard thy voice,
And it told thy love to me.
  But I long to rise
In the arms of faith
  And be closer drawn to Thee.

Richland Centre, Pa.

"Behold, to Obey is Better than Sacrifice, and to Harken than the Fat of Rams." I Sam. 15: 22.

By S. Bockmann.

Only a few weeks after the people of Israel had come out of Egypt the Amalekites made a wanton attack upon them. The attack was unprovoked, entirely without justification. On the sly and in the dark the Amalekites stole upon the rear ot the camp and smote the kindmost of the people. They did not attack the fighting men of Israel, but fell upon the infirm, the aged and feeble, and in cold blood murdered women and children. This outrage upon His own as the future history shows was never forgotten by Israel's God.

Although war was instantly made upon the ruffians and many of them fell by the sword, yet it seems their sin was not sufficiently punished. It is indeed a fearful thing to lay hands upon God's own. Hence God told Moses to put this awful sentence upon record: "I will utterly put out the remembrance of Amalek from under heaven." This threatening was renewed forty years later, by the lips of Balaam: "Amalek was the first of the nations; but his latter end shall be that he perish forever."

Before the death of Moses he gave this charge to Israel: "Remember what Amalek did unto thee by the way, when ye were come forth out of Egypt. Therefore it shall be, when the Lord thy God hath given thee rest from all thine enemies round about, thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget,"

After the death of Moses Canaan was gradually subdued, Amalek however remaining an independent State. Three hundred and seventy years rolled away. Several generations had been borne, lived out their days and died. I presume the sentence of God had been forgotten. As is usual among men the long suffering of God is accounted as if He would not carry out His condemnation of sin. Perhaps He was waiting to see whether Amalek would repent. That is the purpose of God's long suffering with the sinner. But for this He waited in vain. At length the cup was full. God's judgment cannot sleep any longer, and He sends this message to Soul: "Now go and smite Amalek." They have had time to repent, but they have not amended their ways, nor repented of their sins against my people, retribution cannot longer be delayed. "Utterly destroy all they have and spare not."

However while God remembers the injury done unto Israel He has also not forgotten the good which had been done unto them. In the same year that Amalek smote the sick and the infirm and the aged in Israel, the Kenites had showed kindness to God's people. After the division of the land by lot, the Kenites settled in the south country, dwelt for a time in the district which had been allotted to Judah. By degrees, however, they had established themselves within the borders of Amalek and were dwelling at the time of God's command to Saul among that doomed people.

The Amalekites are to be slain. Their cattle are to be destroyed. Timely warning is given to the Kenites to quit the country that they may save their lives and their property. Saul's army is gathered and is eagerly waiting to make an attack, but not a sword is drawn until the Kenites have got out of the way of danger. All this because in the years that have gone by they had shone kindness to Israel. For more than four hundered years Amalek's cruelty and the kindness of the Kenites is remembered. The cruelty is avenged, the kindness is rewarded.

Without wishing to multiply words I would only say what a vivid illustration we find in these historical facts of the truthfulness of the teaching of God's word. For fear the passages will not be read I will quote a few in full: "Then they that feared the Lord spake often one to another and the Lord harkened and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon His name. And they shall be mine, saith the Lord of hosts in that day when I will make up my jewels, and I will spare them, as a man spareth his own son that serveth him. Then shall ye return and discern between the righteousness and the wicked, between him that serveth God and him that serveth Him not." Mal. 3: 16–18. "Whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck and that he were drowned in the depth of the sea. Woe unto the world because of offenses! for it must needs be that offenses come; but woe unto the man through whom offense cometh. Take heed that ye despise not one of these little ones, for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven."

In view of such awful declarations of Him whose Word faileth not; and in view of the historical facts cited; how fearful must it be to injure one of God's anointed, by false accusations, by untrue insinuations, to say nothing of ecclesiastical proceedings of any kind, which are unfounded, and perversions and misrepresentations, possibly to gratify pride, or to seek revenge. "The judgment of God may sleep long, and the avenging of His own may be tardy; but God is not a man that He should lie." "Vengeance is mine, I will repay, saith the Lord."

As soon as the Kenites were safely away, Saul drew the sword and smote the land of the Amalekites in its length and breadth. The command of God was to slay and spare not. Up to a certain point Saul and his soldiers were faithful ministers of the judgment of God. All the Amalekites which the Israelites could lay their hands upon were slain, and all the cattle of common quality destroyed. But Agag the King of Amalek is spared, as also the best of oxen and the sheep and lambs.

When Saul met Samuel the next morning the King seemed satisfied with his achievement, and as if all had been done he had been commanded to do, he blandly said to the Prophet: "Blessed be thou of the Lord, I have performed the commandment of the Lord." The answer of Samuel must have been a cutting rebuke to General Saul. "What meaneth then this bleating of the sheep in mine ears, and lowing of the oxen I hear?" Sin always seems to be ready with an excuse, yea frequently even with some pious justification, and so the blame is put on the people, and the spared oxen and sheep have been spared for sacrifice—for sacrifice unto the God of Israel. Certainly such a plea, Saul thinks, will avail. The prophet, however, does not give the King's excuse a moments consideration, but at once proceeds to administer the rebuke God had put into his mouth. He had been told to "utterly destroy the sinners, the Amalekites, and fight against them until they be consumed." And in the course of his remarks declares, that to obey is better than sacrifice."

Saul it seems thought he would improve upon God's command—God's plan and purpose—a thing not at all uncommon among men. Is it not true that God demanded sacrifice and that He claimed the best for such sacrifice? Certainly. And possible Saul overflows with self-complacency because in his vanity he has done a great thing, and was even ready to publish his great achievement by proclamation, "I have performed the commandment of the Lord." However Saul's conduct is branded as rebellion" and "stubbornness," and a rejection of God's words, and his after life was one long tragedy. He is rejected as King. Remorse and jealousy almost drive him to madness. Sin indeed is terrible.

Saul is dead, but Saul's principle lives. Men have no Gilgal and may not offer oxen and sheep or lambs, but how many offerings are made which are to be a substitute for obedience, to satisfy the demands of conscience. Obedience is refused and something else is offered in its place.

Saul offered no excuse because of his inability to carry out God's command. The army under his command was fully equal to the work the Lord had ordered to be done. Saul did not even hint that he had tried to do his best and failed, but pled that there should be satisfaction with his substitude. Let it be distinctly understood that God never bids us do impossibilities. His commands are always within our capacity. But how often we stop short. It goes all right up to a certain point, and then we consult with custom, with ease, and because "the people spare the best of the sheep and oxen" we go and do likewise. Just here lies perhaps one of the reasons why so many are disobedient. "The people" do thus and so. Others who are Christians also dance, play at cards, go to theatre, and drive sharp bargains. Why should we of all others be so narrow in our views? And so there are many who would do as the people do without regard to the commands of God, to be separate from sinners, and have no communication with evil. Forgetting that God hath said, "That friendship with the world is enmity against God."

(To be continued.)

The Guest of Every Day.

Homely work is mine to-day:
Floors to sweep, and fires to lay,
Plates to wash, and clothes to mend;
Work which never seems to end;
  Yet I pray,
Jesus be my guest to-day.

Not as one to dwell apart
In the spare room of my heart,
But as one to whom my prayer
May confide the smallest care;
  Thus I pray,
Lord, be Thou my guest to-day!

Martha, cumbered in her care,
Brought a half-reproachful prayer.
Serving much she thought would best
Welcome and refresh her guest.
  Christ, I know,
Would not have me serve Him so.

He reproves me if I fret
Over work unfinished yet,
Checks me if I make a task
Of some work he does not ask.
  My dear guest
Wishes me to work and rest.

At the closing of the day,
When once more my heart shall say,
In this busy life of mine:
"All the glory, Lord, is thine!
  Christ, I pray,
Be the guest of every day!"

—*Selected.*

Prohibition for Nation's Capital.

Washington, D. C., April 2. The growing misery and degradation of the slums of this, the nation's capital city, have at last forced the attention of both press and Congress.

It is one of the direct results of six years of agitation. When the Prohibitionists in 1904 exposed the shame of nearly 100 illegal saloons, and brothels, protected by the city administration, and the frightful crimebreeding districts of the city, almost within pistol shot of the White House, the press, egged on by the politicians, denied the facts and scored the Prohibition investigators for sensation-mongers and yellow journalists. To-day, by the associated Press the whole country has been informed that the most desperate conditions of vice and squalor exist in the rapidly growing slums of the Capitol.

All sorts of remedies to this situation are being proposed, but the most effective and straightforward is the bill introduced into the House by Congressman A. R. Webber of Ohio. This week there will be inaugurated here a nine days' campaigning of agitation for the passage of the .Webber bill. The Webber bill provides for absolute prohibition of the beverage liquor traffic in the District of Columbia.

During each of the nine days great mass meetings will be held in the largest churches, each addressed by E. Tennyson Smith, the British temperance evangelist.

The campaign was brought about through the activity of the Rechabites, who are very strong in this vicinity, having more than 800 members in this city. The Rechabites invited all of the temperance and religious organization of the city to meet with them in the planning of a campaign to promote the Webber bill. A delegated convention accordingly met and selected a general campaign committee, consisting of one representative from each organization. This Committee at once got busy, under the leadership of W. H. McConnell as chairman, and John J. Bunch as secretary.

During the week, the wife of Mr. Webber died which has saddened the movement in its inception, but not discouraged it.

Washington is cursed with several hundred saloons and nearly as many speakeasies. One block of speakeasies adjoins the White House grounds. There are more than fifty speakeasies, most of whom hold a Federal tax receipt as "retail liquor dealers," all within six blocks of the White House grounds. — New York Weekly Witness.

God Knows.

Through all my little daily cares there is
One thought that comfort brings whene'er it comes.
'Tis this: "God knows." He knows
Each struggle that my hard heart makes to bring
My will to His. Often, when nighttime comes,
My heart is full of tears, because the good
That seemed at morn so easy to be done,
Has proved so hard: but then, remembering
That a kind Father is my judge, I say,
"He knows." And so I lay me down with trust,
That His good hand will give me needed strength
To better do His work in coming days.

Harriet Mc Ewen Kimball.

The Mennonite.

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Editorial.

What Its Defenders Say of the Oath.

It is well that the young of our church know on what grounds the oath, which we forbid, is defended. We therefore quote an extract from a standard work on Christian Ethics, the author of which was the Lutheran Bishop of Sealand, H. Martensen D. D. We have noted several points upon which something ought to be said.

"(1) Mennonites and Quakers and other sects, who regard it as something unworthy of a Christian, nay contrary to duty, to make the oath required by authority, hereby pay homage to a view which must be designated as fanatical, (2) partly because it would anticipate within human society a state of perfection which simply lies beyond the earthly conditions of this present state, (3) partly because it proudly maintains that a Christian need not fulfil all righteousness, need not perform what the civil community requires. (4) So also in this respect they withdraw from following Christ; (5) for Christ has, at least mediately, recognized the oath, when during His spiritual trial He answered the high priest, who addressed to Him the question "I adjure Thee by the living God that Thou tell us whether Thou art the Christ the Son of the Blessed?" By His answer, "Thou sayest it," He makes it clear that He placed Himself under the law.

"In opposition to such fanatical doctrines we hold firmly to what Luther says in his *larger catechism* on the second Commandment, that (6) "the oath is a right good work, whereby God is praised, the truth and right confirmed, (7) lies repelled, people brought to peace, obedience rendered and strife abated; for God Himself intervenes (nam Deus ipsi hic intervenit) and divide right and wrong, bad and good from each other." We say:

1. If fanaticism consists in obeying the words of our Lord, "I say unto you, swear not at all", etc. (Matt. 5:33) and the inspired words of the apostle, "above all things, my brethren, swear neither by Heaven, neither by earth, neither by any other oath," (Jas. 5:12) then we are fanatics and we rejoice in being numbered with those who believe in doing what God commands us to do.

2. To refuse to take an oath is not an impossibility in this present earthly state, there are thousands now living who never have done so and in the centuries gone by there have been thousands of others who would rather have died than to have done so.

3. In defying and condemning the law of the Sabbath in force in His time we have the example of the Saviour to teach us that we need not perform everything that the law of the community requires, (Matt. 12:1–7) especially when the law is wrong. The apostles, also, teach us that we ought to obey God rather than man (Acts 5:27). Neither did the early Christians do all that the law required them to do for they refused to worship the idols, as the Roman laws commanded them to do, they died rather than obey such laws.

4. Strange that in refraining from the things which Christ bids one to refrain from, one is withdrawing from following Christ!

5. "Thou sayest it" did not make Christ an oath taker. It rather puts Him in the class of those who let their communications be yea, yea, and nay, nay. If answering affirmatively to the question of a profane judge was swearing why should Christ command His followers to say yes instead of swearing?

The evil spirits in Mark 5:7 cried out to Christ "I adjure Thee by God that Thou torment me not." Yet Christ does not "mediately recognize the oath" and let them alone. He drives them out into the swine.

6. We ask, is God praised in doing that which His Son and His apostles tell us not to do?

"Truth and right confirmed" How could that which is true and right be made more truthful and more right because an oath is taken on top of it?

7. "Lies repelled" any one familiar with courts and places where oaths are taken knows that the oath does not prevent the telling of lies. It is only the fear of being caught in a lie, for which he will be severely punished, that makes the dishonest witness tell the truth. If the oath prevents the telling of lies why is it necessary for the lawyers to cross examine the witness to bring out the truth? G.

Correspondence.

DEER CREEK, Okla., Apr. 15. It has been some time since we last sent in news from here. Since then our pastor, Bro. Peters, has started a prayer-meeting which is held every Wednesday night in the church. The attendance has been good and while the interest taken has not been what it might and should be we can say that there is an improvement along this line.

The interdenominational Sunday-school county convention will be held in Medford, Okla., Apr. 17 and 18. Our Sunday-school sends three delegates and quite a number of others expect to attend also.

About sixty shade trees were planted on the church ground a short time ago, which will add to the beauty of the church.

German school began on April 9th. It will be continued two months. Miss Frieda Voth, of Newton, Kan., is teacher. The attendance is about thirty.

Our pastor began a class in catechismal instruction to-day.

DONNELLSON, Iowa, April 16, 1906, Dear MENNONITE:—We had services as usual on Good Friday and preparation for the Lord's Supper. The weather was threatening and roads bad, so there were not many present. But Easter brought us beautiful weather, very cool though. The house was fairly well filled, and the majority partook of the Lord's Supper. Brother Hilty held an appropriate sermon. To-day we are blessed with fine weather and Father Schowalter surprised us by preaching a sermon. His text was Job 19:25, "I know that my redeemer liveth." His great faith and trust in the risen and living Lord Jesus Christ was proclaimed by his every word and act and I believe all present felt strengthened in faith thereby. May the Lord repay him by His nearness and comfort in his great affliction.
F. H. K.

WAYLAND, Iowa, April 15.—We have been having some rough, cold and wet weather, so far this spring, and there is not all of the oats sowed yet, and in fact very little of the spring work has been done yet, but we hope that after Easter we will have better weather.

There is some sickness in this community, but not a great deal at present writing.

A series of meetings were held here at the Mennonite church commencing last Sunday evening, and were held every evening during the entire week except Saturday evening, and then this morning we celebrated our Communion services. We are thankful to say that these meetings were well attended, and with good results. There were added to the church this morning 10 members of which 6 were admitted by baptism and 4 by letter. The subjects that were used during these meetings were as follows:

"Corrupt and Contented." Hosea v:11. "Conversion of a Tax Collector." Matt. ix:9. "Conversion of a City Official." Luke xix:8. "Conversion of a State Treasurer." Acts viii:37. "Conversion of a Persecutor." Acts ix:6. "Are You Converted?"

And the wonderful good messages that were delivered from these texts by our Bro. Musselman were touching to many hearts of the large audiences that attended these meetings. They were indeed a great blessing to all that heard them. May God help the dear Bro. to continue the good work for which we believe and feel sure that he is being richly blessed. May the blessings of God rest upon our Brother and the churches in his charge, is our prayer.

BERNE, Ind., Apr. 17. President N. E. Beyers, of Goshen College, who stopped off here over Sunday on his return from Richmond, where he had attended the second annual intercollegiate convention for the furtherance of the peace principle, addressed the Sunday-school at our church on Easter Sunday afternoon and in the evening at the young people's meeting he spoke at length on the essential characteristics of a Christian worker. Among these he enumerated: Consecration, willingness to work, economy, giving, education, spiritual power, and aptness to teach. He talked for over an hour and made many direct, straight-from-the shoulder hits that it is hoped will not soon be forgotten by those who heard him. He especially urged the necessity of practicing the habit of giving for the spread of the gospel, and the education of the young in Bible knowledge for better Sunday-school and Bible teachers. We thank the dear Brother for his very valuable suggestions and may our prayer to God be that they may not be fruitless in our congregation.

FLATLAND Mennonite Church, Lower Richland, April 11. On Sunday afternoon, March 25, our Sunday-school opened, after being closed for the winter. 75 are now enrolled, the number however will increase after Easter as many attended other schools dur-

ing the winter, and will again attend ours during the summer. They will then be able to attend several. We will have some special exercises in commemoration of the risen Savior on Sunday afternoon, April 22.

These are the officers for the ensuing year: Superintendent, Linford Foulke, Asst. Supt., Harvey W. Shelly, Secretary, Flora L. Fellman, Assistant Secretary, Jacob Benner, Librarians, Calvin Fluck, Raymond Smith, Asst. librarians Robert Zeigenthall Warren Ackerman, Organist Flora L. Fellman, Asst. Organist, Ada K. Landis, Treasurer, Henry L. Baringer. These are the teachers:—Rev. and Mrs. Harvey W. Shelly, Mr. and Mrs. Jacob M. Landis, Linford Foulke, William Ackerman, Clarence Barinager, Meda Ahlum, Lillie Allem, Ada K. Landis. F. L. F.

The Hour of Prayer.

My God, is any hour so sweet,
From blush of morn to evening star,
As that which calls me to thy feet,
The hour of prayer?

Blest is that tranquil hour of morn,
And blest that solemn hour of eve
When, on the wings of prayer upborne,
The world I leave.

Then is my strength by Thee renewed;
Then are my sins by Thee forgiven;
Then dost Thou cheer my solitude
With hopes of heaven.

No words can tell what sweet relief
Here for my every want I find;
What strength for warfare, balm for grief,
What peace of mind.

Hushed is each doubt, gone every fear;
My spirit seems in heaven to stay;
And e'en the penitential tear
Is wiped away.

Lord, till I reach that blissful shore,
No privilege so dear shall be,
As thus my inmost soul to pour
In prayer to Thee.

CHARLOTTE ELLIOTT.

The Fifteenth Universal Peace Congress.

The date of the opening of the Fifteenth Universal Peace Congress, which is to meet at Milan, Italy, has been fixed for the 15th of September next. The local Committee of Organization is actively engaged, with the cooperation of the Berne Peace Bureau, in preparing the program and making the other arrangements for the work of the Congress.

This Congress ought to be made one of the greatest and most influential in the whole series of international peace gatherings The fact that it is the fifteenth congress and that the movement has recently become one of such magnitude and momentum throughout the civilized world ought to insure its conspicuous success.

The Lombard Peace Union at Milan, with E. T. Moneta, one of the ablest and most indefatigable of peace workers, at its head, is putting forth every possible effort to insure a great and memorable meeting. The city government of Milan has shown its interest by voting the sum of $800 toward the expenses of the Congress—the first time, so far as we remember, that any city has ever officially made such a contribution.

Interest will be added to the Congress by the Peace Exhibit which has been prepared in connection with the Milan Exposition, which opens this April and will continue till November. The Italian Committee have arranged to have the Peace Exhibit in a specially erected pavilion not far from the Section of Fine Arts. The distinguished architect Cossi has prepared the plan for the pavilion. The facade will be furnished with decorations by good artists and with three great symbolic statues by the sculptor Brianzi. The pavilion will illustrate the evolution of humanity, the struggle of civilization with barbarism, the effects of war and those of peace. There will be photographs of battles, pictures representing the progress of arbitration, statistical tables taken from official documents on the cost of war and of armed peace, charts exhibiting the history of the peace movement, etc.

There ought to be a strong delegation from this country. More than fifty were at Lucerne last year, and the Congress deeply appreciated their presence; as many or more ought to go to Milan. Our Italian friends, who have brayely and self-sacrificingly developed their work in the midst of many difficulties, ought to have the encouragement of the attendance of a big delegation. Italy has done much for the peace movement. She has furnished distinguished arbitrators like Count Sclopis and Viscount Venosta, and eminent authorities on international law like Professor Corsi. Members of her Parliament have taken a prominent part in the Inter-parliamentary Union, and her literary men have given unusual attention to the cause of peace. The third Peace Congress, that of 1891, was held in Italy, in the Capitol at Rome, and was most successful for the time. But this one ought to be, and will be, a great advance over that early congress. All roads lead this time to Milah.

Many of our friends will be in Europe in September, and can, with small extra expense and time, arrange to go to Milan. There are boats direct to Genoa from both New York and Boston by the Mediterranean route, and the trip can be easily and inexpensively made. Will any who expect to be in Europe at that time and can arrange to attend the congress kindly communicate as soon as practicable with the Secretary of the American Peace Society, at 31 Beacon Street, Boston.—Advocate of Peace.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, April 29, 1906.—HOME MISSIONS AMONG FOREIGNERS IN AMERICA. Ephes. 2, 13–19.

QUESTIONS.

1. Why ought we to do home mission work among foreigners in America? Ephes. 2, 13–19.

2. What does the Bible say about the treatment of strangers? Ex. 23, 9.

3. What does the Bible teach about the respect of persons? James 2, 1–10; Acts 10, 34–35.

4. Who is my neighbor? Luke 10, 25–37.

5. How did Peter bring the gospel to foreigners in his country? Acts 10.

6. How can we bring the gospel to foreigners in our country? Matt. 5, 13–16; Matt. 28, 19.

MEDITATIONS.

There are foreigners coming to the American shore almost every day, a million or more are coming every year. Many American citizens are foreignborn and the danger to our free institutions, even our religion has often been pointed out.

Are we under any obligation to these immigrants, who often only sojourn for a time, to return after some years to their homeland? Indeed we are under such obligations. Selfishness should teach us to acquaint these foreigners with the Bible, the foundation stone of all liberal institutions, if they are of the right kind, but much more ought the love of Christ to constrain us to lead these strangers to Christ and lead them on to find the precious pearl, the salvation in Christ Jesus.

Every nation is liable to despise other nations as inferior, but this is contrary to the word of God, which teaches us as Christians to be humble. God is no respecter of persons and neither ought we to be, but ought to esteem others higher than ourselves.

My neighbor is not only the person nearest to me, but according to the parable of the good Samaritan, he who needs us most.

The Jewish people despise other nations, consider them unclean and themselves as the people of God. Peter being one of them regarded the heathen the same way, until God taught him different, so that he could say: Of a truth I perceive that God is no respecter of persons, but in every nation he that feareth Him, and worketh righteousness, is acceptable to him.

We can bring the gospel to foreigners in our country by giving them the Bible in their language, by sending ministers, who can speak their language or if possible are of the same nation. Most necessary is, that we treat them kindly and by our love reflect the love of God in Christ Jesus.

QUOTATIONS.

The diffusion of the gospel begins in the individual's heart; and secretly, silently, but powerfully, and without force or fraud or noise, it spreads, till the whole nation is penetrated by its influence, and assimilated to a new character. It is silent as the dew of heaven, but as saturating also. Like a sweet stream it runs along many a mile in silent beauty. You may trace its course, not by roaring cataracts, and rolling boulders, and rent rocks, but by the belt of verdure, greenness and fertility, that extends along its margin. The fact is, all great forces are silent; strength is quiet; all great things are still; high brows are calm. It is the vulgar idea that thunder and lightning are the mightiest forces, because they are the most audible. Gravitation, which is unseen and unheard, binds sun and stars into harmony, and puts forth a force vastly greater than that of the lightning. Thus love and truth, the compound elements of the gospel leaven, are silent, but mighty in their action.

DR. CUMMING.

Alternate Topic for April 29. GODWARD INFLUENCES, AND HOW WE SHOULD RECEIVE THEM, John 12, 36; Isa. 55, 1–13.

QUESTIONS.

1. Which are Godward influences? John 1, 9; 12, 32, 36; 16, 7-11; Isa. 55, 1-13; Ephes. 6, 18-19.

2. How shall we receive them? John 1, 12; 15, 4; 14, 17; Rom. 10, 9.

3. How can we exert them? Rom. 10, 14-15.

MEDITATIONS.

We are constantly surrounded by influences, these tend either heavenward, Godward or downward.

There are different Godward influences, above all a Christian home, Christian parents and friends, the Christian Sunday-school and church, the influence of the Holy Spirit, the word of God, the drawing of the Father to the Son and of the crucified Savior to Himself and through Him to God. Prayer for our-

selves and others and of others for us are a powerful Godward influence.

We shall receive them by listening to the voice of the Spirit, accepting the gospel message, turning to God our Heavenly Father through Jesus Christ our Savior, praying for ourselves and others and by the grace of God walking in the footsteps of Jesus. We can exert these Godward influences by trying to influence our children, parents, brothers and sisters, by giving, sending or teaching the gospel to others and by praying for them.

QUOTATIONS.

What is the doctrine of the Holy Spirit? It is the doctrine of the interworking of the Spirit of God upon the souls of men. I have no philosophy about it. All I say is this—that God knows what is the secret way in which mind reaches mind. I do not; you do not. I do not know why words on my tongue make up thoughts corresponding to those words in you. I do not know why the soul of man like a complex instrument of wondrous scope, is played upon by my words, so that there are waked up in it notes along the whole scale of being. I do not understand why these things are so; but, unquestionably, they are so. I do not know how the mother pours her affection on the child's heart, but she does. Two stars never shone into each other as two loving souls shine into each other. I know it is so, but I do not know why it is so. I do not know how soul touches soul, how thought touches thought, or how feeling touches feeling, but I know it does. BEECHER.

The Sunday School Lesson.

BY A. S. SHELLY.

The Parable of the Sower.

Sunday, Apr. 29. Mark 4:1-20. GOLDEN TEXT.—The seed is the word of God. Luke 8:11.

INTRODUCTION.

Soon after the anointing of Jesus in the Pharisee's house, He started out on a second preaching tour through the cities and villages of Galilee. Besides the twelve apostles certain women also accompanied Him, and being women of means they helped to supply the company with the necessities of life (Luke 8:1-3). Among these, Luke mentions Mary Magdalene, whose gratitude to Jesus arose from the wonderful deliverance He had wrought for her. Hers had been an extreme case of demon possession. Another extraordinary case was brought to Him about this time (Matt. 12:22.) These wonderful signs of power over the evil spirits had their effect on the people, and the Pharisees in their mad jealousy of Him sought to put a damper on the people's faith by the blasphemous suggestion that instead of having the Spirit of God He was in league with Satan. This led Jesus to speak of the dreadful sin against the Holy Spirit and to utter His warnings to the Scribes and Pharisees and His discourse with the multitude as recorded in the twelfth chapter of Matthew, the third of Mark and the eleventh of Luke.

While He was thus speaking, His mother and brethren came seeking an interview with Him, which led Him to speak of His intimate relation with all who do the will of His Father in heaven. And going out to the seaside the same day (Matt. 13:1), He there began to speak a series of parables respecting the Kingdom of Heaven, at the head of which series stands the one of our lesson.

THE USE OF PARABLES.

This was a favorite mode of instruction among the Rabbis. The parable rests on an assumed correspondence between the natural and the spiritual world in their phenomena. It helps to understand and enforce truths in the higher sphere by laying their parable in the lower. But while they thus help to reveal truth to the earnest seeker and the teachable soul, they serve in a measure to conceal it from those who are not open to its reception. Jesus in our lesson gives this as His reason for putting His teaching in this form. The disciples, to whom it was given to know the mysteries truths of the Kingdom of God because they were sincere learners, would be helped in their vision of those truths by the parabolic form of presentation, while in the case of the unbelieving Jews, whose perversity had been so graphically described in Isaiah's prophecy, a more direct manner of statement would be no more convincing, but would be apt to provoke stronger opposition from them. They were not willing to perceive and understand, and to be converted and forgiven. Therefore this great heart discerning teacher presented His truth kernels enclosed in shells which they would not likely take the trouble to crack. It was not His desire nor His object to keep the truth from them to the end that they should not turn and be forgiven; but they perversely shut their hearts against the truth and thus against any chance of forgiveness.

In all the world's literature there is nothing to be found comparable with these parables of our Savior. They have been appropriately called "miracles of teaching, as His miracles are parables in action." The seven parables spoken in succession on this occassion (for the full series see Matt. 12) form a connected series all relating to the one subject, presenting, says Lange, "the development of the Kingdom of heaven in its conflict with the world, bringing out its lights and shadows." Each one presents a special phase of this development and must not be pressed beyond its evidently intended scope. A commentator aptly remarks: "The uninspired lessons *from* the parables exceed in number the inspired lessons *of* the parables. The former include *possible* meanings, the latter *necessary* ones. The former may be used to enforce truth revealed elsewhere, the latter are revelations of truth. Seeking the many lessons makes us rich in spiritual knowledge, grasping the necessary ones makes us confident."

FOUR KINDS OF HEARERS.

The great central truth of the parable of the sower relates to the inception of the Kingdom of heaven in the hearts of men. It stands first in the series and treats of the beginnings. Like the first of the seven beatitudes, so this first of the seven parables starts at the root of the matter. The expressions,—"the poor in spirit," "they that mourn," and "they that hunger and thirst after righteousness," are descriptive of the hearts whose soil is prepared for the reception of the seed of the word. The first objective step in bringing the Kingdom of heaven into these souls is to lodge there the seed of the Gospel Truth. Paul in reviewing the process through which the Ephesian believers had come into their spiritual possessions (Eph. 1:11,) puts the hearing of the word of the truth, the gospel of their salvation, first. He was moved to give thanks without ceasing that in their case the seed had fallen on good ground had been accepted by faith, and was bringing forth fruit according to the parable.

However there are three other kinds of soil spoken of in the parable besides that found in those to whom the beatitudes apply. The divine Sower does not, and the human sower could not if he would limit his sowing to the good ground. In mercy, and as a basis of judgment, God directs that the word be sown unsparingly, though much of it falls on unfruitful soil. In many ways the Spirit of God works upon the hearts of men to prepare them for the seed of the Gospel, yet in spite of all God's warnings and merciful providences, many hearts liken either the wayside, the rocky ground, or the soil full of thorn roots. These differ from one another, but are alike in this that seed falling there can not come to fruitage. These hearts are not fit for the Kingdom and can have no part in it. What the difficulty is in each case the Savior's own explanation plainly shows.

Let everyone examine his own condition by this parable. It is a blessed truth that where any of these hindering conditions prevail, the Holy Spirit is ready and able to remove them, if we will but yield to His corrective work for our good. As teachers, let us seek to diagnose the difficulty with those in whom the word is still hindered, and seek by kindly yet faithful dealing with them to prepare their hearts for the reception of the truth, that their lives may abound in the fruit of the Spirit (Gal. 5:22) and the Kingdom of glory may be their inheritance.

Deaths.

RHODES.—On April 5, 1906, near Clarence Centre, N. Y., Mrs. Anthony Rhodes, daughter of the late Pre. Abram Lapp, aged 88 years, 8 months and 17 days. Sister Rhodes united with the Mennonite church in her youth. The services were held in the house on the 8th and burial in the "Good" Cemetery, on which occasion Jacob Krehbiel spoke on the first part of the 16th verse of John 16.

WARNER.—Eli Warner was born May 3rd, 1809 and departed this life Apr. 3 1906. When quite young he united with the Reformed church at Goshen, Ind. In 1893 he united with the Silver Street Mennonite church. He leaves a widow and 4 sons.

The funeral was held at S. S. church, the services being conducted by Rev. M. A Niswander and assisted by Rev. J. C. Lehman.

Contributions.

FOR HOME MISSIONS.

From C. P. Becker, Marion Junction, S. D., $40; Mennonite church, Beatrice, Nebr., $20 25.

FOR CHURCH AT STERLING, O.

Gerhard Vogt, Summerfield, Ill. $25. Gratefully acknowledged,
W. S. GOTTSCHALL, Treas.

For "the Mennonite."

Anonymous, $25.00.
Thankfully acknowledged,
MENNONITE BOOK CONCERN.

For the Japanese Famine.

Ladies' Sewing Society, Bluffton, Ohio, per Rev. G. Harder, $10; Jr. C. E. Society, Wayland (Ia.), per Rev. S. M. Musselman, $2; Mennonite Sewing Society, of Wadsworth, Ohio, $5 and Mennonite Church of Wadsworth, Ohio, per A. M. Overholt, $11.10; Geo. Breitenbecker, Trenton, Ohio, per Rev. H. J. Krehbiel, $4.
Gratefully acknowledged,
HARRISON LANDIS, Treas.

News of the Week.

Domestic.

DOWIE IN DISGRACE.

DOWIE COMPLAINS TO POSTAL AUTHORITIES.

WASHINGTON, April 17.—The Postoffice Department to-day received the complaint of John Alexander Dowie's attorneys against the Zion City publication, known as Leaves of Healing, and the matter is now under consideration by the Postmaster-General.

REJECTS VOLIVA'S TERMS.

CHICAGO, April 17 —John Alexander Dowie to-day refused to accept the proposed terms of settlement offered by Voliva and members of the latter's cabinet in Zion City. It was proposed to concede 5 per cent. of Zion's wealth to Dowie on condition that he abandon his claims to ecclesiastical and temporal pre-eminence. Dowie is satisfied with the proposed division of wealth, but refuses to allow himself to be relegated to the position of ex-apostle.

It is reported the prophet's declination of the terms has not discouraged his attorneys. They met the lawyers representing Voliva to-day and after a long conference agreed to meet them again. Lawyers on both sides have agreed upon a tentative form of compromise, but their principals are not ready to accept the proposals. Dowie denied he would "March on Zion" before the latter part of the week.

DIVORCE DECISION

BY U. S. SUPREME COURT MAY REVOLUTIONIZE STATE DIVORCE LAWS.

WASHINGTON, April 17.—Hasty divorces obtained in States where laws are lax received a staggering blow yesterday by a decision of the Supreme Court of the United States that the tribunals of one State are not obliged to accept the decrees granted in the courts of another, and that a divorce granted in one State is not binding on the other party concerned if he or she lives in another.

So broad is the decision that henceforward a man seeking divorce on grounds not recognized in the State in which he lives will hesitate a long time before betaking himself to South Dakota and after a nominal residence of six months, obtaining a legal separation, for if he marries again and returns to the State in which he formerly lived he is liable to be arrested for bigamy on complaint of his first wife or compelled by the court, to which she is at liberty to apply for redress, to support her in fitting style, even if he has to neglect his newer wife to do so.

In an opinion by Justice White, the Supreme Court of the United States decided the case of John W. Haddock vs. Harriet Haddock, a divorce proceeding instituted in the courts of New York city in favor of the woman. The Haddocks were married in 1868 and the husband claimed to have been an unwilling participant in the ceremony. He says, in his answer to the woman's complaint, that he left her immediately after the marriage rites were performed, and during all the time that has intervened has seen her only three times. In 1881 he obtained a divorce in the State of Connecticut, where he then lived, and in 1882 was married there to another woman. The New York Supreme Court held the second marriage ceremony to be illegal, decreed the first wife to be still the legal wife and directed Haddock to pay her an annuity of $780. That finding was sustained by yesterday's decision, which held that Mrs. Haddock was without the jurisdiction of the Connecticut Court.

Justice White, in deciding the case laid down in general principle that a State in which only one party to a divorce proceeding lives has no right to dissolve a marriage tie which all other States must respect.

"Under the rule contended for it would follow that the States whose laws were the most lax as to length of residence required for domicile as to causes for divorce and to speed of procedure concerning divorce would in effect dominate all other States. In other words, any person who was married in one State and who wished to violate the marital obligations would be able by following the lines of least resistance to go into the State where laws were the most lax and there avail of them for the severance of the marriage tie and the destruction of the rights of the other party to the marriage contract, to the overthrow of the laws and public policy of the other States. Thus the argument comes necessarily to this, that to preserve the lawful authority of all States over marriage it is essential to decide that all the States have such authority only at the sufferance of the other States."

Annual Intercollegiate Conference at Richmond.

RICHMOND, Ind., April 13.—Between ten and twenty colleges and universities are represented in the second annual intercollegiate peace conference, which opened at Earlham College today. The sessions will continue until to-morrow evening. In addition to the visitors several hundred Richmond people were in Lindley hall, Earlham College, when the conference began. President Kelly, of Earlham, and William Dudley Foulke, of this city, who made addresses of welcome to the delegates, laid stress upon the importance of the work that the college organization proposes to take up. Co-operation of all educational institutions was urged in the hope that within the next few years the conference will have grown to such proportions that it will have its influence upon nations in directing their attention to the possibility of a peaceful solution of all great issues.

ADVANTAGES OF ARBITRATION.

Benjamin F. Trueblood, of Boston, secretary of the American Peace Association, in an address reviewed the achievements of peace advocates during a century past. Great national disputes that were settled without bloodshed through the agency of arbitration were pointed out, and the speaker sought to show that there were many bloody wars that might have been averted without sacrifice to either country involved, had there been disposition to arbitrate.

Atrocious Lynching at Springfield, Mo.

SPRINGFIELD, Mo., April 14.—A mob of 3,000 men to-night took two negroes, Horace Duncan and Jim Copeland, from the county jail, hung them to the Goddess of Liberty on the court house square and built a fire under them and they are being roasted to death. The men were charged with assaulting Mabel Edwards, but it is said they were probably innocent.

Last night while Miss Edwards and a young man were riding in a buggy they were stopped by two negroes, who beat the young man, named Cooper, into unconsciousness and dragged Miss Edwards into the woods by the roadside. Duncan and Copeland were arrested on suspicion, but there was little evidence against them.

Ships Bring 11,839 Immigrants to America.

NEW YORK, April 15.—A new high-water mark in the tide of American immigration will be set when the aliens who arrived in this port to-day on European steamships and those due to-morrow on eight big ships, which are expected to pass in Sandy hook before nightfall, have been permitted to land on United States soil. On the vessels which arrived to-day were 11,839 immigrants.

Germany Eats More Meat.

WASHINGTON, April 14.—The consumption of meat in Germany during 1905 was 5,000,000,000 pounds, Consul-General Pitcairn reports from Hamburg to the Bureau of Manufactures. This was 87 pounds per capita, but each person in Germany partook of 2 8 pounds of meat more than during the previous year. Entry is forbidden fresh meats from the United States. The decrease in the number of hogs slaughtered in Germany last year was so considerable that the heavy imports of cured pork products from Holland, Austria, and the United States were not sufficient to maintain a good supply.

Death from Boy's Prank.

CHICAGO, April 14.—During a panic which followed a false cry of fire to-night while several hundred persons were participating in the Easter eve services in St. Luamilias Roman Catholic church, three children and one woman were killed and a score of others injured, several seriously. The majority of the worshipers were women and children and in a few minutes all were in a tangled mass fighting to escape from the supposed danger. Many jumped through the windows but the greater portion crowded to the central aisles. The extra weight proved too much for the floor and some of the beams supporting it broke. The cracking of the timbers increased the fright and everyone became panic-stricken, men, women and children fighting desperately to reach the outside. When the church was cleared three children were lying dead in the aisles and one woman was so badly hurt that she died while being removed to the hospital.

Explosion on American Battleship Kills Six Men.

WASHINGTON, D. C., April 14.—The navy department has received word of a serious accident on the battleship Kearsarge while she was engaged in target practice to-day near Culebra.

Lieut. John M. Hudgins and five men were killed and one officer and a number of men slightly injured. The accident occurred yesterday at the conclusion of target practice in the forward turret of the Kearsarge as the powder was being taken down.

This accident occurred two years to a day later than the disaster on the Missouri and, as every sailor immediately recalled, on a Friday and the 13th of the month. The cause of the ignition is not known but the first belief at the navy department is that in cleaning up the turret and throwing open the breeches of the big guns after the last rounds had been fired, some small bit of smouldering canvas bagging was blown out of the guns as the breech block was swung around and fell upon the loaded ammunition hoist, where the surplus powder was being returned to the magazine below. Had the remainder of this powder exploded there might have been a repetition of the Missouri disaster, when twenty-six men were killed.

Foreign.

TERRIBLE ERUPTION OF VESUVIUS

RUINS AROUND VESUVIUS GIVING UP VICTIMS.

NAPLES, April 15.—The somewhat threatening condition of Mt. Vesuvius Saturday night having subsided with the ejection of enormous clouds of sand and ashes, the elements have begun to settle slowly, enveloping the mountain in a thick haze and cutting off the view from Naples.

Prof. Matteucci, director of the Royal observatory on the mountain, to-night issued the following bulletin: "My instruments are now most calm. The emission of sand continues in abundant quantities and I await serenely a satisfactory termination of the eruption."

The gravity of the situation has now shifted to Ottajano and San Guiseppe, were the recovery of the dead from the debris goes on amid the misery of thousands of homeless refugees. A sensational development occurred during the work of salvage at Ottajano to-day when the searchers unearthed two aged women, still alive, but speechless, after six days' intombment. They were among the hundreds who were crushed beneath the falling walls during the rain of stones and ashes last Sunday and Monday. Nine dead bodies were taken out to-day and it is estimated that a hundred more remain under the ruins. The work of salvage goes on amid the twisted masses of fallen churches and stables and in deep drifts of cinders and ashes.

Bodies have been found of women in whose hands were coins and jewels, and one woman held a rosary, indicating the instinct to preserve earthly belongings in the moment of fleeing from death. The excavations at Herculaneum, over which the town of Risini stands, have recorded similar instances of death overtaking its victims carrying their jewels while fleeing from the invaded lava.

Russian Elections Victory for Peasants.

ST. PETERSBURG, April 9.—Returns to day only increase the magnitute of the opposition's victory. Kursk returned a solid Progressive delegation, headed by Prince Peter Dolgoroukoff. M. Sherkoff, one of the members elected to the lower house of Parliament, is now in prison. Vitebsk elected two Poles, a Catholic priest, one Progressive, two Constitutional Democrats and two peasants. Vladimir, one of the old capitals of Russia, where the orthodox faith is particularly strong, chose a monarchist, but the electoral college elected five Constitutional Democrats.

Tula is the only province except Moscow which elected a majority of Conservatives.

The Rech, organ of the constitution Democrats, says: "If Count Witte, last November, had been able to feel the beating of the heart of Russia and had listened to the words of M. Petrunkevitch, the world would not have witnessed the horrors of the present counter revolution. The voice of the people becomes clearer and louder daily. If the government does not listen to it, the country is destined to pass through a cataclysm a hundred fold worse than anything which has been inspired."

The Twentieth Century, formerly the Russ, which was recently suspended, declares that the election proves the strength of the opposition to the government from Finland to the Caucasus.

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Vol. XXI. BERNE, INDIANA, APRIL 26, 1906. No. 17.

Words.

Keep a guard on your words, my darlings,
For words are wonderful things;
They are sweet like the bees' fresh honey,
Like the bees they have terrible stings.
They can bless like the warm glad sunshine,
And brighten a lonley life;
They can cut in the strife of anger,
Like an open, two-edged knife.

Let them pass through your lips unchallenged,
If their errand is true and kind;
If they come to support the weary,
To comfort and help the blind.
If a bitter, revengeful spirit
Prompts the words, let them be unsaid;
Let them be forever forgotten,
Ere they fall on a heart like lead.

Keep them back if they're cold and cruel;
Under bar, and lock, and seal;
The wounds they make, my darlings,
Are always slow to heal.
May peace guard your lives, and ever,
From the time of your early youth;
May the words that you daily utter
Be the beautiful words of truth.

Items of News and Comment.

The interurban line from Winona Lake, Ind., to Goshen will probably be in operation by June 1.

Extensive preparations are in progress in Newton, Kan., for a grand music festival this week, April 25 and 26.

Rev. H. D. Penner delivered the (English) baccalaureate sermon on Sunday night, April 15, at the auditorium in Hillsboro, Kan.

Prof. J. D. Brunk will take charge of the Music school of Goshen college. Of late he has been at Chicago studying with eminent musicians.

Bro. P. R. Lantz has been appointed by the Board of Missions of A. M. (American Mennonites) to succeed Bro. J. A. Lichty as superintendent of the Canton (Ohio) Mission.

Two Mennonite Acadamies are to be built in the near future in Russia; one in Spat near Sarabus, Crimea—at an expense of about 14,00 rubles–, and the other in Alexanderkrone for which 7000 rubles have already been subscribed.

Rev. N. B. Grubb, of Philadelphia, conducted the services in the Bethany Mennonite church in Quakertown, Pa., on Sunday afternoon, April 22, and administered the communion.

The Brethren Peter Hofstetter, Albert and Emanuel Neuenschwander left Berne, Ind., on April 23, for the West, and the Pacific coast with stop-over privileges at Newton, Kan.

Pre. Peter Unzicker, of Cullom, Ill., has now settled at Normanna, Texas, where he is drawing a number of members who will probably be gathered and united to a Mennonite congregation.

Mrs. Isaac Leisy, of Cleveland, Ohio, and her sister, Mrs. August Leisy, of Wisner, Nebr., who were staying last winter at Santa Barbara, made a flying trip to Upland, Cal., on Saturday, April 14.

The sum of $80,000 a year is what the government of Australian States sacrifice by prohibiting the importation of opium in the country except for medical purposes. Some day, let us hope, the enlightened governments of the world will see the folly of making revenue out of traffic in drugs or drinks which work injury to their people. Not only is it morally wrong, but economically a blunder. Any temporary loss of revenue from prohibition of trade in deleterious substances is soon more than made up in the increased efficiency of the people freed from the evil habit. Here is a case where Godliness is made literally "profitable."—Christian Work.

Governor Hanly of Indiana was given a strong, enthusiastic endorsement by the Republican State Convention. His honest, fearless enforcement of the laws of the State was unanimously commended as being in accord with the patriotic sentiment of the great mass of the good citizens. This is a most hopeful sign. Prior to the meeting of the convention the champions of the saloon and graft were boasting that the Governor would be "turned down"; but the action of that body demonstrates that the great revolution, now on in this country against the rum power, graft, and monopoly, led by such heroes as Roosevelt, Hanly, Hoch, LaFollette, Weaver, and Pattison, is not going backward. To the contrary it is constantly gaining strength, and becoming more and more popular as the days roll on. The Governor has one State official now serving time in the penitentiary, and has deposed another for having been derelict in duty.—Religious Telescope.

Program.

Rev. Jacob Quiring and Rev. Herman Epp are now on their way to the West. The following is their program:—

CALIFORNIA:
April 28—31, Paso Robles.
May 1—3, San Francisco.
OREGON:
May 5—7, Salem.
May 8—10, Dallas and Portland.
WASHINGTON:
May 12—17, Menno at Lind.
May 18—21, Colfax.
IDAHO:
May 22—23, Nampa.
UTAH:
May 24—26, Salt Lake City.
IDAHO:
May 26—27, American Falls.
WYOMING:
May 28 to June 1, National Park.
MONTANA:
June 2—4, Busby, Mission station.

Central Mennonite College.

This is to notify the churches and school friends in the Middle District Conference that through the loyal support of the churches our school will continue its work without interruption. The school therefore desires to recommend itself to students desirous of an education; it also requests the support by gifts and prayers on the part of our churches and individual friends.

In the name of the Board,
J. W. KLIEWER, Chairman.

Conference Notice.

The Eastern District Conference will convene, the Lord willing, in the East Swamp Church near Quakertown, Pa., on Sunday, May 6, 1906. Communion services with the Congregation at 9 a. m. Services for the young people in the afternoon. Conference sermon in the evening at 7:30. The Conference Delegates are expected to be present, at the Sunday services. The business session begins on Monday at 9 a. m,

W. S. GOTTSHALL, Sec.

Words of Recognition.

To all the dear brethren and friends who have so kindly remembered me and favored me with letters of recognition and thankfulness toward God, for His safe keeping and the grace bestowed upon me during a long pastorate, on the occasion of the fourty-second anniversary of my ordination to the Gospel ministry, I would hereby express my heartfelt and sincerest thanks for the encouraging words contained therein. These letters of recognition of my weak and imperfect efforts in the service of the Lord have been a means of great encouragement and comfort to me in my present weakness, due to nervous prostration, possibly brought on by over-exertion. And if the many intercessions for the restoration of my health and strength contained in these letters be in accordance with the will of God they will most assuredly be heard and the Lord will in His own time restore my health, so that I may, for a short time longer, be of actual service to Him and our church. As all honor and praise is due to Him for the little I by His grace was permitted to do in times past so my future will be committed into His hands, who has given me grace to say: *Thy will be done!*

A. B. SHELLY.

English-Speaking People.

"It has been estimated that the English-speaking people of the world number close upon 125,000,000, while the French speech is used by 50,000,000 people, the German by about 70,000,000, the Spanish by somewhat more than 40,000,000, the Russian by about 70,000,000, the Italian by about 30,000,000, and the Portuguese by, perhaps, 13,000,000. The English language has enormously outgrown its competitors since the begin-

ning to the present century, and is used by nearly twice as many people as any of the other languages named."

Conquerors do not feel obliged to learn the speech of the conquered. The vanquished must learn the tongue of the victors. Great Britain is aggressive, and with fifty or sixty colonies, and her vast foreign dependencies, the English tongue has a vantage ground possessed by no other language. And where the English language goes the Bible goes, and schools, colleges and literature follow in its train.

The literature of the English language is far richer than in any other tongue. Books, papers, periodicals and works of reference in the English tongue are immense in quantity and superior in quality.

Satan is using the English tongue for evil. Let Christians see to it that they use it for good. A book or tract or paper can probably be read by more persons than if printed in any other tongue. Let those who know this see to it that such publications are abundantly produced and widely scattered.—Armory.

Christians, Take Warning.

When we look back, only about three weeks, and think about the awful horrors which have taken place, the Vesuvius and its destruction, San Francisco which was shaken up and nearly burnt, one must almost ask this question: Has God's wrath visited these places? The story is just fresh in my ear, told by a missionary who had traveled through San Francisco some time ago on his trip from India to Pennsylvania, telling us that San Francisco was one of the most wicked cities on the Globe. I must say that it is an awful thing to hear from a missionary who traveled from the jungles of India onto our own shores, and tells us that this Christian nation with thousands upon thousands of church going people, here the distinction must be made, not all the people who fill the churches are Christians. This is plainly shown right here in our towns and cities, and yet with so much preaching, so many revival meetings! It seems that the world is growing more wicked every day. It seems that God permits wickedness go so far, and no further, when he halts those wicked, even defying cities, as it were, in dust and ashes, with many lives lost, many who were millionaires—to-day poor with no bread, no house, no not where to lay their head. Oh, what a warning to all Chrirtians!—a land of plenty, a land of churches, with the gospel preached, within reach of every ear, and yet how hard it seems to leave the worldly things and follow Christ.

A great many Christian churches throughout our land send missionaries to foreign lands to the shores of dark Africa and India, and yet it is said that in this so-called Christian land are thousands of people who are worse than heathens, who can hear the gospel free, but laugh at it. They mock God. No wonder when such calamities befall such cities. A city built upon the rocks, a city built upon the sand, no matter where, when God hath doomed it, it will fall like Sodom and Gomorrah, like Galveston be swept into the sea, or be swept away like Johnstown. Christians, take warning, for you know not at what hour the Lord will come. Life is but short, and eternity long.

C. F. M.

„Behold, to Obey is Better than Sacrifice, and to Harken than the Fat of Rams." I Sam. 15: 22.

BY S. BACHMANN.

(Continued.)

Oh how in these days the bleating of the sheep is being heard, and the lowing of the oxen. "How God's commands are being set aside, and men calling themselves Christians attempt to improve upon God's plan! Where God's law cuts into men's selfishness and pride and demands unconditional obedience, some way is discovered to get away from the law's demands, and "sacrifice" is brought instead of unconditional submission to God's law. If secret prayer, family prayer, and searching the Scriptures is neglected, the "sacrifice" of going to church on Sunday is offered instead. When God demands the surrender of the heart and the inmost worship of the soul, the sacrifice of ten, twelve or more dollars will be made towards the support of the preacher and surely it is said "I have performed the commandments of God," and the great sacrifice is heralded abroad. Men will enter into reckless speculations, will sell to others stocks, bonds or real estate, under the representation that the buyer may expect great gain and thus defraud his neighbor, but out of such dishonest gains a "sacrifice" will be made towards some worthy object with the expectation that then God will overlook the rascality of the man's deed.

It should be distinctly understood once for all that the idea of sacrificing unto God while sin lieth at the door, while men regard iniquity in their hearts, while God's commands have been disobeyed is an abomination unto God. It is as the sin of "witchcraft, and iniquity, and idolatry", saith the mouth of God. God will not have new moon while the hands are stained with blood. Unless men obey God He will despise their feast days and will not smell into their solemn assemblies, and their burnt offerings, nor their meat offerings, nor their peace offerings will be accepted. Amos 5: 21, 22 etc.

After Saul's declaration that the spared cattle were for sacrifice the prophet puts the following question at him: "Hath the Lord as great delight in burnt offerings and sacrifices as in obeying the voice of the Lord?" Not receiving an answer Samuel makes the positive declaration and answers his own question by saying: "Behold, to obey is better than sacrifice, and to harken than the fat of rams." God likes best what is best. To obey is better than sacrifice and therefore God likes it better.

In the beginning, previous to man's rebellion against God, God made man upright, apt for obedience, giving him a true heart and a strong arm, able to serve and equal to duty, having been created in righteousness. Then there was no sacrifice introduced. Man was not to depend upon sacrifice, but upon obedience, was God's first plan.

After man had broken the law it would seem as if it would have been possible for law—for any law—to meet the case of a law-breaker, if that which condemns could also absolve—had it been possible that man's restoration could have been effected without sacrifice, it seems that way would have been preferred. Paul says Galatians, 3:21: "If there had been a law given which could give life, verily righteousness should have been by the law." Not by any particular law, but simply by law as a principle in contrast with sacrifice. Although a new covenant of which Jesus is Mediator, was made with fallen man, the end of the first covenant was still kept in view. "What the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh, that the righteousness of the law might be fulfilled in us." Human nature in consequence of the fall could not respond to the claims of the law. The law could no longer get from man the obedience which was due, because man was without strength. Hence God sent His Son to purchase back the power of obeying the law which had been lost by the fall. By His sacrifice He condemned sin in the flesh that in us the "righteous demand" of the law might be fulfilled. The "grace of our Lord Jesus Christ" was not merely intended to reverse the sentence of death, and bring peace and joy; but also give unto us power whereby we might serve God without fear in holiness, and righteousness before Him all the days of our life. Hence the benefit coming to us through sacrifice are means to the end, that we may be strengthened with all might according to His glorious power unto every good work. It is obedience attained through the medium of sacrifice.

That in God's judgment obedience is better than sacrifice is seen also in every change of dispensation which has been made. In the beginning after the Fall when sacrifice was first introduced God ordained there should be a priest in every family, and each father should slay his one sacrifice.

During these years every home was a temple and every head of a family a priest. In the days of Moses God reformed this system. Instead of an altar in every home, the altar is now transferred to the tabernacle; and instead of every father acting as priest for his own household, the priesthood was rested in one tribe and limited to one family. Another change came. By the death of Christ all these various sacrifices were gathered into one. In these last times all sacrifice is summed up in one fact—Christ tasted death for every man. The priesthood is narrowed down to one Person, and He abideth a priest continually. One sacrifice has been made once for all, and the Priest has passed into the heavens, where He ever liveth to make intercession for us.

And now let me say in proportion as visible sacrifice has been withdrawn from men, obedience has become more general among men.

The world was never so bad as when every father was a priest, and every home had an altar of sacrifice. It was in the Patriarchal age that God could find only one good man in the earth. God was compelled to drown the race in order to cleanse the dwelling place of man. The Jews were better than the Antediluvians. They were by no means perfect, even in their best estate, yet they were better than the people before them. And under the Christian dispensation obedience is better and more general among its followers than under the Jewish dispensation.

God gradually divested sacrifice of all that was earthly and merely human and at length removed it altogether out of sight.

And in proportion as the visible forms of sacrifice have been withdrawn, there has been an increase among men of hearty loving obedience. This result can easily be accounted for. Our Priest and our Sacrifice are both out of sight. The only means by which we may connect ourselves with either, is by faith. The patriarch nor the Jew was shut up to the exercise of faith. He might have gone through the routine of sacrifice using his eyes only, not calling faith into action at all.

We however have no altar we can touch. No paschal lamb we may slay and eat. Everything is away—out of sight. Our High Priest has passed into the heavens, and hence can only be apprehended by faith. We feed upon Him in our hearts by faith, or we do not feed at all. By faith we connect ourselves with the one Sacrifice for sins. By faith we lay hold upon our Substitute.

And what is the spring of all loving obedience? Is it not faith in the Unseen? Without this no man can serve God. The only obedience which God can accept hath its roots in faith. The service which is unto God a sweet smelling savor gathers its fragrance from a childlike trust in Him whom God hath sent. Thus we are prepared and furnished unto all good works.

(To be concluded.)

"The Old Oaken Bucket".

Many of the most popular songs and poems have not been the result of labored and thoughtful effort, but of some sudden impulse. "The Battle Hymn of the Republic" was the result of a sudden inspiration of Mrs. Howe's. S. F. Smith had no idea when he penned the lines of "America," that he was writing the one poem that would be remembered when all else that he had written would be forgotten.

Samuel Woodworth did not think very much of "The Old Oaken Bucket" when he wrote the poem of that title in the summer of 1817, and it would have grieved him had he known that his lasting fame was to rest upon the simple lines. The other writings of Woodworth fill several large volumes, and he has been eulogized as a poet by such men as Webster, Irving, Channing, and Sir Walter Scott; but to-day very few could name any one of his poems except "The Old Oaken Bucket."

There was at one time a foolish story afloat that Woodworth wrote this beautiful poem in a saloon, but nothing could be further from the fact. He wrote the story in his own home in Duane Street, New York. One very warm day in midsummer, when he had walked home to his dinner, he drank a glass of water as soon as he had sat down at the table. Putting down the empty glass, he said to his wife, "That is refreshing, but how much more refreshing would it be to take a good, long draught this warm day from the oaken bucket I left hanging in my father's well at home!"

Mrs. Woodworth replied, "Why, Samuel, wouldn't that be a good subject for a poem?"

Woodworth reflected for a moment, and then said. "So it would. I must make use of the idea right away." Before the day was done. "The Old Oaken Bucket" was written, the original title being simply "The Bucket."

Samuel Woodworth was born in the old town of Scituate, Mass., thirty miles from Boston, in the year 1789, and the old well that suggested the famous poem was on his father's farm. This well may be seen to-day, just as it was when the poet in his boyhood days drew water from it in the "moss-covered bucket." One may see, also

The wide-spreading pond, and the mill
that stood by it,
The bridge, and the rock, where the
cataract fell.

It is said that the old mill looks very much as it did when Woodworth, as a barefoot boy, played round it. "The cot of his fathers" is no longer standing. It has given place to a somewhat modern house. The inhabitants now drink water from the well that is the most famous in America. Hundreds of strangers visit the old well every year, and drink from the water that still bubbles up from its inexhaustible springs. Some carry away with them little bottles of the water to keep as souvenirs.—The Sabbath School Visitor.

John G. Paton on Non-resistance.

Jesus said to his disciples, "Behold, I send you forth as sheep in the midst of wolves, be ye therefore wise as serpents, and harmless as doves... Love your enemies, do good to them which hate you, bless them that curse you, and pray for them that despitefully use you. To him that smiteth thee on the one cheek offer also the other. . . . He that loseth his life for my sake shall find it. . . Lo, I am with you always, even unto the end of the world."

Under such teaching and promises I cannot conceive how any missionary who from love to Jesus Christ, His person and work, and in grateful obedience to His great commission and compassion for the perishing heathen, goes forth to give them the knowledge of the true God and of Christ's teaching and salvation, could be justified in killing any heathen or enemy in self-defense. Surely, rather than do so, having done all else possible to save his life, the missionary in Christ's spirit and in the spirit of His apostles would rather submit to be killed, feeling assured that he would depart to see Jesus as He is, and be forever with Him in the glory and unending joys of heaven, which is far better than the best in this world, than, by taking the life of any enemy, launch that one into eternity in an unprepared state.

In the beginning of our work in our New Hebrides Mission, among its nude cannibals, on the South Sea Islands, besides Bishop Patterson the savages murdered five missionaries and cooked and feasted on the bodies of two of them. Another white missionary died soon after they had tried by clubs to take his life and mine, yet, tho' by every weapon of war they possess they often tried to take my life, in answer to prayer the Lord preserved me. They killed some of our first converts and native teachers, and others died from the dangers and hardships through which we passed. They also plundered my house of all I had except my pocket Bible, when, in answer to prayer, a ship called, by which another missionary, his wife and I escaped. These savages died soon after, yet no man was killed by us, and they suffered no revenge at our hands, for we believed that God had said, "To me belongs the vengeance and recompense," and again, "Avenge not yourselves, beloved, but give place unto the wrath of God; for it is written, Vengeance belongeth to me; I will recompense, saith the Lord."

We now occupy twenty-seven islands with white missionaries and native teachers, and God has given us from seventeen thousand to twenty thousand converts and three hundred and thirty native teachers, and a blessed work extending among forty thousand cannibals yet in our group. Pray for the conversion of them all to love and serve our Lord!

Make Them Stick.

There are persons who speak to the people, but who never make any impression upon them, and never fasten anything in their minds. Their words are smoother than oil, and they roll off like oil from consciences that are not affected, pierced or quickened. The preacher in Jerusalem tells us that the words of the wise are as goads—sharp, piercing, decisive. They prod the dull minds of men, stir the sleeping emotions, wake up the thoughts, and make people understand that there is something to be remembered. Eccl. 12. 11.

It is said that the way to secure the people's attention, is to *give them something to attend to*. How often we have seen assemblies which grew dull and stupid over the platitudes of prosy speakers, roused at once when words came like goads, pricking, quickening, and stirring them to their nature's depths. The words of the wise man are as *nails* well fastened. They *stick;* they cannot be put away; they cling to the memory; they haunt the slumbers; they are with us when we wake, they are "like nails fastened in a sure place."

But not every one can speak these words. They are words of "masters of assemblies," the words of men who can rule and master and control assemblies, the words of men who gather in and garner up the wisdom of ages and generations, and who tell out to those who need to hear, the living truth of the living God. It is useless to speak words which make no impression on the mind, which are not remembered, which drop dead upon the ear and upon the heart, and are forgotten as soon as they are spoken; but it is glorious to speak words which live when he who spoke them is dead, and which may be repeated, and passed from hand to hand and from generation to generation.

The Great Teacher said, "Heaven and earth shall pass away, but my words shall not pass away." His words have *not* passed away; they still live in the hearts of millions, and are repeated again and again. And if His words dwell richly in us, and we speak according to the oracles of God, our words shall not pass away; and if we learn of Him we too may be masters of assemblies, speaking words that shall live to time's latest hours. But the words of the Master must first live in us, they must thrill and throb our own hearts, if we are to make them live and burn in the hearts of others. We must not be wiser than our Master, who with homely tale, apt illustration, and fitting quotation, reached the hearts of the common people who heard Him gladly. And while scribes and pharisees complain and murmur, let us obey His words which humanity has never forgotten; those words which are like nails, which may be odd and quaint, and sometimes grotesque, but they stick, they hold the attention, they cling to the *memory*, and they touch hearts, and save men who never could be reached by pious platitudes or elegant essays, filled with light-weight thoughts in stilted and scholarly phrases.

H. L. HASTINGS.

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Editorial.

Gorky.

It is unfortunate for Russia that Maxim Gorky ever came to America. As an essayist and a novelist he may be a powerful preacher for Russian liberty but by personal example he preaches a kind of liberty that will curse any nation. The American people won't stand for his living with a women who is not his wife, to them he becomes simply the paramour of the actress he has with him. He was not here very long before he found out that the loose moraled men and women whose names often appear in the society columns of our newspapers are not the moral or intellectual representatives of this country. It may have dawned upon him already, that, outside of their own set they are as much shunned as he is. Revolutionists who come to America with the idea that liberty means license will find themselves very much mistaken. The American people hope for better things for Russia but a libertine cannot claim their attention or respect and as a representative of the Russian people, who want liberty, Gorky does the cause more harm than good.

G.

The Supreme Court and Divorces.

Divorces have been the crying evil of our nation. Persons wishing to break off their marriage relation and marry some one else have found that the courts were ready to help them, money to pay a clever lawyer being about all that was required. The efforts of state law to check this evil were useless because of the lack of uniformity in the divorce laws of our different states. These differences in law acted as a check to every effort made to remedy matters. It seems now, however, that the Supreme Court has solved the problem, at least the worst feature of it. The most important ruling of its kind, in a generation, has just been handed down. The ruling decrees that both parties to a divorce must reside in the same state if the divorce is to be legal. The thousands who rushed to North Dakota and other states, where divorces are easy to get, are affected by this ruling. By it their later marriage is made illegal and the children born of such a union become illegitimate.

It must be be very embaressing for many of the so-called four hundred to find their living together branded as plain adultery; it certainly is a hardship for the children for whose existence such unions are responsible, and the confusion in families and estates resulting from it will be hard to untangle, but we are glad to find that the law of the land places those who have no regard for the moral law in their proper light.

We know of no public action taken by any body of Mennonite in regard to divorce, but we are certain that the sentiment of our conferences and congregations is against the marriage of divorced persons during the life time of either one of the parties involved. The law of the land sometimes makes exceptions where the law of God does not but we are sure that it is sin for a man to put away one wife and marry another. Our Lord says "whosever shall marry her that is divorced committeth adultery."

G.

Character.

This is a subject that is worth the consideration of any young man or young woman one which they can not afford to keep out of sight or pass by unnoticed and one with which they deal every day of their life. What is your character, my character? If it is pure, noble and undefiled, it is the greatest thing in the world; but if it is low, vile and despicable it is the meanest thing here on earth. Young man, will you stop to think for a moment to which of these classes your character may belong? You may become discouraged with your present condition and long for such a character as had Napoleon, grand, bold, independent and decisive or you may want a character equal to that of William Pitt, whose ambition was fame and who made France bow to his will. Or you may long to be a courteous and cheerful Washington, who did not lack in wisdom and prudence and courage. Young man, young woman, your character can become as great and sublime as any of these. God placed you in this world for some purpose, however humble and lowly that purpose may seen. Each soul can help to make the world more cheerful and more beautiful. To be happy cheerful and satisfied with our present surroundings, though difficult it may be, are stepping stones to a grand and noble character.

One of the most vital conditions of success in life is a sound character, marked and stamped into our very beings to remain there forever; a character that will stand the test of life's storms and battles; one that will tower heavenward, unscathed, after severe trials, financial disaster and bereavement have beaten against it, and one that will stand in all its brightness and beauty, after bitterness and disappointments have had no power save to pluck off the outer shell.

It is in our early years when we are to lay the foundations of our character, the foundation upon which will be built the cares and weights of a lifetime. Knowing then that *many* cares, many storms and life's struggles will be hurled against this foundation, how careful we ought to be in laying the first stone, the corner stone of a life time. Too much stress can not be placed upon this, such an important factor in our lives.

Be sure to make your character the grandest thing in the world. It is something that can not be developed in a day, nor in a year. Every day of our life is a day of character building. We meet people on the street, in the workshop or on the farm and unconsciously we are pouring out of our lives, a certain amount of influence, either helpful or harmful, to those about us. How careful, then, ought we to be in choosing only those companions in society and in literature who are uplifting and inspiring to us and discard all who have a tendency to drag us downward.

How many of us have listened to sweet music that has thrilled us and seemed to carry us into another world? How many of us have listened to orators whose very words haunt us and still echo through our souls like the roar of the mighty deep? All these songs and addresses like every charm of nature make an impression upon our character. It is God's will that we make the best of life and contrary to all the laws of God that we fall short of His glory. It is our own wilful disobedience that our characters are built upon despicable foundations. Let every young man and young woman go forward with an air to overcome in life's temptations and feel that they are playing an important part in this busy world of to-day. Let them feel that the world may be bettered through their characters. You may become discouraged and say; "Character building is too slow" and as we often hear people say," we only live once, why not live fast and well." Have you ever stopped to think that all thorough work is slow? Those of us who are lovers of history will unanimously admit that Dr. Ridpath's "History of the World" is a thorough work and worthy of praise. No history ever written portrayed to the mind so clearly and vividly the struggle in the world's great wars and makes us an eyewitness at the scenes which occurred many years ago, as does the work of Dr. Ridpath. Nor did any Historian ever paint to us plainly the starving army, at Valley Forge, in pitiful distress, half clad with torn and bleeding feet. The secret of this success lies in the fact that he had been planning, reading, thinking, and gathering material for 22 years. And not until 17 years later did the IXth volumn of this thorough work appear. This is character, when through difficulty and hardships we at last amid trials and storms of life, triumphantly complete our work. There is victory for the persistent. Thus little by little we are building upon a solid foundation, till at last our lives will be well rounded and complete as God intended they should be. Jesus said of His disciples, "ye are the light of the world." He wants young men and young women to-day to whom he can say, "ye are the light of the world."

Let your character be so pure, so noble and shine so brightly that passers-by will note their beauty and that other lives may be uplifted and inspired thereby. O let us pattern after the "Man of Calvary" whose character was pure and undefiled, who cared not for honor, riches, renown or glory, but who gently, lovingly and constantly did the will of His Father. Make Christ your best Friend, and He will bestow upon you such an influence and such blessings that will make your life beautiful and sweet. Commune with Him, make His character your character, and spend a few quiet moments with Him, each day, and you will find yourself slowly but surely growing purer and nobler as the days go by.

"Keep in touch with Jesus,
T'is the soul's retreat:
Keep in touch with Jesus,
He will keep you sweet."

E. E. MOSIMAN.

Humboldt, Sask., Canada.

Family Worship.

By H. J. KREHBIEL.

All the societies of Christian Endeavor, the Sunday-school and the church itself cannot take the place of the Christian home for the nurture and development of the Christian life; and a Christian home ought to have a family altar.

Wm. Grady, the southern lecturer, on his way to deliver a lecture in Connecticut passed through the city of Washington. Stopping off there he looked at the Capitol, the White House, the Engraving Department, the Treasury and other public buildings. He felt elated at their grandeur and said to himself: "This is the seat of authority; from here the edicts go forth and the laws are made. This is the foundation of our government." After delivering his lecture in a country town he was invited home with a farmer. They had a pleasant conversation for an hour or more with a family of intelligent boys and girls sitting round about them. Then the father taking down the family Bible from the stand said: "Mr. Grady, we are used to having family devotion before retiring." Opening the Bible he read a passage and then knelt with his family round about him and the stranger within his gates in a simple prayer. After Mr. Grady was conducted to his room he thought something like this: "What a fool I was to think that the bricks and mortar and stones and officials at Washington are the foundation of this government! No; it's this Christian home in Connecticut and when that gives way the whole structure collapses." Was not his latter conclusion the correct one?

What blessed influence for character and godliness have proceeded from the family alter. John G. Paton, that apostle of Christ to the New Hebrides, whom I am sorry I did not go to hear when a few years ago he once spoke at Berne, Ind., writes in his autobiography: "If through some unthinkable accident I should lose all my faith in God and sink into the darkness of unbelief, I would still hear the echo of the earnest prayers of my father and mother and looking heavenward I would say, They walked with God, why cannot I."

Why is there such a lack of spirituality in the communities and the churches? Is it not because of a lack of piety in the home? Can the pastor, be he ever so godly and earnest, lead the young people to follow Christ if father and mother do not uphold his hands by piety in the home? God blessed the home of Obed Edom while the Ark of the Covenant rested under his roof and God will still bless that home where He is honored and loved and His alter erected.

To Israel God said Den. 6, 6-7. "And these words which I command thee this day, shall be upon thy heart. And thou shalt teach them diligently unto thy children and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou *liest down*, and when thou *risest up*. We are getting too busy for morning and evening devotion. The world and secular business is crowding us and the devil is pushing on behind that there is danger that some of us will be pushed over the precipice of God-forgetfulness into eternal ruin and take our families with us. There ought to be some time in the 24 hours of the day when the entire family can be gathered together for 5 or 10 minutes, a passage of Scripture read by father or mother and then kneeling down a short prayer addressed to God, thanking Him for His mercies and asking His protection, forgiveness and guidance.

The best time to establish a family altar is on the evening of the wedding day. Say to your companion for life: "My Dear, we are God's children. Let us kneel together and ask His blessing upon our union and His guidance for the future." If this were done by Christians starting on the voyage of life their matrimonial ship would never founder on the rocks of the divorce courts.

Some time ago I visited a family where everything in the home was fine and modern; hard wood finish, polished floor, turkish rugs, Morris chairs. I was afraid that, perhaps, luxury and wealth had crowded out religion. But when in the evening the father gave me a well used Bible requesting me to lead the devotion I felt the kindred spirit at once and knew that there was a habitation of God among the children of men.

Dear parents, soon our children will leave the parental abode and go out into the temptations and struggles of life.—Shall we not see to it that they take with them, like a talisman, the blessed memory of a Christian home in which the voice of prayer was heard.

One of America's great men said: "My mind runs back to one of the best homes. Prayer like a roof over it, peace like an atmosphere in it; parents, the personification of faith in trial, and hope in darkness. The two pillars of that home years ago fell into the dust, but shall I ever forget that home? Yes; when the flower forgets the sun that warmed it. Yes; when the mariner forgets the star that guided him. Yes; when love dies on the heart's altar and memory unties its now into forgetfulness. Then home of my childhood, I will forget thee —the family altar of a father's importunity and a mother's prayers." If the family altar has fallen rebuild it to-day.

Trenton, Ohio.

A Gentleman.

A gentleman is just a gentle man; no more, no less; a diamond polished that was first a diamond in the rough.

A gentleman is gentle.

A gentleman is modest.

A gentleman is courteous.

A gentleman is slow to take offense, as being one who never gives it.

A gentleman is slow to surmise evil, as being one who never thinks it.

A gentleman refines his tastes.

A gentleman controls his speech.

A gentleman deems others better than himself.

Kerosene in Laundry and Kitchen.

There are few things about the home more helpful to the housekeeper than kerosene oil, and it is of inestimable value in the laundry and kitchen.

In the first place the oil will remove stains from clothing without injuring the fabric, and it will often remove old ink and fruit stains by soaking in the oil and then washing in hot suds. Then it is good for cleaning the rubber rollers of the wringer, if they become discolered and covered with lint. Dip a cloth in the oil and wipe off the rubbers, then wipe it with a dry cloth and they will be bright and clean. If the flat-irons get wet or rusty soak them in the oil and scour with ashes, and before using rub a cloth dampened with oil over them, and they will be perfectly smooth. A little kerosene poured in the starch will prevent it from sticking to the irons and gives a nice lustre to the cloth.

The oil is excellent for cleaning zinc-lined articles, such as bath-tubs, sinks and wash-basins. Wipe off with a cloth dipped in the oil, then scrub with hot suds, and the lining will be brightened as well as cleansed, and the nickel plate of the stove may be kept bright by rubbing with the oil and then polishing with a piece of soft flannel.

The best way to clean lace curtains is to put them to soak over night in warm suds to which a small cup of kerosene has been added, then remove them from this suds in the morning and wash through a strong suds of good soap and warm soft water, and rinse carefully through clean warm water. They will need no boiling unless they have been allowed to become very much soiled, and by this method of washing very little rubbing is necessary, and if the work is carefully done, the lace curtains will come through the cleaning process looking as fresh and pretty as ever.—*M. A. T., in Christian Work and Evangelist.*

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, May 6, 1906. —AMONG THE WHEAT AND THE TARES: WHERE AM I? Matt. 13, 24-30 (Consecration meeting.)

QUESTIONS.

1. What is the field? Matt. 13, 38.

2. What is the wheat? Matt. 13, 38.

3. What are the tares? Matt. 13, 38.

4. How does the wheat come? Matt. 13, 37.

5. How do the tares come? Matt. 13, 39.

6. How can we know, whether we are wheat or tares? Matt. 7, 16.

7. Are we taught here, that in the church good and evil persons shall be left together? 1 Cor. 5, 6-13.

8. When is the harvest? Matt. 13, 39.

9. How will the final separation be? Matt. 13, 40-43.

MEDITATIONS

In this parable of the wheat and the tares Christ does not speak of the church, but of the world. He says: "The field is the world." The wheat, the good seed, are the sons of the Kingdom. The wheat contains valuable, nourshing substance. The sons of God, of the Kingdom contain life eternal, they exert an influence for good, for higher things. On the contrary the tares are obnoxious, detrimental, their influence is downward, away from God.

The wheat is not the natural product of the world as it is now, but it is Christ, the son of man, who soweth the good seed. Germs of eternity, life of God is implanted into the wheat, and it grows a blessing to the world, a joy in the sight of God. How Christ soweth the good seed can be said in a few words and yet volumes will not tell it all. Christ came into this world, the revealer of the love of God, wherever this message of love is received, new life is born by the Spirit of God. Thus we can say according to the Word of God, but to understand it, we must experience the new birth ourselves.

We might say the tares are the natural product of this world, but Christ says: "The enemy that sowed the sons of the evil one is the devil" The devil is a murderer from the beginning. Sin is not a natural development but is implanted by an evil spiritual power into mankind and it does even now since all men are sinners not only develop naturally but is fostered, enforced and to a certain degree newly implanted into the heart of men.

Are we wheat or are we tares? How can we know it? By the spirit which governs us. Is it the spirit of love, do we delight to do the will of God? Is the life of God in us? Or do we live for self, selfishly, do we love the world, do our works show us to be children of the evil one? We ought to decide now, for tares can become wheat yet and wheat can become tares, which in nature is not the case. May we all be or become good wheat.

Many have mistaken this parable as teaching, that church discipline was unnecessary and even not right, but while this parable teaches that in the world good and evil men will and shall be together until the end, it does not teach that they shall be together in the church, for in 1 Cor. 5, 13 the Word of God says: Put away the wicked man from among yourselves."

The harvest is the end of the world; and the reapers are the angels. Everyone will appear before the judgment seat of Christ and the children of God and the children of the evil one will be separated, the ones will go into eternal life, the others into eternal death.

QUOTATIONS.

Tho' in the outward church below,
The wheat and tares together grow,
Jesus ere long will weed the crop,
And pluck the tares in anger up.

Will it relieve their horrors there,
To recollect their stations here?
How much they heard, how much they knew,
How long amongst the wheat they grew.

Oh! this will aggravate their case!
They perished under means of grace:
To them the word of life and faith
Became an instrument of death.

We seem alike when thus we meet,
Strangers might think we all are wheat;
But to the Lord's all-searching eyes
Each heart appears without disguise.

The tares are spared for various ends,
Some for the sake of praying friends,
Others the Lord, against their will,
Employes His counsels to fulfil.

But tho' they grow so tall and strong;
His plan will not require them long;
In harvest, when He saves His own,
The tares shall into hell be thrown.
—JOHN NEWTON.

Sin is not as sinful as hypocrisy.—Mme de Maintenon.

Saint abroad and a devil at home.—Bunyan.

Hypocrites do the devil's drudgery in Christ's livery.—Matthew Henry.

The Sunday School Lesson.

BY A. S. SHELLY.

The Parable of the Tares.

Sunday, May 6. Matt. 13:24–30, 36–43.

GOLDEN TEXT.—Whatsoever a man soweth, that shall he also reap. Gal. 6:7.

INTRODUCTION.

This parable stands second in the seven-fold presentation of the mysteries of the Kingdom recorded by Matthew in this chapter. In the parable of the sower we see the beginning of the Kingdom as the seed of the word of the Gospel is sown and finds lodgment in the hearts of men. They that hear the word and *understand* it (Matthew), who *accept* it (Mark), who in honest and good hearts *hold* it *fast* (Luke)—these are the members of the Kingdom, of such the true church of Christ is composed. In the six parables that follow we see the church, harassed by the enemy, but growing from seemingly insignificant beginning to larger and larger proportions, spreading by the pervading influence of soul coming in contact with soul, adding to its members those who find the truth as it is in Jesus, the one great treasure alone worth possessing, a pearl of greatest price; yet all the while so mixed up with those who through the cunning deceitful work of Satan, associate themselves with the church but do not really belong to it, that a great day of separation is to be looked for, when "the wicked shall be severed from among the righteous," The parables have a consecutive relation to one another, each coming in its proper place in the development of the idea of the church, and emphasizing its own peculiar lessons. Thus, for instance, the parable of the dragnet makes a fitting close for the series, its one prominent teaching being that of the final separation, already referred to, which shall be consummated at the end of the world. The parables of the tares anticipates this under the figure of the harvest for which the zealous servants of the householder are directed to wait, while the tares are suffered to grow together with the wheat.

MISCHIEF AND THE MISCHIEF-MAKER.

One of the peculiar lessons of this parable is that of the source of the mischief with which the church has to contend in this world or age. The wicked one who snatches the seed from the wayside hearers in the parable of the sower, is here declared to be sowing tares among the wheat thus to injure also that which has fallen on good ground. They that receive the word into honest hearts and thus become children of the Kingdom, must not be allowed to grow unhindered if he can prevent it. He here hits upon the plan of crowding out the genuine with that which is counterfeit. The plant called tares in our version was so much like the wheat in appearance that it could with difficulty be distinguished from it until the approach of harvest time. The devil does his most effective work in this way to the injury of the church. The professed unbelievers and ungodly people of the world are opposed to the cause of Christ, of course, but one hypocrite in the church does more harm than ten sinners outside, and the chances for their conversion are inversely in about the same ratio. False professors, false prophets, and even false Christs (Matt. 24: 24) were fore-announced by our Savior and by the apostles, and the elect were warned against their deception.

Satan does his work stealthily. The tares were not sown in broad daylight. The dastardly work was done at night. There is no suggestion here in the phrase "when men slept" that there was a lack of due watchfulness on the part of anyone. But we are to understand that Satan comes not with blessings openly and sincerely, but he comes to injure under cover of darkness or hypocrisy. His servants are like him in this. Jesus says: Everyone that doeth evil hateth the light, neither cometh to the light lest his deeds should be reproved." As God is light, so Satan is darkness and in him is no light at all, yet such is his deceptive character that he sometimes presents himself as an angel of light. Jesus said: "There is *no truth* in him." The works that he inspires are called "works of darkness."

THE SEPARATION.

The reason for the refusal to have the servants pull up the tares is based on the difficulty of distinguishing between them and the wheat, and the consequent danger of injuring or rooting up that which the householder had sown. As to the church, it teaches us that we must not expect, or even attempt or claim, to rid the church or any part of it of all who will not stand the test of the judgment day. To expect this is to expect the impossible while the deceiver is at large. Into the patch of the most carefully selected wheat he can and will sow his tares. Every attempt at establishing and maintaining an absolutely pure communion has resulted in failure, and so it must needs continue to be. But on the other hand there is no ground here for the argument against proper church discipline. The obviously wicked must be dealt with and unless they repent must be excluded from the church lest they become a source of contamination to the members and a reproach to the church in the eyes of the world. The failure to separate the obviously bad is contrary to such clear directions as Matt. 18: 17 and 1 Cor. 5:13, as much so as the extreme attempt or claim of separation is contrary to the clear statement of this parable.

F. B. Meyer says: "Though separation is impossible at present and the mixture of tares with the wheat must be borne with, it is clear that they can not always remain together. The time must come when the final separation will be made, and then not one tare however much it resembles the wheat will be permitted to enter the Kingdom; and the humblest blade which has only one or two corn grains in its short, light ear, will be carefully preserved as wheat. He who bears no fruit will be shown up as an evil doer, whilst the least among the little ones will be proved to be a child of the Kingdom."

THE KINGDOM GLORY.

Then shall the righteous shine forth as the sun in the Kingdom of their Father. When Christ who is our life shall be manifested, then shall ye also with Him be manifested in glory (Col. 3:4). For I reckon that the sufferings of this present time are not to be compared with the glory that shall be revealed in us (Rom. 8: 18). He that overcometh, I will make him a pillar in the temple of my God, and he shall go out thence no more; and I will write upon him the name of my God, and the name of the city of my God, the new Jerusalem, which cometh down out of heaven from my God, and mine own new name (Rev. 3:12).

Contributions.

For the Japanese Famine.

From the Mennonite Sunday-school, per J. J. Eymann, Reedley, Cal. $39.60; Schweizer Congregation, Whitewater, Kans. per Peter Zuercher $56.15; Mrs. Kath. Hirschler $5.00, Mrs Mary Reibold $5.00, and Miss H. C. van der Smissen $1.00 per Rev. C. H. van der Smissen, Summerfield, Ill.

Gratefully acknowledged.

HARRISON LANDIS, Treas.
1710 Randolph St., Philadelphia, Pa.

News of the Week.

Domestic.

THE COUNTRY RESPONDS

To the Needs of Striken Cities of the Golden Gate.

MILLIONS CONTRIBUTED, AND TRAINLOADS OF SUPPLIES HASTENED TO THE SCENE. THREE FOURTHS OF SAN FRANCISCO IN RUINS. 300,000 HOMELESS. DEATH LIST STILL UNCERTAIN. CITY WILL BE BUILT AGAIN.

SAN FRANCISCO, April 24.—Following the rain which fell Sunday night and yesterday morning, which greatly intensified the misery and suffering of the homeless people of this stricken city, last night was one of comparative comfort and of greatly improved conditions. The night was clear, warm and balmy, and there was less suffering among the thousands of refugees camping under the blue canopy than at any time since the day of the terrible disaster. The condition of the people is constantly growing better. The relief work is being organized with every day and the distribution of provisions and the providing of shelter is daily becoming more systematic and methodical.

Wagonloads of quilts, comforts and blankets have been distributed among those who have suffered intensely from the cold and exposure while sleeping in the open. Wagons loaded with tents wended their way through the crowded parks and replaced many improvised shelters which afforded little or no protection against the rain and chill winds with waterproof canvas tents. As a result there were few complaints of suffering this morning.

SHOCK CAUSED ALARM.

At 10:40 last night an earthquake shock was felt throughout the city, and momentarily created certain alarm among the people, still unnerved and overwrought from their recent experience. No damage was caused, but in some few instances persons living in houses ran out, badly frightened.

Following the unfortunate killing of Major H. C. Tilden, of the general relief committee, on Sunday night, by some self-constituted vigilantes, it is said the city patrols and all guards will be disarmed, and the troops, both regular and militia, will be instructed not to shoot except in cases of extreme necessity.

Hundreds of men have been placed at work clearing the streets and dynamiting the tottering walls which were left standing by the fire.

The Spring Valley Water Company has about 1,000 men at work repairing and replacing broken water mains, and many portions of the residence section are now supplied with water.

TO REBUILD SAN FRANCISCO ON NEW PLANS.

SAN FRANCISCO, April 24.—Steps are being taken to organize a movement for the rebuilding of San Francisco on the plans of Architect Daniel Burnham.

The work will commence at the water front. This district will be entirely rebuilt on new and modern as well as picturesque lines. It is estimated that the work there will cost $25,000,000. New wharves and the like will be constructed entirely on different lines and new depots will be built.

The other portions of the city will be improved exactly after Mr. Burnham's plans. The great boulevard, the terrace at Twin Peaks and the various peaks and other beauty spots will now be constructed.

The blowing up of the ruins in the business section has already begun, and is now well under way. There will not be a dangerous ruin standing in Market street by to-morrow. A large squad of artillerymen, assisted by the municipal authorities, has been dynamiting all the tottering buildings and walls. This work has so far been confined to Market street in order to open a safe artery from the outlying districts to the water front. The district north of Market street and the business section will receive the same treatment after Market street is clear.

As showing the disposition prevailing among property owners of the city, the action of the Humboldt bank, which will at once erect a new building seventeen stories in hight, may be cited.

Yesterday orders were given to go ahead with the work of building. "Build fast," was the order. The site is on the south side of Market street, 100 feet east of Fourth. The site cost $400,000, and is held by its owners to have every cent of its original value to-day. The building will cost $500,000. The construction will be steel and terra cotta, a construction that has stood the test by fire and earthquake.

CHINATOWN GONE FOREVER.

The big fire has obliterated Chinatown from San Francisco forever. Mayor Schmitz has informed Chief of Police Dinan that all of the Chinese now in the city would be collected and placed in and near Fontana's warehouse, near Ft. Mason, and that the new Chinatown would be situated at Hunter's Point, in the southern extremity of the county on the bay shore. It is several miles distant from the old Chinatown. All Chinese who have left the city and who return later will be concentrated at the new points.

SAN FRANCISCO. April 22.—Had it not been for the sight of the rude altars set up in the open air wherever San Francisco's homeless thousands were camped, one would have had some difficulty in finding any of the peaceful associations of the Sabbath in this city to-day. Everywhere through the burned as well as the remaining section of the city there was the greatest activity. Streets were being cleared of debris, laborers were repairing broken water pipes, sewers and gas mains, electricians everywhere were seeking to disentangle the almost hopeless confusion of wires—in fact San Francisco was in the first stages of its regeneration.

THE HUNGRY ARE FED.

There are no hungry people to-night. The gaunt spectre of starvation has been banished by the magnificent response of the people of California in particular and by the entire nation in general to the appeals that went out for assistance. Food by the car load and boat load poured into Oakland last night and to-day in sufficient quantities to overwhelm the committee which has in charge its distribution.

CHILDREN SUFFERED GREATLY.

Utter lack of water in some districts peopled by the refugees set the children to moaning and pleading for drink. Men of ruined families made every human effort to satisfy the thirst of their little ones. Failing, at last, and in desperation, they invaded the neighboring saloons and brought whiskey to the women. Unable longer to withstand the pleadings of their children, mothers gathered and poured small quantities of the fiery liquor into tin cans and other available receptacles and gave it to the tots to drink. The natural result was to increase the pangs of thirst twenty-fold and the sight of woe-begone, staggering children was witnessed by observers.

FIVE HUNDRED BODIES RECOVERED.

The total number of bodies recovered and buried up to Sunday night is 500. No complete record can be had at this time, as many bodies have been buried without permits from the coroner and the board of health. It is impossible at the present time to obtain any sort of death list or even to make a reliable estimate of the number of casualties. Whenever a body is found it is buried immediately without any formality whatever and as these burials have been made at widely separated parts of the city by different bodies of searchers who do not even make a prompt report to headquarters, considerable confusion has resulted in estimating the number of casualties, and exaggerated reports have resulted.

EIGHTEEN BIRTHS REPORTED.

The health of scores of thousands camped in the open air is, under the circumstances, remarkably good. The board of health reports that there is very little contagious disease, and for the treatment of those cases, hospitals have been improvised. An interesting item from the Golden Gate park district to-day was the report of the birth of eighteen babies. These cases have received prompt and efficient attention and the mothers and children removed to the various maternity hospitals.

While not entirely satisfactory at some places, the sanitary conditions in general are not as yet a serious menace to the health of the people. The sanitary work is in the hands of the engineering corps of the United States army.

LOSS $300,000,000, INSURANCE $175,000,000.

The Associated Press representatives to-day covered the entire area of the burned section. The circumference of the area of the great conflagration was found to be twenty-six miles, and comprises the entire business district and a large section of the residence district. It was estimated to-day by insurance authorities that the loss will aggregate $300,000,000 with approximately $175,000,000 insurance.

Chief of Police Dinan to-day sent telegrams to the police authorities of all California Cities requesting them to take measures to prevent people from leaving their respective towns and coming to San Francisco out of curiosity.

TO DRIVE CHINESE OUT OF SAN FRANCISCO.

SAN FRANCISCO, April 22.—One of the first problems facing the relief committee on both sides of the bay is the sheltering of the Chinese. Most of them, formerly rich and poor alike, are absolutely penniless and destitute. It has long been a question in San Francisco what should qe done with Chinatown, and moving the Chinese in the direction of Colma has been agitated. Now they are without homes and without prospects of securing any. They can get no land.

Unless the government undertakes the relief they are in grave danger. Those who have money cannot purchase property, as no one will sell to them. Few, however, of the richest merchants in Chinatown saved anything of value.

SANTA ROSA SUFFERED MOST.

SACRAMENTO, Cal., April 22.—Santa Rosa in proportion to its size, has suffered worse than San Francisco. The list of dead from Santa Rosa numbers about sixty, but a great number of persons are missing and a still greater number are more or less seriously wounded.

DIGGING OUT 100 INSANE DEAD IN ASYLUM RUINS.

AGNEWS, Cal., April 22.—The work of taking out the bodies of patients who were killed in the wreck of the insane asylum buildings is still going on. At the present time it is estimated that at least 100 are dead.

There were 1,100 patients in the hospital and it is a marvel that many more were not killed. One hundred patients were transferred to the Stockton asylum yesterday. It is believed that forty or fifty patients have escaped.

The loss of buildings is complete. No such buildings will ever be erected again. There will be no more brick structures. Everything will be of steel and concrete.

Twenty-two Miners Dead in Explosion.

TRINIDAD, Col., April 22.—As the result of a dust explosion in a mine of the Colorado Fuel & Iron company, forty miles west of Trinidad, shortly before noon to-day, twenty-two miners are known to be dead and one other is missing. There is little hope of finding him alive.

Foreign.

Trouble is Imminent in France.

PARIS, April 24.—The gravity of the strike movement throughout the country, which assumed alarming proportions last week during the height of the excitement caused by the San Francisco disaster, has momentarily improved, but the people have been wrought up to a state of apprehension concerning the imminence of a crisis on May 1, when all ranks of labor will make a gigantic eight-hour demonstration.

Whether this will be accompanied by violence and bloodshed is only conjectural, but the people are intensely alarmed and the authorities are adopting extreme military and police precautions. The garrison at Paris is being rapidly strengthened, and it is expected that sixty thousand troops will be available here May 1.

The more nervous of the people are greatly alarmed, some of them sending their valuables abroad, and are preparing their residences to resist attacks.

About 40,000 miners in the north are still on strike, and frequent affrays take place.

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Take Time to Pray.

Take time, my brother, take time to pray,
Take time, my brother, now while you may.
The day will soon pass, time flee away,
Darkness will gather, no time to pray.
Take time to pray, brother, take time to pray,
Take time to commune with God while you may.
The day of God's mercy is passing to-day,
The day of salvation is fleeing away.
Take time to pray, brother, take time to pray,
Time, life and hope are flying away.
Eternity dawns, and thou must obey
The call to surrender, oh, take time to pray.

—*J. L. Clarke, in the Safeguard.*

Items of News and Comment.

The people of this country spend about five times as much for liquors as they do for books, papers and periodicals.

Several friends have liberally contributed to the columns of the MENNONITE. We trust that they will continue to enliven the paper and that others will fall in line with them.

The liquor business tends to produce criminality in the population at large, and law breaking among the saloonkeepers themselves. Debauches not only the body social, but the body politic as well.—Theodore Roosevelt.

Prof. N. C. Hirschy, of Bluffton, O., and Rev. H. J. Krehbiel, of Trenton, O., attended a C. M. college committee meeting at Berne, Ind., on April 30. Bro. Krehbiel preached at the Mennonite church on Tuesday evening, May 1.

Rev. Jacob A. Wiebe, formerly of Russia, now or soon a resident of Hillsboro, Kan., has for years devoted much of his time to the treatment of bruises, sprains and broken bones, in which he has been in many cases very successful.

A number of Mennonites from different localities settled at Munich, N. D., where they have recently organized or re-organized a congregation. At present their services are being held in the school house. Arrangements are being made to erect a new church building next summer.

Missionary J. A. Ressler, of Dhamtari, India, reports that in the near future "two new stations are about to be opened in the vicinity of Dhamtari." He states further that the fifty acres of Rudri four miles away helped out for a time. Now as the orphans are marrying and will have to be helped to independent living still wider expansion is needed. The village becomes a necessity.

The so-called Stauffer Mennonites, who have congregations in Lancaster, Snyder and other counties in Pennsylvania, also in northwestern Iowa, Michigan and Canada, have appointed their conference to meet at the home of Jacob W. Horst in West Donegal Twp., Lancaster Co., Pa., on the 20th of May, 1906. Brethren from different localities are expected to be present.—Herald of Truth.

Samuel H. Hadley.

A PERSONAL TRIBUTE. BY REV. J. WILBUR CHAPMAN, D. D.

If greatness is to be measured by a passion for souls and by a spirit of love, and by a Christlikeness in all that he said or did or thought, then I say I believe that S. H. Hadley was one of the greatest men in the City of New York, and easily one of the greatest in the United States. For twenty-three years nine months and ten blessed days he lived the life of a Christian, and then came his translation into the presence of his Savior.

He was great in every way. He inherited a great ancestry. The blood of Jonathan Edwards throbbed in his veins, and this may in part account for his passion for souls and his desire to see the world moved for God. His own father was a man of great strength of character and his mother was a gentle soul, of whom S. H. Hadley delighted often to speak. He had a way of saying mother that always stirred my heart.

From "Down in Water Street." Copyright, 1902, Fleming H. Revell Company.

REV. S. H. HADLEY
of the Old Jerry McAuley Mission, New York City, and author of the thrilling book "Down in Water Street". *)

He made a great wreck of his life. Such a story of depravity rarely falls from human lips. I have heard that story, and it has always seemed to me as if it could not possibly be true. He was a man of the finest spirit imaginable, and as pure and true and good as any one I have ever known. I have heard him say that he used in the days of sin to swear in his sleep, and to think that these lips which are now sealed in death, which have stirred so many thousands of people, could ever have been used to utter a profane expression seems to be incredible, and yet I suppose the story of his sin is darker really than he painted it.

He had a great repentance. I have never known any one to love Jesus so devotedly, and I have never known one to [illegible] my life to be so like Christ as S. H. Hadley as he limped his way through the streets of this great city, always helping the fallen and seeking the lost.

He had a great recovery from his failure. Such hatred of sin as he had I have never seen, such an appreciation of grace I have never known, such a reverence for God I have not seen in any other life, such passionate devotion to Jesus Christ has never yet been revealed to me in the experience of any one, and when I think of him as he has been for these twenty-three years, and then set this life over against what he was for so many dreary, dreary years, I say again, he had a great recovery.

He preached a great salvation. No one was too far from God for him, no life was ever too low in his estimation for salvation, and no one was ever too hopeless for him not to make an effort to lead them to Christ. He had an uttermost salvation for every wandering sinner.

The first time I ever saw this blessed man was here in the city of New York in a dive. I had been asked to see the city at its

*) Rev. Hadley's book "Down in Water Street", with *thirty illustrations* of which this is one, is for sale at the Mennonite Book Concern, Berne, Ind. Price $1.

worst, and I confess with shame that I set out to look at lost men and women with a spirit of curiosity, but when I had crossed the threshold of the first saloon and saw S. H. Hadley throw his arms about a drunkard's shoulders I lost my curiosity. When I walked with him into a house of ill-repute, beheld him lay his hand upon the head of a fallen girl and bathe her upturned face with his tears, I had a new conception of what it was to have a passion for souls. And when I said good-night to him that night he took my hand and pressed it and said, "Oh! oh! oh! How can people so forget God?" Then he said "My brother, always preach a Gospel that can save such as these." If there has been any tenderness in my preaching I think I owe much of it to this dear soul who lies before us in his casket to-day.

The last time I saw him in the city of Syracuse. He came to the hotel where I was stopping, and with a smile upon his face entered the room where I was sitting and said, "Well, I thought I would just come and see you. I have nothing to do for a little while, and we'll just visit together." When his visit was over he clasped my hand and said good-by "We'll go South together and I will labor with you in Texas to save the drunkard," and I feel crushed to-day that this plan can never be carried out, and that S. H. Hadley is gone from us. Between these two extremes of our acquaintance stretched the most beautiful life I have ever known anything about.

He was the finest example of love I have ever seen. At our Winona Bible Conference, last year, one of the lecturers made the statement that if people called upon us for help we must investigate them. They were both sitting early in the morning outside my bedroom window, and I heard their conversation. "Brother George," said Mr. Hadley, "you must not investigate; that is not the spirit of Jesus. What if he had investigated me when I came to Him! I never could have been saved in the world."

He was a cultured gentleman. He had a way of making the lost, those farthest away from God, and the outcast feel that he was one with them and yet whenever he entered the home of the rich, distinguished men and women were quick to recognize his worth and greatness.

He was a great man any way you view him. For ten blessed years he has been at our Winona Bible Conference. No greater speaker has ever appeared upon our platform, no greater name has ever been printed on our program. We have had some of the world's intellectual giants, but S. H. Hadley shone with the brightest of them. Ministers loved him; they sat at his feet as willing listeners of the truth that fell from his lips, and of all the men I have ever known, in his own way of working, I consider him the greatest of all my acquaintance. His going away has left us desolate. The world actually seems a lonesome place to live. New York seems to me to have lost something, as a matter of fact the best of it has gone away, and I can never again think of the city as being what it has been in the past when S. H. Hadley lived and loved, and worked here in the spirit of Jesus. Some of us can never be the same again, for we have lost our dearest friend. Some family circles will never be the same, for he was counted as a member of many a household. One of my children has prayed for him every night since infancy. "God bless Mr. Hadley and the Water Street Mission," has been her petition since she was a baby. It was a high day in our household when S. H. Hadley came to see us. From the baby on the one side through all the members of the household to the father on the other, we lined up to give him a greeting, and while he tarried with us our home was like heaven. We laughed and cried, sang and shouted with him, and when he went away it seemed as if there was a vacancy which no one else could ever fill, and now he will never come to us again. Farewell, dear friend, farewell. We shall meet one morning in glory.—From the Life of Hadley.

When Heaven is Near.

A boy was greatly perplexed about the thought that heaven was so far away, and he wondered how anyone in this world ever could get there. His wise mother said to him, "Heaven must come down to you—heaven must first come into your heart."

This explains the whole mystery of the doing of God's will on earth as it is done in heaven. The heavenly life must come first to us, into our heart.

If our heart is full of love for Christ, the doing of the will of God will always be sweet, even though it be against nature and at the cost of much selfdenial. It has been said very truly, "The outside world takes all its color, value and grace from the kind of world one carries about in oneself." EXCHANGE.

„Behold, to Obey is Better than Sacrifice, and to Harken than the Fat of Rams." 1 Sam. 15: 22.

BY S. BACHMANN.

(Concluded.)

To obey is better than sacrifice. This lesson God has been teaching the world all these years. By obedience men became what they were intended to be, the salt of the earth and the light of the world. Every loving act of obedience is homage done to the Lord Jesus and is a fulfilment of the purpose of His death. But by neglect, God's law is broken. Penitence may bring pardon, but it will not mend the broken law. By indolence time is lost which confession cannot bring back. After the last tear is shed, the law still remains broken, and lost time is lost time forever. A professing Christian commits some flagrant wrong. He may repent and be forgiven, but the mischief he has done, the mistrust he has caused, remains: The transgressor may be forgiven, but the sin is still doing damage. Sorrow on our part cannot undo the evil. Oh how damaging has been the doctrine of Christians sinning and repenting every day. It is not the will of God that His people should have sins to confess and neglects to bewail. New creatures have been made by God for obedience, not for repentence. "We are His workmanship created in Christ Jesus unto good works." Obedience is food, "meat and drink," pleasant and natural, repentance is necessary through our own fault, but always nauseous and unnatural. God's standard is that we should do His will on earth as it is done in heaven. Always for ourselves, for our neighbors, for time and eternity, "Obedience is better than sacrifice."

There are no substitutes for obedience. Saul and Solomon, the one noted for his physical greatness, the other for his intellectual superiority, endeavored to furnish substitutes for obedience, but they both failed, and failed monumentally. Plundered gifts are no substitute for obedience, nor is wordly prudence. Sacrifice and statecraft make no atonement for disobedience. The herds of the Amalekites which Saul spared were no equivalent for the obedience which God had demanded of him. They simply helped to reveal his wicked deed and to unearth his insatiable greed. Solomon's entangling alliances with the surrounding heathen nations did not ensure safety to his people, but simply ensnared them in a political spider's web, where they found their doom. If we disobey God to acquire wealth or to gain worldly friends, we lose the favor and the help of God. "To obey is better than sacrifice." Sacrifices are usually gifts taken from others, obedience is a gift of our own; sacrifices can be made without the heart, obedience is a product of the heart and the life. Sacrifices cost us little or nothing, obedience everything, sacrifices are made occasionally, obedience must be constantly. Sacrifices can be made by those estranged from God; obedience only rendered by those who are reconciled to God. Sacrifices do not secure us the Divine favor and aid, obedience does. Even Saul and Solomon, both at one time diyinely favored kings, were cast off because they failed to render obedience. Their history preaches trumpet tongued that to obey is better than to sacrifice. Let us note:

I. The Obedience Which God Requires.

He requires a four square obedience of us. Our obedience must:

1. Go down to the depths of God's requirements. We must exterminate evil to the depths to which God wants it exterminated. God's curse rests upon evil to its deepest roots. We must spare nothing upon which God's curse rests. Every root-evil must be slain. We are loth to exterminate all evils. Some feel like Saul. They consider some evils profitable, and hence they want to spare them. These spared evils are bleating and lowing within the domain of your heart. Obedience demands that you spare none, but that you exterminate them all. Then, too, obedience must strike root to the depth of God's requirements. We must be rooted and grounded in love. The most important part of the true tree is underground. There can be no sound outer development without a sound life hidden with Christ in God. Are you rooted as deeply as God would have you be?

2. Cover the breadth of Gods requirements. It must cover the whole breadth of our obligations. It must cover our Sunday and weekday, our religious and our civil, our domestic and our social, our business and recreative obligations. This obedience will not allow us "to sing like saints on Sunday and act like demons on Monday." It will not allow us to be "street angels, and home devils." It will not admit "private purity and political corruption." It will not allow us to cheat our fellowmen to pay our church dues. It demands that we have a conscience in every thing. Sterne very wisely says: "Trust that man in nothing who has not a conscience in everything."

3. Extend over the length of God's requirements. Our obedience must not be an inch shorter than our life. An obedience that does not reach to the end takes a sad end. Solomon's obedience fell short when he was old. "It came to pass when Solomon was old that his wives turned away his heart after other gods; and his heart was not perfect with the Lord his God, as was the heart of David his father." I Kings 11: 4–6. He should have turned away from his wives, rather than have his heart turn away from God. He took a doubtful end, because his obedience did not extend over the whole length of God's requirements. We must be faithful unto death.

4. Reach over the hights of God's requirements. Our obedience must aspire after the heights of divine grace, and make us acquire them. We must mount up with wings as eagles and enter into the highest atmosphere of Divine light, love and life. We should endeavor to be all that God wants us to be, to be holy and to be perfect in love.

This foursquare obedience, which God requires, terminates in glorious results. Note:

II. The results which this obedience brings. This obedience will enable us:

1. To escape the doom of disobedience. Both Saul's doom and Solomon's end are sad. "Disobedience," it is truly said, "always destroys manhood." Saul's manhood was woefully destroyed through his disobedience. It dethroned his family. Solomon's disobedience brought him and his people misery. "When the keystone goes from the arch all must go down in ruins." Solomon knocked out the keystone out of the arch of national obedience to God, and his kingdom went down in ruins. Disobedience brings destruction. And they who obey escape the doom of those who disobey.

2. To possess the joy of a good conscience. This is heaven begun within. "A man must have two heavens or else will have none." He must enjoy the heaven of a good conscience before he can enter into any other heavens. A good conscience is secured through the God-required obedience.

3. To enjoy the fruit of our own doings. Deeds bring forth fruits, and these will eihter torture or comfort us. Good deeds bring us great comforts—physical, intellectual and spiritual. The results of our deeds among our fellow-men will bring us good cheer. Comforting recollections will attend us on our way, and encouraging anticipations will beckon us onward and upward to a higher and more glorious destiny.

4. To reach the destiny of an obedient career. "Blessed are they that keep His commandments, that they may have right to the tree of life and may enter in through the gates into the city." Rev. 22: 14. The obedient will enter the gates of the heavenly city. An abundant entrance will be administered unto them. But the disobedient will find themselves barred out of heaven.

Be True.

True is such a small word, yet with a great meaning. From the very first a child should be taught to be true and faithful, and to implant this and see results, its teachers, the parents, having the most influence over their children, must be true in all things believing and practicing only what is pure and holy, and the children will grow up likewise.

A good conscientious teacher of a public school especially in country districts, where the schools are not graded, where they sometimes teach the same school for years and get well acquainted with pupils can see in the future of the children. The child who is neat in appearance, true to its lessons, true to the teacher, true to the schoolmates, always ready to help and who tries hard, has no trouble to get along in life.

So many people are just watching for great things and leave the little opportunities pass by. They do not think that a big thing is made up of so many littles. If we want to attain success we must be true to all that confronts us, no matter how small and worthless anything may seem. Be true to it, do the best you know how and continually pray for your eyes to open, to let nothing pass by unheeded. I believe if a person is true in all things he has no trouble to get through life.

Christ our pattern was always true, always helping all who came before Him. He turned not aside from any and shirked duty. He loved all alike. He was especially attracted to those deformed, crippled, blind or helpless people, because they needed His help. How much sunshine such poor people would receive, if the people, like Christ, would be true and attentive to them and instead of mocking them and pass them by unheeded would try and be friendly to them.

We should always be considerate if we see such unfortunate people and express our sympathy.

We should think how anxiously they wish to be well and like others; we should for instance think ourselves in their place, how different our actions might then be. Would we not be more true to them? What is a true friend? Many have an idea that to be a true friend is telling each other everything. My idea is, if you hear anything said that goes against the other, or perhaps arouses animosity, you should by no means inform your friend or if you hear much praise that might arouse selfconceit you should likewise withhold it from one another, not be hasty in telling one another all you know.

Of what do happy homes consist? Do you not find those homes to be happy where every member of the family is true to the other? Should not the head of the family especially observe truthfulness? Christ is our Master; do Christians not look to Him and seek Him only for council and advice? Are those children not blessed, who can look to their father for sound advice? Do all parents realize what a responsibility rests on them? What influence they have, either for good or for evil! I believe husbands, wives and children in order to constitute a happy home must be true in all things no matter how small and immaterial they seem. Do nothing is darkness, withold nothing one from another and be careful in housekeeping, prompt, striving to please one another, overlook mistakes, and be not harsh in reprooving, have no secrets, do not listen to anything if it is not well for your helpmate also to know, and in short, strive to be true in all things and you will be happy.

If we are neglected and have no friends, in most cases we ourselves are responsible for it. We may not have been true, honest, faithful and punctual. One important thing in life is, never to break your word, never disappoint anyone, teach the people that they can rely on you to be true to your promise.

We should be true to the visible sinner as well as to the Christian. A sinner needs a friend. Was not Christ a friend to the sinners? Did He not come to save sinners? And let us be true to Christian people, because they have many trials and temptations and must be encouraged.

Those of us who are church members, are we true to the church? Do we attend the services regularly? Do we encourage the pastor? Do we help all we can? Do we pray for God's blessing? Do we give liberally when asked, be it for the expense of the church, the pastor, missions, or home missions, that is do we help the beggars at our door, or help a poor and struggling neighbor? Do we give cheerfully? If we do, the Lord will withhold no good blessing from us. Are we true to the officers of the church? Do we overlook mistakes and shortcomings? Do we only repeat that what is good about them, in order to avoid ill feelings. Do we do all what a Christian should do?

Let us not be stumbling-blocks, but strive to be a blessing unto others, so that others will see the need of joining churches, or become a member of the church of Christ. As a man thinketh in his heart so is he, an evil thought is a sin against God.

"Love your enemies, bless them that curse you, and pray for them which despitefully use you and persecute you." We must believe in Christ and then He will accept us as His children. He is the true vine and if we believe we are the branches then we will receive our strength from Him, His Spirit, and if we work with the Spirit we will be true, we will give light, we will be a blessing to others, our very presence helps. To attain this Christ says, "Seek ye first the Kingdom of God and His righteousness; and all these things shall be added unto you." F. L. F.

The Lady Who Smiled.

If we could know just the impression we make on those about us, there is no question but that we should profit by the lesson, even though it might sometimes be a hard one. A lady once called on a friend's family, and, not finding any one at home, she left without giving her name.

The lady of the house returned before the rest of the family, and the hired man told her that a visitor had been there.

"Who was it?" inquired the lady.

"Oh, I don't know her name," replied the man.

"But you should have asked her," said his mistress, "so we would know who had been here. Can't you tell me anything by which I can know who came? Where does she live?"

"I don't know," said the man, "but she's that one that always smiles when she speaks."

The pleasant look and the courteous manner in which the lady had spoken to the servant had been noticed and remembered, leaving a sunbeam in that man's heart.

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Editorial.

Another Resurrection Theory.

The learned and eloquent priest of the Protestant Episcopal church, the Rev. Algernon Crapsey, is being tried for heresy in Batavia N. Y. It is a surprise to many that a church permitting so wide a latitude in beliefs should compel one of her ministers to defend himself from the charge of teaching heretical doctrines. But even the P. E. Church will not stand for those who attack the foundation beliefs of the Christian faith. In the charges brought against him the preacher is said to be heretical on the doctrines of the Trinity, the incarnation and the resurrection. In his statement he denies the first two counts of the charge, of the last he says:

"Concerning the assertion that I deny the resurrection, when I say that on the third day he arose again from the dead I do not necessarily imply that the body in which he had lived was dematerialized, so that he assumed it and walked through doors. But I do believe that he rose again and revealed his spiritual body to the keen spiritual vision of his disciples, and I believe that in the strength of that resurrection they went forward to conquer the world."

Such a theory would be as unreal as the one advanced by Renan, who exclaiming, with better rhetoric than logic, declared "O sacred moment! O divine power of love; when the halucinated mind of a woman gives to the world its resurrected God."

We can't get away from the fact that if the writers of the Gospels did not mean exactly what their narratives led those for whom they were written to believe, they (the apostles) were neither sincere nor inspired. A resurrection involving anything but a real resurrection of the body makes our whole faith useless. St. Paul's argument is still the most convincing to us.

"If Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up." G.

A Peace Address.

The cause of peace is the cause of the Prince of peace. No man need apologize for believing and defending the doctrine that "War is Hell" and should be banished from the face of the earth. There was a time when the voice of a few persecuted Christians was all that the world heard for peace. That day is passed. Many men in high places are friends of peace and are doing much toward bringing about the time when wars shall have become things of the past. A pamplet recently came into our hands from the "Peace Association of Friends." It was the "Rectorial address delivered to the students in University of St. Andrew" by Mr. Andrew Carnegie entitled "A League of Peace." Mr. Carnegie reviews the many expressions of sentiment against war by the best and holiest men from the time of Homer until now. The history of reforms in warfare is traced showing that the cause of much suffering is avoided by the combatants in modern times, then he shows how that the power of peaceful arbitration has become a commanding force in the campaign against war. The speaker makes the suggestion that Leagues of Peace be formed all over the world, quoting Gen. Washington, "My first wish is to see this plague of mankind, war, banished from the earth." He further urges that such leagues do all in their power to realize the pious wish of Washington.

There are several reasons why this pamphlet should be in the hands of every Mennonite. The first is because of the imformation that may be gotten from it on this important subject. Secondly it will encourage us as a church, who have always taught and practiced none-resistance, and lastly, we are made to feel that the outlook for universal peace is brighter. G.

"Proverbs and Quotations."

Patience is a flower that grows not in every one's garden.

Passion is ever the enemy of truth.

People who live in glass houses should never throw stones.

Positive men are most often in error.

One eye-witness is better than ten hear-says.

One never loses by doing a good turn.

One scabbed sheep will mar a flock.

Of all studies, study your present condition.

Rule the appetite and temper the tongue.

Search others for their virtues, thyself for thy faults.

Self-preservation is the first law of nature.

Speak the truth and shame the devil.

Speech is the gift of all, but thought of few.

Take heed of an ox before, an ass behind, and a knave on all sides.

Temperance is the best physic.

The eye of the master does more work than his hands.

The path of virtue is the path of peace.

There is a salve for every sore.

There would not be great ones if there were no little ones.

They must hunger in frost, that will not work in heat.

Time and tide stay for no man.

To err is human, to forgive divine.

Write injuries in dust, but kindnesses in marble.

Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips.

Pride goeth before destruction, and a haughty spirit before a fall.

A soft answer turneth away wrath; but grievous words stir up anger.

A virtuous woman is a crown to her husband; but she that maketh ashamed is as rottenness in his bones.

Fear God and keep His commandments; for this is the whole duty of man.

Yet a little sleep, a little slumber, a little folding of the hands to sleep; so shall thy poverty come as one who traveleth, and thy want as an armed man. C. F. M.

Aggressive Work in India.

Rev. Dr. E. M. Wherry, of Ludhiana, India, in a recent letter gives an interesting statement of all the work that has been done under his superintendence as Chairman of the Publication Committee for the American Tract Society at Ludhiana during the years 1900–1905, inclusive. He writes:

This statement shows that 125,-500 publications have been issued from the press, aggregating 2,-644,000 pages. Of these 800,608 copies have gone among the people, carrying to them the message of everlasting life. The languages in which they speak are the Urdu (commonly called Hindustani), the Punjabi, the Hindi and English.

"In regard to this series of tracts and books, we desire to say something by way of commendation.

"First: The publications are entirely new. The tracts translated never before to my knowledge appeared in an Indian dress. The remainder are original productions. We have not reprinted a single one of the tracts or books formerly published at your expense. Those publications are now either out of date or they belong to the Punjab Religious Tract Society. Our aim has been to create a new tract and book literature which would be recognized as ministering to the present needs of the church in India.

"Second: We have not published much that is of a controversial nature. Indeed the only books of that sort are really apologetic rather than controversial. Most of the tracts are such as may be handed to any sinful man. They take no account of the religious conviction of the recipient, but address every reader in a sympathetic tone, endeavoring to convince of sin and point to the only Saviour of sinners.

"Third: We have received many commendations from our missionary friends, who welcome these publications as being specially suitable for their work. Many of them are suitable for evangelistic work among nominal Christians. Just now there is a wave of revival pouring over India, and the first to be influenced are the members of the Christian community. We are able to help these with the excellent tracts translated or reprinted from among your Gem Series.

"I sometimes wonder whether the church at home realizes the storehouse of spiritual strength they have access to in the splendid tract publications of the American Tract Society. The infidelity among Christians as to the value of tracts in Christian circles is almost incredible. There is a revival of interest in tract distribution in India. The report of the Punjab Mission of our church shows that during the last year nearly eighty thousand books and tracts were circulated, of which forty-nine thousand were gratuitously distributed.

"The question is sometimes asked whether such books and tracts really accomplish any good. In reply to this it may be said that, like the effort to follow up the preaching of the gospel, the attempt to catalogue the influence of a tract literature is beset by insuperable difficulties. Yet the following points are matters of common experience among workers in India at least.

"(a) Many inquirers attribute their conversion to the reading of a tract or book.

"(b) Almost all converts mention the help that they have received from the printed page.

"(c) Every intelligent worker, European or native, is anxious to have by him a well-selected stock of tracts and books.

"(d) The message of the gospel can be sent to men in distant places and to women in the zenanas by means of books and tracts, though the messenher may be excluded from their presence.

"(e) Many difficult matters of doctrine and practice can be discussed more dispassionately in the printed book than is possible to the ordinary speaker. "The Word of God is powerful."

"In addition to the books already published I wish to report those still in the press. The translation of the late Dr. Samuel Kellogg's work on Comparative Religion, having been twice revised, is now being printed.

"My manual on Islam entitled 'Gaujma-i-Islam,' is also in press. Both these books are much needed as text books in our theological and training schools. The advance sheets of one of them are now being so used in the Theological Seminary at Saharanpur.

"Another very valuable work now in press is 'The Satiyarat Parkash Darpan,' by Rev. G. L. Thakardas of Lahore. This is the most thorough exposure of the false teaching of the Founder of the Arya Somaj, Swami Dayanaud Saraswati that has yet been written. Many inquiries have already been made for it."—*American Messenger*.

Baptism a Duty.

Upon the questions relating to the modes and subjects of baptism there should be great liberty, but it is scriptural to maintain that the ordinance should be attended by every believer in our Lord Jesus Christ. Either the apostles never baptized any one with water in the performance of a religious ordinance, or else upon every believer in our Lord the obligation rests to be baptised.

Religious ordinances by the use of water to the Jews may be justly regarded as natural, since they were reared under the custom of many ceremonial washings. To them John's baptism of the thousands upon their repentance was not out of place, and when Jesus proclaimed the principles of His kingdom, and diciples were gathered to Him, no novelty seemed the baptism performed by His disciples, but it was in harmony with Jewish training.

We are not under the Levitical dispensation, but the Christian dispensation is the perfecting, fulfilment or completion of that dispensation, and an ordinance by the use of water would not be adverse to either. In both, the religiously educational qualities should not be overlooked. Having been instituted as ordinances of the Almighty, men were appointed to see to their administration. This would tend to the perpetuation of their spiritual objects in times specially adverse to religion.

Under the new dispensation two rites were ordained. By the one the manner of His death and the appropriation of the worthiness of His offered life were shown by symbols; by the other we have a ceremonial antitype of the cleansing of men's spirits by the Holy Spirit. By His death Jesus fulfilled and took away the Levitical rites, and by His example and the example and words of His inspired apostles, the "Lord's Supper" and baptism were unquestionably ordained as rites of the Christian dispensation.

After Cornelius and his company had been baptized with the Holy Ghost, Peter's immediate response was, "Can any man forbid water that these should not be baptised who have received the Holy Ghost as well as we? And he commanded them to be baptised in the name of the Lord." Acts 10:47, 48. Deacon Philip overtook the Ethiopian officer, and interpreting the scriptures which this civil officer was reading, gained him as a believer in Jesus. "And as they went on their way they came to a certain water, and the eunuch said, See, here is water, what doth hinder me to be baptized? Acts 8:36. Both Philip and the eunuch went down into the water and the baptism was attended. Were the water spiritual, as some mistakenly contend, then the phrase, "And when they were come up out of the water," used in that connection, would mean that both departed from the spiritual element! This would scarcely contribute to the further rejoicing of the eunuch as affirmed.

Our Lord wishes His church to observe this ordinance. His ministers are ordained to teach the church and to attend this religious service. Is there not a limping as to this duty? Are there as many baptized as formerly? Do not many profess belief that water baptism is an obligation but have never attended it? Is this neglect our minister's fault? If some great matter is overlooked by the congregations do not the preachers teach, interpret, explain until intelligent hearts readily respond? Are we promptly doing our whole duty with reference to the ordinance of baptism! Whether little or great, no divine command as left us by the Apostles should be set aside—*Christian Conservator*.

The Gift of Flowers.

The flowers are a beautiful and gracious gift to the world. They come so freely in all climes, in such profusion of form and color and fragrance, from the dainty edelweiss and Alpine roses, under the snow of Alpine peaks, to the gorgeous blooming of the tropics. They help to make the world a place where man can dwell. They cheer the life that would be only hard and toilsome. They are the companions ot the lonesome, the joy of the young and the diversion and solace of the old. They bring the ideal into the plainest and most irksome reality. They awaken and cultivate and sweeten all human life. With the dainty flowers we find a way to express our sentiment, oftentimes, when words fail. We send a flower into the sickroom, and it means to the weary patient so much of thoughtful sympathy. We bear them to the bridal, and they speak of the beauty and joy of young and happy hearts. Without them we would not know how to tell all that is in the heart. When we must be silent, we can yet speak in flowers, and know that we are heard and understood. Exchange.

The Hen as an Anchor.

General Sheridan was at one time in charge of a tribe of Indians in Arizona. His principal difficulty was their nomadic character. Comfortable and attractive as he might make their homes, they would still wander off and have to be brought back by the cavalry.

The General tried to interest them in live stock and gave them horses, but they only used the horses to travel the more. Then he gave them cows, but as soon as the calves came in the spring, the Indians travelled on, the cows with them. Finally the general gave them a stock of poultry. The squaws became so interested in raising chickens that they refused to break up the hens' nests in order to wander about with their husbands. The general was thus enabled to anchor the tribe where the government desired to keep them.

A student of the problem, "How to keep the boy on the farm," in reading this story, suggests that it might be solved by getting the boy interested in a good hen.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, May 13, 1906. CHRIST'S LIFE V. LESSONS FROM HIS MIRACLES OF HEALING. Matt. 9, 27–34; 25, 31–40.

QUESTIONS.

1. What is a miracle? John 2, 11; 6, 11; 1, 48; 9, 32.
2. Why did Jesus perform miracles? John 2, 11; 11, 40; 1, 49; 5, 36; 9, 16; 20, 31.
3. What can we learn from the healing of the two blind men? Matt. 9, 27–34.
4. What can we learn from the healing of the demoniac in the synagogue? Mark 1, 21–28.
5. What can we learn from the healing of Peter's wife's mother? Matt. 8, 14–17.
6. What do we learn from the healing of the lepers? Matt. 8, 1–4.
7. What can we learn from the healing of the paralytic? Luke 5, 18–26.
8. What can we learn from the healing of the man with the withered hand? Matt. 12, 9–13.
9. What do we learn from the healing of the centurion's servant? Luke 7, 1–10.

MEDITATIONS.

A miracle is a supernatural event. To us unknown laws of nature working contrary to the laws of nature known to us. At the will of God the creator and lawgiver one law supersedes another and so causes wonder. The miracles were signs to show Jesus' power and His divine appointment, the miracles of the prophets and apostles showed them to be messengers of God.

The Bible tells us that Satan will perform miracles to mislead men, yet Christ says, that the Jews ought to believe for his works' sake. His miracles being signs of love and mercy as well as of power and knowledge they served to help people to come to the saving faith. The two blind men acknowledged Jesus as the Messiah. Jesus asked them, whether they believed that he was able to heal them and they confessed: Yea Lord! "He said: According to your faith be it done unto you. And their eyes were opened. As Christ healed the blind at that time, He can and will heal the spiritually blind, who come to Him believing. We will receive according to our faith. The demoniac, though possessed by an evil spirit, was in the synagogue, so the devil comes to church. Only Christ can expel the evil spirit, who has taken possession of man. It is not enough to know that Jesus is the Christ, we must lovingly know Him to become like Him. Peter's wife's mother being sick, they told Jesus of the sickness, so shall we bring our sick friends to Christ, praying for them. When

Jesus heals us from sickness or sin, we shall do like Peter's wife's mother, serve Jesus by ministering unto others.

In the leper we find an example of faith. Leprosy was an incurable disease; yet he believes that Christ could make him clean. Christ did it and told him to show himself to the priest and offer a thank offering. Sin is, like leprosy, an incurable, disease, but Christ can heal us from all sin, if we desire him to do it and believe indeed, that he can and will do it.

The paralytic was brought to Jesus by his four friends in an unusual way, but they had love for their friend and faith in Jesus. Sin is a much direr calamity than sickness and is the cause of sickness. Jesus is willing to heal us from sin and often, but not always, of the consequences of our sin.

Healing the man with the withered hand on the Sabbath day Jesus taught that it is right to do good on the Sabbath day. He can make our hands perform His will and not be withered by sin.

The healing of the centurion's servant show us an unexpected faith in a gentile. Even Christ marveled at His faith. We see Christ healing here at a distance and on account of another's prayer and faith.

QUOTATIONS.

"I regard a miracle," said uncle, "to be merely such an interference wi' the established course o' things as infallibly shows us the presence and the action o' a supernatural pooer. What o'clock is it wi' you, sir if you please?"—"It is half-past twelve, exactly, Greenwich time," replied Smith. "Well sir," said uncle, pulling a huge old time piece from his pocket, "it's one o'clock wi' me. I generally keep my watch a bitte forrit. But I may hae a special reason now for setting my watch by the railway; and so, see ye, I'm turnin' the hauns o't around. Noo, wad ye say that I have violated the laws o' a watch? True, I hae dune what watchdom wi' a' its laws cooldnot hae dune for itself; but I hae dune violence to nane o' its laws. My action is only the interference o' a superior intelligence for a suitable end; but I hae suspended nae law, violated nae law. Well, then, instead o' the watch, say the universe; instead o' moving the hands, say God acting worthily of Himself and we hae a' that I contend for in a miracle; that is, the unquestionable presence of an Almighty hand working the divine will. And if He sees fit to work miracles, what can hinder Him?"

The Sunday School Lesson.

BY A. S. SHELLY.

A Fierce Demoniac Healed.

Sunday, May 13. Mark 5:1-20.

GOLDEN TEXT.—Go home to thy friends and tell them how great things the Lord hath done for thee and hath had compassion on thee. Mark 5:19.

INTRODUCTION.

The same day on which Jesus had spoken that wonderful series of seven parables, of which we have been studying two in our last two lessons, in the evening He entered with His disciples into a boat to cross the sea of Galilee(Mark 4:35). Jesus tired, soon fell asleep in the boat. Probably all intended to pass the night resting in the boat. But their rest was abruptly broken into by one of those sudden tempests for which that basin is noted. While the disciples struggled with the oars, Jesus continued sleeping until in despair they arouse Him and He speaks His marvelous "Peace, be still!" to the fierce elements around them. What a glimpse this incident affords us of our Savior in His humanity and His divinity! Resting His tired body and mind in sleep, yet possessing "all power in Heaven and on earth." Surely we have a Savior who is able to sympathize with us in all our human limitations and yet save us to the uttermost." No wonder they marveled in their imperfect comprehension of His nature.

Our present lesson takes up the narrative where they land on the other side, probably early next morning.

LESSON ANALYSIS.

A Man's Pitiable Plight.—The first person drawn to Jesus as He left the boat, was a man the very sight of whom was a terror to the people of that neighborhood. He was a raving maniac, uncontrolable in his fierceness, roaming about the country, making the hills echo with his fear-inspiring cries, and torturing himself probably in desperate efforts to free himself from his awful plight. Whether he realized it or not, his terrible condition was caused by evil spirits which had taken possession of him. Cases of demon possession were common while Jesus was on earth. This was one of the worst recorded. Mary Magdalene had seven demons, this man had a legion. They had taken complete possession of body and soul and held him in hopeless enslavement. A more terrible fate can not be imagined this side of hell. He had, however, it seems, enough of his own selfconsciousness left to follow an impulse that brought him quickly to where Jesus was and prostrate at His fect. A double consciousness was characteristic of these cases, and it is seen very plainly in this case. The demons did not cause the man to come to Jesus. He came there in spite of them, but Jesus addressed the demons and they take up the word. The question, "What is thy name?" was probably addressed to the man, but the evil spirit makes answer yet speaking through the man. Let us look now at

The Demons' Helpless Fury. They (or he, all being here addressed and speaking as one) knew Jesus. They knew His power over them yet they oppose its present exercise, first by an appeal to God claiming that to cast them into the abyss (Luke 8:31 Rev. Ver.) now would be tormenting them before the time (Matt. 8:29), and then by much beseeching of His clemency. In the presence of Him who had come to destroy the works of the devil and ultimately to put him and all his hosts into eternal chains, they were helpless, yet still furious in their propensity to act out their evil nature. If they must come out of the man they want to go into the swine within sight. We can not go far wrong if we assume a malicious design as well as a desire to escape torment for the time being, prompting this request. By causing the destruction of the swine a hindrance to Christ's work may have been calculated, as it apparently resulted. We may say here, that when Jesus granted the request He certainly did not thereby yield an inch of ground or an iota of advantage to the enemy. The destruction of the swine was in God's hand a just judgment upon an unlawful and unholy business and so far from being allowed to be a hindrance to the salvation of any soul it could be and no doubt was overruled for good.

A Glorious Emancipation. The poor man was set free. When his neighbors who had known him came to see what it was that had come to pass they found him *sitting*, not running around shy and uncontrolable; *clothed*, not naked now as before; and in his *right mind*, no longer acting under the insane impulses of the unclean spirits. Oh, what a change! Enough to make all heaven resound with anthems of joy. And what must have been the feeling of this now liberated soul! The Psalmist says: "When the Lord turned the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter and our tongue with singing." And such may we all be. Jesus has come "to proclaim liberty to the captives and the opening of the prison to them that are bound," and we who know Him as one personal Savior may "rejoice with joy unspeakable and full of glory."

The Benefactor Rejected. They asked Him to depart. They saw the immeasurable blessing that had come to these men (Matthew says there were two), but what was that compared with their precious swine. Oh, how men will cling to their unholy possessions, their ungodly occupations yielding revenue, and reject, yea treat with contempt, God's overtures to them. Any one who will let a lot of abominable swine of whatever form, or things in themselves innocent, or even the best things of the world, stand between him and His Savior, is not worthy (Matt. 10:13) to receive the proffered blessing.

Gratitude Set to Work.—The saved man out of gratitude to his Savior wanted to go with Him. This was quite natural. He may also have feared a relapse into his former condition if left behind. But Jesus sends him off on a great mission which would be both the best way of showing his gratitude and the strongest safeguard against a relapse. Go and tell others, beginning at home, what great things the Lord hath done for thee, and how He had mercy on thee. The Lord, though rejected, would leave a preacher behind. To be sent on such a mission was an honor and the source of great blessing to the man. And the man set about carrying out his mission in earnest. Not only in the immediate locality but throughout the whole region of Decapolis, of which this district formed a part, he went, telling his blessed experience; and all men did marvel. Personal testimony is the best kind of preaching. The person that has been cured can give the best recommendation to the physician. The pharisees might reject the theoretic argument of the man born blind, but they could not gainsay his testimony when he said "one thing I know, that, whereas I was blind, now I see."

Contributions.

For the Japanese Famine.

From Deer Creek Mennonite church, Deer Creek, Okla., per J. H. Hohmann $23.75; Silver Street Snnday-school, Goshen, Ind., per Frank Yoder 127.50; Menno Burkhalter and John B. Welty, per Rev. J. W. Kliewer, Berne, Ind. 15.00.

For the San Francisco Sufferers.

Second Mennonite church of Philadelphia, Pa., per Rev. S. M. Grubb 13.00. Gratefully acknowledged,

HARRISON LANDIS, Treas.

News of the Week.

Domestic.

THE EARTHQUAKE CITY.

TWO MORE QUAKES, MONEY AND CLOTHING STILL NEEDED.

SAN FRANCISCO, April 30.—Two slight earthquake shocks at an interval of an hour were felt here early this morning. They were of the same nature as a dozen other shocks that have been felt since the big quake of April 18.

No damage was done this morning and there was no alarm.

Mayor F. E. Schmitz, in a statement issued to-day, says: "San Francisco can use anything in the way of funds, clothing or provisions. Send funds to the Hon. James D. Phelan, chairman of the finance committee, all supplies to Maj. C. A. Davel, quartermaster, U. S. A., Presidio wharf, San Francisco."

Charges of extravagance and waste in the distribution of supplies, resulted in orders by General Greely today establishing a new system for the caring for the 200,000 needy people. The unburned section of the city is divided into military districts, each subdivided into 100 relief stations.

Responsible citizens will be placed in charge of each relief station, assisted by a paid staff. Daily inspections will be made and steps taken to correct abuses.

General Greely's order says: "Extreme distress for food has passed, and at the earliest possible moment the issue of rations must be confined to helpless women and children and refused to adult males unless they are dying or in feeble condition."

Greely said to-day: "A regular army officer who saw about 400 men in the bread line offered them work at $2 a day. Four stepped out of the line and offered to accept. These were lusty beggars, who can not be supported by charity."

Careful estimates have it that no less than 7,000 tons of food bad been distributed freely in ten days, the daily free distribution amounting to 1,400,000 pounds. At 10 cents a pound, this is costing $140,000 daily. These figures do not include clothing which is given away, nor distribution by regular army patrols.

EXCAVATING FOR BUILDINGS.

Gangs of men with team were excavating for foundations in numerous vacant lots and in other places the removal of debris of burned buildings was well under way. The streets at an early hour were thronged with laborers on their way to the burned districts, where they had been engaged to assist in the task of cleaning up. The boats from the cities across the bay and the local electric cars from the suburbs were packed with workmen.

Reports from the refugee camps and hospitals show an astonishingly small percentage of sickness. The water supply is getting better every day, and in several sections of the saved district the force of water in the faucets is almost as strong as it was before the fire.

STANFORD BUILDING PLANS.

PALO ALTO, Cal., April 30.—"In five years Stanford will have arisen again a more beautiful university," is the prediction of President David Starr Jordan, made at the temporary office in his home, just off the partly wrecked quadrangle.

"Let me assure you this disaster is far from fatal to Stanford," he said, "Indeed at its worst it means merely that we are set back five years. Our income is practically as large as it was before. The difference is that we will now have to devote its surplus toward rebuilding instead of toward a new and stronger faculty.

"The damage did not fall on the part of the university in active use. The only serious ruins are those of the buildings we don't immediately need.

THE LABOR PROBLEM.

One of the most serious propositions which is about to confront the business men of San Francisco is the labor question.

Business men and all employers and contractors are objecting to the high scale, and it will not be surprising if they attempt to fix a price for all classes of labor and employ all men regardless of the union scale. If this is done the labor men intimate that a strike is liable to follow, which will create no end of trouble.

The union men are depending on Mayor Schmitz and other officials of San Francisco, all of whom were elected on the labor ticket, to back them up.

AGAIN IN ZION.

DOWIE PREACHED TO 2,500 IN ZION TABERNACLE AND DENIED CHARGES MADE AGAINST HIM. HIS WIFE WITH HIM.

CHICAGO, April 29.—Standing unsteadily and with great effort before an audience of 2,500 persons in Zion tabernacle this afternoon, John Alexander Dowie, his voice strained to its utmost capacity, charged his traducers, if any were present, to rise to their feet and make their accusations before the whole congregation.

The followers of Voliva, the new leader in Zion City's affairs, however, were at that moment attending a rival meeting set for the same hour at the Zion college building, a quarter of a mile distant. There 5,000 of the city's inhabitants were gathered. Those who listened to the words of Dowie were for the most part visitors from other towns, brought in by the hundreds by the electric cars and railroad trains throughout the forenoon.

Immediately in front of the platform and in the choir loft were probably 150 of the faithful. Dowie was borne bodily by two stalwart negro attendants from an ante-room up the stairs to the platform and deposited upon his feet before the elaborate prayer altar. He was attired in an apostolic robe of white and gold and purple, which he had never worn before in public. Upon his head was a turban of marvelous pattern, embroidered in purple and gold. He delivered his address and sermon seated before the altar.

Mrs. Dowie, who has severed her allegiance with the Voliva faction, sat in a wicker chair among Dowie's followers in the congregation. Dowie prefaced his sermon by a spirited denial of the charges that have been brought against him, in the course of which he exhibited much of the fiery impatience which marked his discourses in times past.

"They say I've taken the people's money, do they?" he shouted.

Answers of "yes" and "no" came from different parts of the audience.

With tears in his eyes Dowie described the sorrow he felt upon receiving the news while in Mexico of the revolt among his people. He declared that he could not stop until he had learned the worst and that his cup of grief was full when he found that his wife and son had deserted him. Then he paid a tribute to Mrs. Dowie.

"My wife has some noble qualities," he said "She was misled and imposed upon. They used her until they were through with her and then cast her aside. My son played tricks upon me which he ought not to have done, but he too was deceived."

Dowie has taken up his abode in Shiloh house. He intends to remain in retirement at least until after the decision of the court on the matter of his injunction against Voliva and others next Thursday.

B. & O. Disposes of Vast Coal Properties.

BALTIMORE, May 1.—As a result of the congressional probing into the coal railroads and the decision of the United States Supreme Court, the Baltimore & Ohio railroad has disposed of its control of the big Consolidation Coal Company, thus ending that railroad's domination of its immense coal traffic.

President C. W. Watson, of the Consolidated company, and his friends have purchased the Baltimore & Ohio interests for about $5,000,000. The transfer includes the controlling interest of 53,000 shares that were held by the Baltimore & Ohio, the capital stock being $10,250,000.

Control of the Consolidation Coal Company carries with it, either directly or indirectly, the control of large mining corporations in the best-known soft coal regions of this country and in addition extensive distributing companies in the leading markets of the East and West. The magnitude of the properties controlled by the Consolidation Coal Company may be appreciated when it is stated that the aggregate output of coal is more than 10,000,000 tons a year, and the coal lands owned more than 200,000 acres.

Foreign.

Count Witte Again Offers Resignation.

ST. PETERSBURG, May 1.—The Liberal newspapers are exulting in the reported resignation of Count Witte as Premier. After the outcome of the elections of members of the Douma they point out that Witte is useless, Witte's great merit, however, is that he has proved that free politics is impossible if it is to be combined with the autocracy. In the semi official circles it is expected that Count Lamsdorff and M. Durnovo, the Minister of the Interior, will shortly resign. It is known that Witte's resignation is in the Czar's hands.

French Capital a Great Armed Camp.

PARIS, May 1.—May 1, the day for which the government made prodigious preparations, found many quarters of the city presenting the appearance of an armed camp. The forces concentrated under Prefect of Police Lepine were estimated at 50,000 troops, 12,000 police and 8,000 republican guards, gendarmes and detectives. Detachments of troops of all arms took up positions in the main centers at an early hour. The troops at midnight began to guard the public sources of water, gas and electric supply.

The plan of the authorities was to avoid the use of the military unless such step was imperative to maintain order. Accordingly the aspect of the city during the early hours was little different from usual, but toward noon the military activity increased.

Ambassador White Caused Stir at Rome.

ROME, April 28.—As was expected the dinner given by Ambassador White to Archbishop Ireland, at which four cardinals were guests, has caused considerable stir. The Giornala D'Italia yesterday interviewed Archbishop Ireland, who said: "Mr. White, who has honored me with his friendship, invited me on Wednesday to a private dinner."

Being asked if Americanism is not the modern tendency of Catholicism in America, Archbishop Ireland said: "That is a mistake. American Catholicism is neither modern nor ancient. It is loyalty to the Pope."

Cardinal Satolli also was interviewed by Giornala D'Italia, and said: "Mr. White asked us to dinner, for the purpose of honoring Archbishop Ireland. In America, all beginning with President Rooseveit, love Archbishop Ireland."

Cardinal Vannutelli said "The dinner was given by Mr. White as a private person to his friend, and he invited us both as friends of Archbishop Ireland and himself. We accepted, knowing that politics did not enter into the matter in any way."

Thirty Chinese Drowned.

SINGAPORE, April 28.—The British steamer Haversham Orange, bound for Odessa with 3,000 Russian soldiers abroad was in collision with the Bentong, a local steamer in the straits of Malacca. The Bentong was sunk and thirty Chinese were drowned. Seventy-one persons were saved. The forepeak of the Haversham was damaged.

Avalanches of Ashes and Mud on Vesuvius.

NAPLES, April 28.—Another disaster has occurred in the Vesuvian region. Throughout last night, torrents of rain fell, accompanied by a heavy gale of wind, causing large avalanches of mud, sand, ashes and cinders to fall over Somma and Santa Anastasia, destroying bridges, blocking the roads, flooding many habitations, interrupting communication by telegraph and carrying away portions of the railway. Troops and military wagons were hurriedly sent to the assistance of the sufferers.

The inhabitants of the stricken places were awakened by a roaring, rushing sound, which was new to them, and on running out of their houses they found their property threatened by a new horror, the fall of avalanches of sand, ashes, etc. Their terror was extreme.

The women and children fled, screaming with fright, into the open country, but in spite of the avalanches, flood and gales, no loss of life has yet been reported.

It is believed that while the storms rage, Vesuvius is liable to be a continual menace to life and property and that the people in the region of the volcano may have visitations of more serious nature than last night's avalanches.

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Vol. XXI. BERNE, INDIANA, MAY 10, 1906. No. 19.

No Place Like Home.

"I hate this little, low-roofed house,
This hill-bound valley home;
I long to see the glorious world,
And 'mid new scenes to roam.

"The sun just rises here and sets,
The days are all the same;
There's nothing grand to do or see,
And everything is tame."

Years passed. The boy of restless heart
Had wandered far and wide;
Had tossed upon the ocean wave,
And climbed the Jungfrau's side;

Had journeyed from the Golden Gate
To storied Eastern lands,
And pitched his tent where Afric's streams
"Roll down their golden sands;"

Had glided through the Grand Canal
'Neath soft Venetian skies,
And in strange, Northern lands had seen
The sun at midnight rise.

Through many cities grand and great
In wonder he had trod,
And on historic battlefields
His feet had pressed the sod.

He roamed through galleries of art
And palaces of kings,
And filled his memory with store
Of rare and wondrous things;

And then he came to that small vale,
Content no more to roam,
And said: "There's not in all the world
So sweet a place as home!"

—Christian Advocate.

Items of News and Comment.

The next General Conference of the U. B. church will be held at Canton, Ohio, in May 1909.

The seventy-eighth annual business meeting of the American Peace Society will be held at Boston, Mass., on May 18.

The dedication of the new church at Orienta, Okla., is to take place on May 27. A cordial invitation is extended to the neighboring congregations.

If we could read the secret history of our enemies, we should find in each man's life sorrow and suffering enough to disarm all hostility.

I am of the opinion that debating and wrangling over questions of no great importance is creating more hatred than love and good will among brethren.—Christian Leader and The Way.

The 18th of May, the anniversary of the opening of the Hague Conference in 1899, will again be observed as Peace Day in many of the public schools and other educational institutions.

"Denatured" alcohol is coming to the front. The regular brand of alcohol denatures those who drink it.—Advance.

Prof. B. F. Welty, for thirteen years the music teacher at Bethel College, will be succeeded next year by Bro. Daniel Hirschler, son of Rev. J. S. Hirschler, Hillsboro, Kan.

One of the college professors claims to have completely mastered the monkey languages. Somebody may yet be able to figure out what most of the college yells mean.—Chicago Record.

The German speaking people of New York City who are interested in the peace movement, and particularly in the conclusion of an arbitration treaty between this country and the Fatherland, will hold a mass meeting on May 19th.

Blessed is the man who has the gift of making friends, for it is one of God's best gifts. It involves many things, but above all, the power of going out of one's self and seeing and appreciating whatever is noble and loving in another man.—Sel.

The *Christian Endeavor World* very pertinently remarks: "A great many will share the President's enthusiasm for 'the biggest-yet' battleship, to cost $10,000,000; but why spend so much more to fight possible foes when we have worse actual foes now damaging the nation—the liquor trade, child labor, unassimilated aliens?"

The South leads in the practical temperance work. It has the largest growth in temperance sentiment. Under the operation of local-option laws large districts, some almost entire States, have been delivered from the saloon. In the Northern States we have suffered from enormous influx of immigrants in the last few years, which has greatly increased the consumption of liquors and the power of the saloon. The general sentiment against the liquor business is increasing, and we look for increasingly good results year by year.—Southern Presbyterian.

The pastor, members and friends of the old Germantown Church are hustling. The new slate roof gives the old building an improved appearance and affords a better fire protection, the old shingle roof having been on fire twice during the last ten years. The interior of the church is being thoroughly renovated, paint, paper and varnish being used with good effect. The church is also to be carpeted. The readers of the MENNONITE may expect an announcement of a reopening service in which there will be many interesting and special features.

Because of its historic interest the Site and Relic Association of Germantown has placed a large stone tablet in front of the church, giving the date of the building of first log church in 1707 and the present stone building in 1770. The tablet also calls attention to the fact that during the battle of Germantown the English General Agnew was killed before the church door.

It is encouraging to note the activity and deep spiritual interest manifesting itself just now, in this the cradle of Mennoniteism in America.

Sometime since Eaton, Ohio, held an election under the provisions of the Brannock law and went "wet." It is said that the "ways that are dark" resorted to by the rummies to gain that victory outsataned old Satan himself. The better class of people of that town are thoroughly incensed at the outrage. As a result of the aroused indignation the young ladies of the town have organized and circulated the following pledge: "I will abstain myself and promise not to associate with any young man who is not a total abstainer from intoxicants, and who is not upright in morals. I will not marry a man to save him." It is said that the organization has secured many members. This speaks volumes to the honor of the young ladies. If all the girls of marriageable age in this country will sign that pledge and honestly, heroically keep it, the saloons will vanish, and the drink problem will be triumphantly solved. It is a sad, fatal mistake for a girl to marry a drunkard or even a moderate drinker with the expectation of reforming him. The life of an "old maid" is a thousand times preferable to being that most miserable of all things, a drunkard's wife.—Religious Telescope.

You Will Never Be Sorry

For doing your level best.
For your faith in humanity.
For being kind to the poor.
For hearing before judging.
For being candid and frank.
For thinking before speaking.
For discounting the tale bearer.
For being loyal to the preacher.
For standing by your principles.
For stopping your ears to gossip.
For asking pardon when in error.
For the influence of high motives.

By Celia M. Griffith, Cloverland, Ind.

Saloon Keeper Prays Court to Revoke His License.

Matthew M. Farrell, proprietor of a prosperous saloon at Forty-seventh street and Lancaster avenue, Philadelphia, has voluntarily petitioned the Court to revoke his liquor license. This is the first case of its kind known to the courts, and it will probably be acted upon.

Farrell, disgusted with the evils of the saloon business, appeared before D. Clarence Gibboney, secretary of the Law and Order Society, on Saturday and asked the man who fought to prevent the issuance of a license to him how he could be relieved of his well-paying traffic. This resulted in the submission of a formal application to the courts.

The religious wave which is sweeping Philadelphia and country is believed to have inspired Farrell to take this unusual procedure. Although he himself declares that his conscientious scruples against further participation in the business were due to the impure whiskies dispensed to the public, his friends say that he was led to relinquish his license through religious influences. Doctor Torrey is earnest in his praise of the man's act, and says that if no other good results this alone would repay him for coming to Philadelphia.

Mission.

From India.

Missionary J. F. Kroeker writes to the Mission Board: JANJGIR, C. P., Feb. 27th, 1906.

DEAR MISSION BOARD: The first quarter of the year is drawing towards, its close and this reminds us to report of our work and of our present condition. No one would have thought on January 1st that all the plans made for the future of our work would be thwarted. We had planned to go into camp, as the saying here is, on Friday, January 5th. But the Lord's plan was different from ours. Instead of going into camp and visit the surrounding villages, we were this day at Champa, preparing the grave for our coworker, sister Penner. These were heavy days for brother Penner as well as for ourselves. We adviced brother Penner to visit a number of mission stations. During his absence I visited and attended to his station, and as the roads were bad and the railroad connections poor, I preferred to make the journey to Champa per foot and return by railroad. In thus going by foot opportunities were offered us to proclaim the Word of God to fellow travelers. Once while on my way I was requested to visit a sick man. I complied with the request and visited him once again afterwards. This poor man had fallen upon a vessel filled with boiling rice, while under the influence of strong drink, and had his entire spine badly scalded. In this miserable condition he had lain two full days without any medical attendance until I was called on the third day after the accident had happened. I could not do anything for him besides in part alleviating his pain. The man died.

After Bro. Penner's return, during the latter part of January, we got ready to drive to Leorinaragan, to be present at the Mela, a heathen festival. Our visiting friends, grandfather Penner and friend Rempel, accompanied us. We found it different from the other two occasions when we visited this festival. They did not receive us as friendly as before, although they did not manifest any particular animosity towards us. I have here reference to the owner of the village and to the Mohond. Even the son of the Malagusar, for whom I at one time asked your prayers, was somewhat reserved toward us. For this cause I afterwards wrote him a letter, and I herewith enclose a copy of his answer to me.

We always had an attentive audience at the Mela, and as Bro. Penner was also present with his catechist, the word of redemption was proclaimed at two different places at the same time. I had also brought the larger of our orphan boys along who assisted us in singing and in selling tracts. At last it began to rain, so that living in the tent became disagreeable and we were obliged to return home. This rain continued, with a few short intermissions, until now, so that we had to postpone our visits to the villages. During such rains the roads, which lead through the ricefields, are utterly impassable. In case we were out somewhere in camp and would not return home after the first shower and more rain should come, we would possibly be obliged to remain in our tent for some time, which might have its serious consequences, fever etc. It would be desirous in such a case to have a horse to ride home. But as the animals, which are able to bear me are quite high in price (about $100 and upwards) and as besides this we would be obliged to have a special servant, we have to forbear with this luxury.

People are alarmed on account of the immense rain we are having this year. They fear that it will rain itself out now, so that there will not be any rain in the future when we need it. May the good Lord grant that these their apprehensions may not come to pass!

The work with the orphans gives us much cause for thankfulness and for prayer. When we say that we at times are discouraged in the work, only those who have children of their own and at the same time have orphans under their care who come in contact with these children, can understand us. Satan is mighty at home but much mightier out here and the influence upon such children is of such a nature that they are poisoned with sin in their early age. Had we a greater number of orphans I would ask the Board to have a separate orphanage built with a closed yard about it. But with our present number of orphans we cannot do this. Should, however, the opportunity arise to receive more orphans this should be our first work. It would be well to consider whether we will take in more orphans or not if an opportunity is offered to do so. In case it is decided to do so it would be best to buy a village in the jungle and remove the boys thither, in order to teach them to cultivate rice, so that those of them who have no talent for literary attainments may become the tillers of the soil. The Board would thereby derive a twofold benefit. In the first place it would be relieved of the puzzling question what to do with the boys who have become too big to remain in the orphanage, and in the second place it would produce a material gain for the mission. The Mission Board may consider this as a wild and extensive plan, but the time will come when we are confronted with the question, what to do with our orphans who have become too old to remain in the orphanage, and whether in case of another famine we will take up more orphans or not.

As far as ourselves are concerned, we are, thanks be to God, well, with the exception of a certain weariness in the joints of my fingers, which weariness generally increases with the continuance of the rain. Once it seemed as if the disease would break out again, but thanks be to God, this did not come to pass. Upon the advice of the Board I consulted a physician and he thought that possibly a change of climate during the rainy season would do me some good. We consequently decided to go to Bangaloon the latter part of April and remain there for several months. Brother Penner has expressed his willingness to attend to my station during my absence. I also wrote to the missionaries at Dhamtari, and also spoke to them at the conference at Bilaspur, asking them whether they could not furnish us some help while I am away from our station. They replied that they have no help to spare and besides that, they have no instructions from their Mission Board in regard to the matter besides what they have read in the papers, which however, does not suffice. But as Bro. and Sister Burkhard need rest and recreation they have promised to come to Champa and spend their vacation there.

We received a card from Bro. Wiens. They are on their way and we expect them here before long. We ask for your interceding prayers.

J. F. and SUSIE KROEKER.

The following is a verbatim copy of the letter from the son of the Malagusar to which Bro. K. refers in the forgoing report.

Respected Sir:—I am delighted to write that I received your very kind letter of the 22nd instant. It pleased me much. I thank you for the trouble. Yes, I made a promise to be present at your camp and did so. Sorry to say, that I could not see you as you was in your camp (tent). One of your servants was at the door. Being you were busy with some purpose I returned shortly back. Do not mind and excuse me. I am very anxious to see you coming to our place. Yes, I dare say, your teaching made me so and changes me day by day.

Nowadays I am working hard. Awaking in the morning near 4 o'clock I take my bath and then the daily worship to the almighty Father or God, I am doing very carefully.

I am working with my hands and eat my dinner near 12 o'clock, and at night only milk is my supper. My wife is also with me and she lives alone about a fortnight every month. I see you have known all about my daily work and my changed conduct.

No Sir, you have not done any fault but it was done by me, therefore I beg poorly a pardon from you.

Please write me often in this way, as you are my real teacher. I like to introduce you to all the members of my family. Please answer me.

My best compliments to your wife and all your members. More in my next letter.

Yours very faithfully,

MARLIK RAM. Bhognat.

The Future for the Automobile.

It is the automobile's turn now. Other forms of locomotion, and revolutionary mechanical appliances of all kinds, have each had to pass through an age of, shall we say, persecution and martyrdom before they came into their kingdom. The history of the invention and adoption of the printing press furnishes an example. So also the sewing machine, the power loom, the locomotive, and the steamship have had their opposers upon moral and scientific grounds, but these things became a part of modern life, and the reasons uttered against them are now read as curiosities. It is within the memory of most of our readers when the bicycle presented its problems. Should a minister ride one in calling upon his parishioners? The question was seriously discussed twelve or fifteen years back, but who troubles himself about it now? The automobile is the latest machine to cause grave wagging of heads, and serious questions as to its right to exist. But its history will be like that of the others; a brief period of use will wonderfully broaden our vision. The best argument against the automobile is that based upon its temptation to extravagance. The President of Princeton University has expressed himself to the effect that the sight of such elegant and luxurious conveyances rolling along the streets aggravates the distinction between our richer and poorer classes. Without doubt this is true, but the same principle can be applied to horses, to clothes, to houses, to anything that affords a means to display wealth. We must not confuse the use of an article with its abuse. There can be no objection on moral grounds to the mere fact of one's having his carriage or wagon moved by a small engine instead of by a horse, so long as he does not interfere with the rights of others. Neither moral nor legal principles need hinder his use of such a mode of travel. But if he choses to have such a vehicle finished and furnished so extravagantly as to betray a foolish waste of money and a desire for display, he violates a real moral principle, whatever his legal right. The practical point about automobile expense is this: The industry is not yet so thoroughly developed as to appeal to many save those who can afford to buy luxuries, hence costly and showy automobiles are now very common. But a new day is coming in the history of this sort of carriage. Already, in Europe rather than in America, more attention is being paid to machines that shall be within the reach of a modest income. It will be surprising if a few years more of experiment do not bring out a satisfactory automobile cheap enough for anyone who can now own his horse and buggy.—U. G. News.

Modern Commercialism.

I was urging a man to send his daughter to college, and he said he was perfectly willing to do it if he could have any assurance that she would not marry as soon as she got her education, and "throw it all away." Says B. M. Bogard, in the *Baptist Flag*: His idea of an education was the commercial one—a commodity which can be used for making money. If his daughter would use her education by teaching, or engaging in some business, and by it make money, he was willing to educate her, but if she married he could see no use in her being educated. In fact, it would be throwing her education away.

College men go out drumming for students, and they tell the young men that if they will educate themselves, they can get a good position and make several times as much money as they can make without an education. Young preachers are encouraged to go to college because, with a college education, they can get a church that will pay a large salary. Instead of telling the young preacher that a college education will enable him to be more useful, he has a money consideration held out to him.

"He has been a successful school man. He took the school when it was run down. He has put up a large dormitory, improved the main building, beautified the campus, and he closed the last year with a balance in the treasury."

I actually heard this said of a college man. His ability as a schoolman was measured by his ability to get and use money. What he did for his students, what they learned was not even worthy of mention. If he could build dormitories and beautify the campus, what is the difference even if the students learn nothing?

Reports of pastors concerning their work generally run about as follows:

"Pastor Hustler of Richtown has enjoyed a successful year's work. The church contributed $1500 for missions, built a new parsonage, costing $2,000, paid the pastor's salary in full, and the prospect is that greater things will be done next year. Several wealthy members have been received during the year. The best people in town attend this church."

At the Southern Baptist Convention a few years ago the pastor who had pulled the largest amount of money out of his church was given a special seat on the platform, and the money worshipers did him honor by making a great parode about it.

In that church were millionaires whose ill-gotten wealth—one a wholesale liquor dealer—ought to have caused those who were making the parade, to blush for shame. But the widow with her pure heart, noble impulses and two mites was forgotten, while the praises of the worldly-minded rich were sung!

The cries of God's poor are reaching the ears of God, while the rich who oppressed them are rolling in luxury, and to clear their conscience are making large contributions to missions. With these large contributions, given by those who have despoiled the poor, the secretaries make a great report, shed crocodile tears and exclaim: "What hath God wrought!" But we drop the curtain. The details are too sickening.

Money rightly used is a blessing, but elevated to the position in which commercialism has placed it, it becomes the greatest monster of modern times.—CHRISTIAN SAFEGUARD.

Woman's Place in the Early Church.

"Woman occupies a conspicuous place in the primitive church. This will be evident if we simply mention some of the feminine names which appear in the New Testament records: Anna, Apphia, Chloe, Claudia, Damaris, Dorcas, Elizabeth, Eunice, Euodia, Joanna, Julia, Lois, Lydia, Martha, Mary of Bethany, Mary of Magdala, Mary of Nazareth, Mary of Rome, Mary the mother of Mark, Mary the wife of Cleopas, Persis, Phœbe, Priscilla, Rhoda, Salome, Susanna, Syntyche, Tryphœna, Tryphosa, etc. Moreover, there are many women on whom the Lord bestowed signal favors, but whose names have not come down to us; for example, Peter's mother-in-law, the widow of Nain, the daughter of Jairus, the woman with the issue of blood, the Canaanite mother and daughter, the woman with the eighteen years' infirmity. Once more, there are the many anonymous women who tried, in one way or another, to serve the Lord Jesus; for example, the woman at Jacob's well, the penitent adorer in Simon's house, the widow with her two mites, Pilate's wife, the wailing women on their way to Calvary, the praying women of the upper chamber, etc. Indeed, it may be doubted whether any secular history, so small as the four Gospels, was ever written, in which the womanly element so largely prevails as in the life of Jesus the Christ.

Nor is this surprising. For, first, woman's distinctive temperament makes her, if one may so say, a natural believer in Jesus Christ. He is emphatically 'the seed of the woman.'

"Not she with traitorous kiss her Saviour stung,
Not she denied him with unholy tongue;
She, while apostles shrank, could danger brave,
Last at his cross, and earliest at his grave."

Secondly, woman owes an incalculable debt to Jesus Christ. His birth marks the turning point in woman's history. Hitherto, as in heathen countries to this day, she had been the victim of man's caprice, cruelty, lust, scorn, and tyranny. Even the Hebrews themselves, although taught from the beginning to reverence woman, had been wont to regard her as man's handmaid rather than his equal; in fact, a Jewish morning prayer prescribes that a man shall bless God for three things, namely, that he was not born a Gentile, a slave, or a woman. But when the fulness of the time came, and God sent forth His son to be born of a woman, as well as under the law, then was woman herself emancipated, and restored to her paradisal equality with men. Henceforth, at least in the realm of the spiritual life, there was to be neither Jew nor Greek, neither bond nor free, neither male nor female; for all are one in Christ Jesus. It has been so ever since; wherever Jesus Christ has been most honored. Woman owes everything to the Son of Mary."—*Unknown.*

The Lord's Prayer.

We give here the Lord's Prayer in the English of former times, to show how the language has changed:

A. D. 1258.

Fader ure in heune, baleeweide beoth thi neune, cumen thi kuneriche, thi wille beoth idon in huene and in erthe. The eueryche dawe bried gif ous thilk dawe. And worzif ure dettes as vi vorzifen ure dettoures. And lede ous nought into temptation, bote delyvorof uvel. Amen.

A. D. 1300.

Fadir our in hevene, halewyd by thi name, thy kingdom come. Thi wille be done as in hevene and in erthe. Oure urche dayes bred give us today. And forgive us oure dettes, as we forgiue our dettoures. And lede us not into temptation, bote delyvere us of yvel. Amen.

A. D. 1382.

Owre Fadir that art in heuenes, halwid be thi name, thi kyngdom cumme to; be thi will done as in heuen and in erthe. Gif to us this day oure breed ouer other substance, and forgeue to us owre dettis as we forgeue to owre dettours; and leede vs nat in to temptacioun but delyure us fro yuel. Amen.

A. D. 1549.

Our Father which art in heaven, hallowed be thy name. Let thy kingdom come. Thy wyll be fulfylled, as well in earth as it is in heuen. Giue vs this daye our daylye breade. And forgeue vs our trespases euen as we forgeue oure trespasers. And lead vs not into temptacion. But delyuer vs from euyll, ffor thyne is the kingdome and the power, and the glorye for euer. Amen.

A. D. 1582,

Ovr father which art in heauen, sanctified be thy name. Let thy kingdom come. Thy will be done, as in heauen in earth also. Giue vs today our super substantial bread. And lead us not into temptation. But deliver us from evil. Amen.

A. D. 1611.

Our father which art in heauen, hallowed be thy Name. Thy kingdom come. Thy will be done in earth as it is in heauen. Giue vs this day our dayly bread. And forgive vs our debts as we forgiue our debtors. And led us not into temptation, but deliver vs from euil. For thine is the kingdome, and the power and the glory for euer. Amen—*Avmory.*

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Editorial.

Old Books.

In an address at the young people's meeting at Mt. Lake during the General Conference the writer told of a young man bringing an old book into his study and asking, "Is it worth anything?" The book was worth a great deal of money. We know of a perfect copy of it having been sold for two hundred and fifty dollars. But to a Mennonite it represents more than the mere price it brings. The book represents a great sacrifice made by our Mennonite forefathers, in Colonial time, to keep fresh the memory of the martyrs of our church and keep the children loyal to the truths for which their fathers died. In some of our homes, especially in Pennsylvania, copies of this book are still to be found, their owners prizing them as heirlooms. We hope that those of our people who own them will always prize them as priceless possessions and refuse to sell them to the speculators who pry out every nook and corner in search of Colonial relics of value. If people *must sell* we hope they will have enough loyalty to find a purchaser in the church, so that these few remaining books of our ancestors will not get beyond the reach of their children.

Not long ago a brother out west wrote to us that he had a "Martyr's Mirror" of the date of 1780 for which he sought a buyer. We wrote to him "Don't sell, keep it for your children and your children's children and future generations will rise up and call you blessed." The 1780 edition is valuable because of its relation to American Literature, it being the first American literary product of any consequence to receive the recognition of a reprint in Europe. Of it Pennypacker writes: "It was repriuted at Pirmasens in the Palatinate in 1780." A note in the edition says: "After this Martyr book was received in Europe, it was found good by the united brotherhood of Mennonites to issue this German Martyr book after the copy from Ephrata again in German print, that it might be brought before the united brotherhood in Europe." They secured the old copper plates of the Dutch edition of 1685, which had since been used in a work entitled *Theatre des Martyrs*, published about 1700, without text, date, or imprint, and with them illustrated the publication. It thus appears that the uncomplimentary implication contained in the old query of who reads an American book applies only to our English literature. The re-publication at that early date of a work so immense certainly marks an epoch in the literary history of America."

Our church has yet to learn that one of the surest ways of fostering the spirit of loyalty in our children lies in the cultivation of a profound esteem for the things made sacred by the efforts and sacrifices of our fathers. Every congregation ought to collect and carefully preserve everything it possibly can that is of historical interest to the church, or better still, as a denomination we ought to attend to this matter and have a place where everything of historical value could be properly cared for and preserved so that students or other persons interested in our church history could study them. G.

A Lesson of the Earthquake.

The appalling calamity which has destroyed San Francisco and left three hundred thousand people for the time houseless and helpless has called forth such an exhibition of sympathy and practical helpfulness as has probably never before been witnessed in human history. The amount which has been contributed by the nation for relief amounts at this moment to nearly $25,000,000. The national Congress, State legislatures, municipalities, chambers of commerce, business corporations, churches, clubs and societies of every kind, daily papers, men, women and children, rich and poor alike, have joined in the great contribution for the relief of the suffering inhabitants of the stricken city. Great trains loaded to the roof with supplies have sped like the wind across the continent and poured their treasures out at the feet of the needy. Even the hands of Europe and Asia have been generously stretched across the seas to help.

It has been — after making all proper allowance for the superficial and spasmodic — a marvelous phenomenon of human sympathy and fraternity, creditable in the highest degree to the people of the nation and of the world. It has revealed a wealth of unselfish social interest and fellow feeling and regard which few of us had suspected to exist. It has made us feel that the race, after all, is less sordid and gross and mean than we had sometimes been tempted to believe. It has deepened our respect for humanity and enlarged and strengthened our faith in the future greatness and spiritual glory of human society. It has given us a conception of the unity of the world, and of what that unity means in practical exercise, which we had before only half realized. How easy it is to-day, with our wires and railways and cables and swift ships and immeasurable resources, for men to be one, to move and act together, to bear one another's burdens, and share one another's blessings and joys! People who can do, almost with the quickness of the lightning, what has been done at San Francisco, at Courrieres, in starving Japan, at Vesuvius — what is there which they cannot do to serve and help one another, if there be first a willing and determined mind!

Earthquakes are unavoidable calamities, at any rate, in the present state of the scientific control of the world. In thinking over the way in which sympathy and cooperative goodwill have mastered the San Francisco earthquake, to the extent at any rate of saving its victims from many of the most fearful results that would have come to it, we have been compelled to picture to ourselves what might be done to save the world entirely from any repetition of the calamity of war, if only an attempt could be made to do so with the same depth of feeling, intensity and unity of goodwill and swiftness of action that have characterized the effort to save the earthquake victims. A great war like that in Manchuria is tenfold more appalling in destruction of property, in loss of life, in the ruin of homes, in whatever way you judge it, than any earthquake that has ever rent the earth and swallowed up men and cities. Try a moment's figuring on it.

But war is a perfectly preventable calamity always. It happens by the will and work of men; never otherwise. If men had their way, we should have no more earthquakes — not even for the cultivation of the spirit of benevolence, much less for the sake of developing heroism and other manly virtues; and as for "brilliancy" and "glory," these seismic catastrophes are considered a very sorry field. It is even most difficult to be patient with nature for letting them loose upon us. We bow in helpless submission, that is all. If men only felt so about war, which they are perfectly able to prevent, the direful scourge would be at once and forever banished from the world. The demonstration of the moral and practical power of living, united, universal, cooperative human interest and sympathy exhibited in the swift relief of San Francisco leaves no longer any excuse for war at any time or place in our world of men. It can be banished the moment that men wish it to be; and this unique and magnificent exhibition of the growing spirit of unity and mutual service among men leads us to believe that at no distant day it will rise to a still greater and more glorious accomplishment, and rid the world of its oldest and most shameful evil.—Advocate of Peace.

Correspondence.

FLATLAND Mennonite Church, Lower Richland, Pa., May 1.—On Easter Sunday afternoon we celebrated the Lord's Supper, Rev. Allen M. Fretz, of Souderton, preached both the preparatory sermon on Saturday afternoon, and a very impressive sermon on Sunday, and assisted Rev. Andrew B. Shelly with the Holy communion. Only 22 communed, the other members being absent on account of illness and various causes. On Sunday afternoon, April 22, our Sunday-school had special exercises for Easter. The church was comfortably filled and an interesting program rendered. Addresses were made by Albert H. Kittleman, of Quakertown and Thomas Haigh, of Lower Richland. Every scholar was presented with a chocolate egg. The school has now 98 enrolled.

On Sunday morning, April 29, Rev. Harvey W. Shelly preached the sermon and after the services contributions were received for the San Francisco sufferers, which was placed in the Quakertown Trust company. The amount contributed was $8.62.

On Monday evening, April 30, the Young People's society held their business meeting, and elected the following officers: President, Harvey W. Shelly; Vice-president, Frank Thatcher; Secretary, Meda Ahlum; Corresponding secretary, Flora L. Fellman; Treasurer, Jacob M. Landis; Organist, Mrs. George B. Singmaster; Assistant organist, Ada K. Landis. F. L. F.

SWAMP CHARGE, Pa., April, 30, 1906. Holy Communion was held in the Flatland church, belonging to this charge, on Easter Sunday, April 15th. Brother A. M. Fretz preached both the Preparatory and the Communion sermons and assisted in administering communion. For some reasons best known to themselves a number of the members were not present and thus did not comply with the command of our Master, when He says: "This do to my remembrance."

On Sunday after Easter, April 22nd., Communion was held in the morning at West Swamp and in the afternoon at Quakertown. Both meetings were very well attended and nearly all the members of the congregations partook of the emblems of the body and the blood of Christ. At West Swamp, however, over a dozen members could not come, either on account of personal sickness or of sickness in their families. Communion was administered to them afterwards in their respective homes.

As the regular pastor of this charge is still weak from his recent sickness Brother N. B. Grubb assisted him in these communion services, preaching both the preparatory and the communion sermons and assisting in the administering of communion.

During the past few months our churches had different ones to preach for them, and although the pastor of the charge has so far recovered that he can attend services and take some part in conducting them he does not feel strong enough yet to undertake to preach a sermon.

DONNELLSON, Iowa, May 7, 1906.—On April 29th Rev. S. A. Becher, from Moundridge, Kansas, was in our midst and preached to us in German in the forenoon and English in the evening. He visited the members of our congregation selling a book of his own writing called the Plan of Salvation. He was very successful.

Bro. Hilty has started a class in catechism.—We are having nice weather, rather cool and dry, had a white frost this morning. Corn planting is nearly half completed. F. H. K.

"My Own Church."

Each individual Christian owes special duties and is under special obligations to his own Church. In order to be a member of Christ's visible Church upon earth he must have his membership in some particular place, and to this particular organization he is bound by very peculiar and personal ties. This is his visible bond of union with the kingdom of Christ upon earth, and he who has regard for the direction of the Lord and the judgment of Christian people will not fail to be thus attached to some local and particular church which will be, in a very peculiar sense, his own church home.

Of course, his duties do not end here. The Church is a world evangelizing institution, and each individual member is under obligation to do his own share in leading the whole world to Christ. But he will do this not apart from the Church, but by taking his place in the Church and working along with his fellow-Christians by means of the well-organized agencies and operations of the Church.

The soldier who belongs to the army and is fighting for the life and honor of his country will be found to belong to some particular corps and division and brigade and regiment and company. If his particular membership can not be thus located, it is some evidence that he is not so patriotic as he would have supposed and is, certainly, not in a position to accomplish anything worth speaking of for his country. He who would be useful in defense of his country as a soldier must be in order and not a mere soldier of fortune, and he who would serve Christ on earth must be a member of His visible Church, which He Himself has organized.

We sometimes meet some one who says: "Oh, I do not belong to any particular Church. I belong to all of them. I love them all. I go to any of them just as it happens." Of course, it is evident that such a person does nothing for the cause in any real way. Even if he has even professed Christ, he is at present in an unattached relation in which he is doing nothing worth while, and doing nothing that amounts to anything in building up the Church or leading souls to salvation.

The one who is a good citizen or a genuine patriot or philanthropist, will be not the less, but all the more so by having his own home, his own family and his own particular circle of loved ones to whom his inmost life and affections are anchored. From this center he radiates in his love and life, taking an interest around the whole horizon wherever he may touch and help human interests. So the Christian has his own Church home where he is most active and diligent in his personal efforts for Christ and souls. From this center he exerts his influence in every well ordered and organized effort through which he may work for the evangelization and well-being of the world.

Of course, when one speaks of his own Church, he does not mean anything like proprietorship, for he knows it is the Church of Christ, and that he is only a member in it. But he does mean that it is the Church to which he individually belongs, where he finds his home, and in which he is permitted to live and labor, doing good and receiving good, to the glory of God, and for usefulness in the world. Here he gives as God prospers him. Here he bears testimony to his belief in the truth of the Gospel. Here he teaches, prays, and does his part in the activities of the Church of Christ. Here he is known, by a well-ordered life, as a consistent follower of the Master.

It is a great privilege to be even a humble member of the Church of Christ. It is a duty, also, so plain that no one who regards the will of Christ can think of neglecting it. It is a joy and a blessing, also, to have a place and a part in the work of leading the world to Christ, and each one should thus participate and thank God for the privilege.—*Herald & Presbyter.*

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, May 20, 1906. LESSONS FROM THE LIVES OF ELIJAH AND JOHN THE BAPTIST. Luke 1, 14–17; 1 Kings 18, 30–39.

QUESTIONS.

1. What is the similarity between Elijah and John the Baptist? Luke 1, 13–17, Matt. 11, 14; 17, 10–13.

2. How were Elijah and John the Baptist fearless of consequences? 1 Kings 17, 1; Mark 6, 17–20.

3. What can we learn from Elijah at the brook Cherith? 1 Kings 17, 2–7.

4. What can we learn from Elijah on Mount Carmel? 1 Kings 18, 16–40.

5. What can we learn from Elijah under the juniper tree and John the Baptist in prison? 1 Kings 19, 1–8; Matt. 11, 2–14.

6. What can we learn from Elijah at the cave? 1 Kings 19, 9–18.

7. What can we learn from John the Baptist testifying for Jesus? John 1, 19–37.

8. What can we learn from John the Baptist when his disciples told him that all men came to Jesus? John 3, 25–30.

MEDITATIONS.

The angel Gabriel told Zacharias, the father of John the Baptist, that his son should go before the face of the Lord in the spirit and power of Elijah. John the Baptist was similar to Elijah in his rough dress and fare and in the power and fervency of his preaching, calling men to repentance, making ready for the Lord a people prepared for him.

Elijah went to the court of the idolatrous Ahab, John the Baptist to the court of the licentious Herod Antipas, both to rebuke the King for his sin. Elijah went away unharmed, John was thrown into prison.

Elijah at the brook Cherith had to learn to wait in inactivity, trusting in the Lord Jehovah, who had promised to feed him by the ravenous ravens. He waited even when the brook gave out, until the Lord sent him to Zarephath. It is often harder for us to wait quietly than to act.

On Mount Carmel we see Elijah in his glorious, courageous, solitary faith. He is not afraid of King Ahab, but meets and challenges him and his false religion. Jehovah, the God of Elijah, shows Himself to be the true God and Elijah kills the priests Baal. He prays for rain seven times and his prayer prevails. We shall dare to stand alone with our faith in Christ and not get weary of praying, even when the success seems to be missing.

What a different picture we have in Elijah under the juniper tree. Discouraged, disheartened, tired of life, all his splendid courage disappeared before the great disappointment, that Jehovah's victory was not to change the religion of Israel.

John the Baptist we find in prison, after having declared Jesus the lamb of God, the Messiah, as King. Art thou he that cometh or look we for another? We may be led into deep valleys of sorrow and brought near to despair, but if we are honest and go to Jesus with our doubts and questions, He will solve the problem for us and strengthen our faith. God will not leave us nor forsake us, even if we think He has forgotten us.

Elijah learned in the cave that God is in the small voice, not in earthquake or storm. Not by power or by might, but by my Spirit is true for us as well as for Israel of old.

John the Baptist testified for Jesus as the Christ refusing the honor offered himself. He points his own disciples to Jesus and thus furnishes Him according to God's will with His first disciples. And when his disciples told him of Jesus' success, he was not jealous but rejoiced and humbly confessed: "He must increase, but I must decrease." This grand motto ought to be the motto of all Christians.

QUOTATIONS.

Bernard de Talissy, the Huguenot potter, distinguished himself by his knowledge and talents. The French King, Henry III, said to him one day, that he should be compelled to give him up to his enemies unless he changed his religion. "You have often said to me, sire," was the undaunted reply of De Talissy," that you pitied me, but, as for me, I pity you, who have given utterance to such words as 'I shall be compelled.' These are unkindly words; and I say to you in royal phrase, that neither the Guises, nor all your people, nor yourself, are able to compel a humble manufacturer of earthenware to bend his knees before statues."

Rugged strength and radiant beauty—
These were one in nature's plan;
Humble toil and heavenward duty—
These will form the perfect man.
SARAH J. HALE.

The Sunday School Lesson.

BY A. S. SHELLY.

Death of John the Baptist.

Sunday, May 20. Mark 6, 14–29.

GOLDEN TEXT.—Be not drunk with wine wherein is excess. Eph. 5, 16.

INTRODUCTION.

Jesus at once left the country of the Ggdarenes who rejected Him because in delivering the poor demoniacs from their horrible plight He had permitted the evil spirits to destroy some swine. When they landed on the other side of the lake again, a great multitude welcomed Him back. Among those that were anxiously waiting for His return was Jairus, a ruler of the synagogue, whose daughter was at the point of death. On the way to Jairus' house a woman was healed of a long-standing plague by touching the hem of His garment. Meanwhile the child had died, but Jesus raised her to life again, this being His second miracle of the kind. Going thence to Nazareth, He was for the second time rejected by the people of His home town. He extended His preaching tour to other cities and villages and about this time sent out the twelve with power over disease and unclean spirits and with instructions to proclaim the Kingdom of heaven is at hand. He told them to pray to God for laborers in the great and plenteous harvest, and as the first answer to their prayer He commissioned them to go. They went out and divine power attended their labors so that they cast out many devils and healed many that were sick. This contributed much to the fame of Jesus, as we see from the first verse of our lesson. What the disciples did, was done *in the name of Jesus* (See Acts 3:6), and thus His name became known through their effective use of it.

SUPERSTITIOUS SPECULATION.

Superstition, briefly defined, is belief in that for which there is no reasonable ground. It is natural for man to believe in the supernatural, but in our sinful perversion we are prone to give credence to the suggestions of the evil one and the creations of our disordered imagination, rather than to the simple, plain word of God. Jesus came with the blessed message of salvation from God which should be "good tidings of great joy" to all the people, but instead of simple faith in Him and His message, we find the people indulging in all sorts of wild speculations about Him and in unbelieving suggestions as to the sources of His manifest power. They could think of a re-appearance of one of the old prophets or even of John the Baptist (Luke 9:7) more readily than of the one whom those prophets had fore-announced. Herod's troubled conscience readily supplied, or fell in with, the suggestion that John, whom he had cowardly given over to a cruel death, had re-appeared with the endorsement of great power. Luke writes that Herod desired or sought to see Him, but Jesus, who knew what was in man (John 2:24, 25), had good reason not to trust the murderous cruelty which is a usual concomitant of superstition, and to keep out of Herod's way (Matt. 14:13; Luke 13:31, 32).

A FAITHFUL PREACHER PERSECUTED.

John was the victim of hatred aroused by his faithful reproof of sin. He was a preacher of repentance, and without fear or partiality he cut to the line, laying to the door of every One that came under his ministry his particular sins and his need of repentance, thus preparing the way for the Kingdom of truth and righteousness of the one that would come after him. That the court of Herod came under the influence of this ministry is evidenced in the case of the wife of Chuza, Herod's steward, who became one of the disciples and supporters of Jesus. With Herod himself John had found occasion to deal faithfully, and seemingly not altogether without good effect. But Herodias, the partner of Herod in their marital infidelity and sinful incestuous cohabitation, proved another Jezebel to this Elijah. With vindictive hatred for the merited reproof administered by him, she determined (v. 19 Rev. Ver.) to encompass his destruction. Herod's admiration for the prophet and his fear of the people stood in her way so that she could not carry out her hateful desire but she lay low for the first opportunity to spring upon the object of her hatred. The *convenient* day came (v. 21) and she was quick to seize her opportunity and to make the most of it.

Thus was hounded to death a faithful servant of God, hated and persecuted for righteousness sake. Blessed are such, says Jesus. No murderous hand can rob them of their eternal inheritance. Herodias might let loose her spite upon the body of the preacher, and gloat over the possession of his lifeless head, but himself she could not reach to do the least harm (Matt. 10:28). Persecution in some form or other is the common lot of them "that would live godly in Christ Jesus" (2 Tim. 3:12). It is not something to be courted; neither is it a thing to be feared and shunned at the risk of losing the crown promised to them that are faithful unto death (Rev. 2:10).

UNGODLY SORROW.

There are two kinds of sorrow described in 2 Cor. 7:10. Godly sorrow, we are there told, worketh repentance unto salvation, but the sorrow of the world worketh death. We need not judge harshly to decide to which class belongs Herod's sorrow mentioned in v. 26. It was evidently the "sorrow of the world." Repentance had no place there. This he had fought off before, and he gave no room to it now. Though his conscience evidently approved of John's strictures upon his sinful life, and though for this reason he in a sense heard him gladly, yet he "was much perplexed" (v. 20, revised version), from which we understand that he was not willing to yield to conviction. In the conflict between his better self and his worldly ambitions, the latter kept the upper hand. He never allowed himself to get sorry unto repentance. He smothered his conscience in a life of continued sensuous indulgence.

A flippant, foolish oath, born in sin as all such oaths are, is used of the devil to prod him into the commission of murder against his better emotions. Exceeding sorry for having been trapped by the cunning Herodias, his fear of the ridicule and displeasure of his guests easily prevailed. Instead of repudiating his own folly, he affects to make a virtue of sticking to it, no matter what the consequences may be. How many a poor fellow in our day feels himself bound by foolish oaths, administered in secret, causing him to wink at evil and to "go along" in things that his conscience disapproves. It is one of the most effective ways of Satan to catch and hold unwary souls in his destructive meshes.

Marriages.

LONGACRE—ROTH.—On April 25, 1906, in Milford, Bucks Co., Pa., by A. B. Shelly, Henry R. Longacre and Alice M. Roth.

Contributions.

For Foreign Missions.

During the month of April the following gifts were received:

I. FOR GENERAL FUND.—Bequest by the late Susan M. Ruth, $1000; from Berne, Ind , mission hoxes $5 38, birthday gifts $1.09, anonymous $2;—Mennonite church, Paso Robles, Cal., $13; Hillshoro Mennonite church, $17. 46; Herald church, Bessie, Okla., $18.-63; Christian church, Moundridge, Kan., $25.97; West Swamp church, Pa., $11.15; West Swamp S. S. $15,31; West Swamp Y. P. S. $3.69; East Swamp church, Pa.,.$2.96; East Swamp S. S. $5.60; Uriah Binkley, La Salle, N. Y. $5; Kate Binkley, do, $3; Hoffnungsfeld Eden S. S., Kan., $1; Bethel church, Mo., $11.20; F. Luella Krehhiel, Buffalo, N. Y. $5; Salem church, Wayne Co., Ohio, $12; Newton church S. S., $18; Gnadenberg church, Kan., $15.65; Bethany church, Freeman, S. D, $32.23; Friedenstal church, Gotebo, Okla., $20; Bergtal church, Okla., $14.30; Mennonite church, Geary, Okla., $8.10; from Berne, Ind.: mission boxes, $4.65; birthday gifts $1.12; Peter E. Hahegger $24 93; Canton church, Kan., $11 85; Flatland church, Pa., $4 27; Bethany church, Pa., $5.66; West Swamp church, Pa , $15.30; Pretty Prairie church S. S., $17.15; church at Trenton, O., first quarter, $40; Swiss church, Whitewater, Kan., $18.25.

II. FOR ORPHANS IN INDIA.—From C. F. Claas-en, Newton, Kan., $45.

III. FOR ASYLUM FOR LEPERS IN INDIA.—From the Mission sewing Soc., Berne, Ind., $75.

IV. FOR THE LEPERS IN INDIA.—Anonymous, Berne, Ind., $1.

V. FOR WATER WORKS IN ARIZONA.—From Isaac Lehman, Berne, Ind., $5; Albert N. Sprunger, Berne, Ind., $30.

Gratefully acknowledged,
GUSTAV HARDER, Treas.

I. FOR THE JAPANESE FAMINE.—Per A. M. Overholt, Wadsworth, Ohio, from Pearl Overholt $ 50 and May Overholt $.50; West Zion cong. of Moundridge, Kan., per Jacob H. Krehhiel $31.00; Missionary Society of Noble church, Iowa, per S. M. Musselman $11.50; Bethel College, Newton, Kan., per Christian Wirkler, $17.25.—Total $60.75.

II. FOR THE FRANCISCO EARTHQUAKE AND FIRE SUFFERERS.—Per A. M. Overholt, Wadsworth, Ohio, from E. F. Grubb $1: and A. M. Overholt, $ 50; First Mennonite church of Philadelphia, per N. B. Gruhh:—Concert hy Choir, $40; Sunday-school Class No. 12, $5.50; S. S. Class No. 3, $4.50; other contrihutions, $5. 37.—Total $56. 87.

Gratefully acknowledged,
HARRISON LANDIS, Treas.

News of the Week.

Domestic.

STANDARD OIL CO.'S TURN.

PRESIDENT SENDS IMPORTANT MESSAGE TO CONGRESS ASKING FOR LEGISLATION TO CURB OIL TRUST.

WASHINGTON, May 4.—President Roosevelt to-day transmitted to Congress the report of James R. Garfield, Commissioner of Corporations, giving the results of the commissioner's investigation of the subject of transportation and freight rates in connection with the oil industry.

The report shows that the Standard Oil Company has benefited enormously up almost to the present moment by secret rates, many of these secret rates being clearly unlawful. This benefit amounts to at least three-quarters of a million a year. This three-quarters of a million represents the profit that the Standard Oil Company obtains at the expense of the railroads; but, of course, the ultimate result is that it obtains a much larger profit at the expense of the public. A very striking result of the investigation has been that shortly after the discovery of these secret rates by the Commissioner of Corporations, the major portion of them were promptly corrected by the railroads, so that most of them have now been done away with.

But in addition to these secret rates the Standard Oil profits immensely by open rates, which are so arranged as to give it an overwhelming advantage over its independent competitors. In New England the refusal of certain railway systems to prorate has resulted in keeping the Standard Oil in absolute monopolistic control of the field, enabling it to charge from $300,-000 to $400,000 a year more to the consumers of oil in New England than they would have had to pay had the price paid been that obtaining in the competitive fields.

The manufacture of refined oil, commonly known as kerosene, is about 26,000,000 barrels annually, of which the Standard Oil Company directly and indirectly controls about 23,000,-000. It also controls approximately the same proportion of the other finished products of petroleum.

Exactly similar conditions obtain in a large part of the West and Southwest. This particular instance exemplifies the fact that the granting to the Government of the power to substitute a proper for an improper rate is in very many instances the only effective way in which to prevent improper discriminations in rates.

The profit of course comes not merely hy the saving in the rate itself as compared with its competitors, but hy the higher prices it is able to charge, and hy the complete control of the market which it secures, thereby getting the profit on the whole consumption. Here again the only way hy which the discriminations can be cured is by conferring upon the Interstate Commerce Commission the power to take quick and effective action in regulating the rates.

It is, unfortunately, not true that the Standard Oil Company is the only great corporation which in the immediate past has benefited, and is at this moment benefitting, in wholly improper fashion, by an elaborate series of rate discriminations which permit it to profit both at the expense of its rivals and of the general public. The Attorney-General reports to me that the investigation now going on as to the shipments by the sugar trust over the trunk lines running out of New York city tends to show that the sugar trust rarely, if ever, pays the lawful rate for transportation, and is thus improperly, and and probably unlawfully, favored at the expense of its competitors and of the general public.

The Government should have power hy its agents to examine into the conduct of the railways—that is, the examiners under the direction of the Interstate Commerce Commission should be able to examine as thoroughly into the affairs of the railroad as bank examiners now examine into the affairs of banks.

Though not hearing upon the question of railroad rates, there are two measures the consideration of which is imperatively suggested hy the submission of this report. The Standard Oil Company has, largely by unfair or unlawful methods, crushed out home competition. It is highly desirable that an element of competition should be introduced by the passage of some such law as that which has already passed the House, putting alcohol used in the arts and manufactures upon the free list. Furthermore, the time has come when no oil or coal lands held by the Government, either upon the public domain proper or in territory owned by the Indian tribes, should be alienated. The fee to such lands should be kept in the United States Government whether or not the profits arising from it are to be given to any Indian] tribe, and the lands should be leased only on such terms and for such periods as will enable the Government to keep entire control thereof. THEODORE ROOSEVELT. The White House, May 4, 1906.

59th CONGRESS

PROHIBITS FREE PASSES.

WASHINGTON, May 8.—The Senate spent most of its time yesterday on a single amendment to the railroad rate hill, and ended hy adopting a substitute instead. The provision under discussion was Senator Foraker's prohihition of the granting of rebates, passes, drawhacks, special passenger rates, or discriminations in accommodations to railroad patrons paying equal rates. Senator Culberson finally secured the adoption of the following substitute:

"That no carrier engaged in interstate commerce shall directly or indirectly issue or give any free ticket, free pass, or free transportation to any person except to the officers, agents, employes and attorneys exclusively in the service of the carrier issuing the same, or to ministers of religion, inmates of hospitals, eleemosynary or charitahle institutions. Any carrier violating this provision shall be deemed guilty of a misdemeanor, and shall for each offense pay to the United States a penalty of not less than $100 nor more than $2,-000."

Ten Killed and Many Wounded on Pennsylvania Wreck.

ALTOONA, Pa., May 5.—While running at the rate of forty-five miles an hour, making up lost time, two flyers on the Pennsylvania railroad met in head-on collision near Clover Creek junction shortly before midnight last night. Six persons were killed outright, and four died as a result of injuries received. About twenty of the passengers and train crew were more or less seriously injured.

At Clover Leaf junction, about midway between Altoona and Huntington, where a single line traverses a heavy curve, the two trains crashed together with frightful force, the impact standing the locomotives on end and piling the nine cars of the mail train in a heap. One coach contained thirty-one passengers. None escaped injury.

Officials of the Pennsylvania here state that the disaster was due to a misconception of orders on the part of the crew of the Chicago train. Instructions had been given to pull on to a side near Williamsburg, two miles east of where the accident occurred, the St. Louis train having the right-of-way.

Anthracite Men Vote not to Strike.

SCRANTON, Pa., May 5.—There will be no anthracite coal strike. The miners' convention to-day decided to return to work under the award of the anthracite strike commission of 1902 for a period of time to be determined by the operators and representatives of the miners, provided the operators will agree to give every man his old place and reinstate those who have been dismissed because they obeyed the suspension order of John Mitchell. This was the agreement reached at to-day's session of the anthracite miners' convention.

The convention did not adjourn finally, however, President Mitchell requesting that the delegates remain in Scranton until the scale committee reports the result of its meeting with the operators, which will probahly be held in New York on Monday, if the operators agree to meet the miners' representatives.

The no-strike agreement was reached after President Mitchell and National Secretary-Treasurer Wilson had addressed the delegates, recommending that the 1902 award be continued.

MINING TO START MONDAY.

SCRANTON, Pa., May 8.—The convention of anthracite miners reassembled here to-day and ratified the action taken by its subscale committee in conference with the operators' committee in New York yesterday afternoon, declaring operative the award of the anthracite strike commission of 1902 for a further period of three years, ending March 31, 1909.

The men will go back to work a trifle disappointed, perhaps, but conscious of the fact that in the renewal of the award of the strike commission they have not gone a single step backward, but are maintaining a condition more satisfactory than at any time in the history of the organization, although a betterment is greatly desired. Several points not apparent at a first glance were obtained hy the miners yesterday. One is that the pact signed is the first agreement ever made by the anthracite mine operators directly with a union.

Foreign.

Two Governors-General Assassinated and One Severely Injured.

ODESSA, May 7.—Major-General Zheltonovski, governor-general of Elizavagrad, was assassinated this morning by revolutionists, who threw a bomb at him.

MOSCOW, May 7.—Vice-Admiral Doubassoff, governor-general of Moscow, was frightfully wounded by the explosion of a bomb thrown at his carriage yesterday afternoon. One foot was blown off and he was seriously injured in the hack and head. It is feared his injuries are fatal.

The governor-general of Ekaterinoslav was assassinated Saturday by six unknown persons, who fired volleys at him and escaped.

Vice-Admiral Douhassoff had long been under sentence of death by the terrorists. The unexampled severity with which he put down the revolt in Moscow in the closing days of last December made him a marked man. He has, however, treated all warnings with disdainful indifference.

Russian Empire Going Backward.

ST. PETERSBURG, May 8.—The danger of an early conflict between the government and Parliament has been greatly increased hy what has happened within the last twenty-four hours.

The Liberals are utterly dumfounded by the unexpected promulgation, late last night, of the ohnoxious fundamental law in slightly modified form.

An article in the law exempting crown lands from taxation and expropriation, and another reserving the power of amnesty for political prisoners to the Emperor, run counter to the already expressed will of the majority and are hound to produce a clash. The only commendable new feature of the fundamental law is a provision to the effect that imperial orders must be countersigned by the president of the council of ministers or the member of the Cabinet whose department is affected. But so long as the Cabinet is not responsible to Parliament it is easy for the Emperor to dismiss an unwilling minister and replace him by one who will do his hidding.

The indignation aroused by the Emperor's attempt to build an artificial dyke around the prerogatives of the crown has been intensified by the astounding action of the police last night in dispersing a meeting of some members of the Lower House of Parliament and of the Upper House, or new council of the empire, at the hall of the Economical Society.

Great Loss of Life in China.

WASHINGTON, May 8.—The State Department to-day received the following cablegram from the American consul at Hankau, China:

"Immense flood in Hunan province. Great loss of life and property. All foreigners safe.

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Vol. XXI. BERNE, INDIANA, MAY 17, 1906. No. 20.

Mission Call.

Go, ye messengers of God!
Like the beams of morning fly!
Take the wonder-working rod,
Wave the banner cross on high!
Where th' aspirant minaret
Gleams along the morning skies;
Wave it till the crescent set,
And the "Star of Jacob" rise.

Go to many a tropic isle
In the bosom of the deep.
Where the skies forever smile,
The oppressed forever weep!
O'er the negro's night of care
Pour the living light of heav'n;
Chase away the fiend despair,
Bid him hope to be forgiven!

Where the golden gates of day
Open on the palmy East,
Wide the bleeding cross display,
Spread the Gospel's richest feast:
All around this earthly ball,
Visit every land and sea;
Preach the cross of Christ to all:
Jesus' love is full and free.
—Selected.

Items of News and Comment.

Bro. Oswin Hilty, of Bluffton, Ohio, commenced German school at Berne, Ind., on May 15.

The annual Hessian-Palatine Mennonite conference will convene on May 3, at Kaiserslautern, Bayaria.

In the vicinity of Ephrata, Pa., seventy members were added recently to the American Mennonite church.

The Swiss Mennonite church at Bluffton and Pandora, Ohio, recently had several accessions, in all forty-seven members.

Bishop Isaac Peters, of Henderson, Nebr., is still quite active in the service of the Lord. Of late he made a trip doing work for the Master.

Unfortunately the interesting correspondence of the Second Mennonite church of Philadelphia was "misplaced" and therefore delayed.

Rev. Peter Goertz, of Inman, Kan., by the arrangement of the Western District Conference, has made a trip to Oklahoma where he is visiting and preaching among the Mennonites.

Missionary J. A. Penner reports from Igatouri, India, that his wife's health is slowly improving under the rest treatment, but she was still quite weak in April.

A man who would have God's guidance must be willing to make spiritual things his main business.

Bro. Abraham Penner, of Mt. Lake, Minn., returned home on May 5 from his trip around the globe. The principal object of his extended journey was to visit his son Peter, missionary at Champa, India. He brought with him little Mary, the only child living of missionary P. A. Penner.

The preachers E. S. Hallman and Isaiah Rosenberger returned this spring to Cressman, Saskatchewan, Canada, where they spent last summer. On March 29 about fifty persons from Waterloo Co., Ont., arrived there. On April 22 a Sunday-school was reorganized. Services and Sunday-school are held every Sunday.

San Francisco is rising to her feet. No less than $175,000,000 will be paid on insurance and eastern capitalists will loan money for her rebuilding to any amount needed. In less than a month hence above 50,000 workmen will be engaged in rebuilding. At present, at least 1500 tons of provisions are required daily to feed the homeless ones.

Rev. J. Quiring and Rev. H. Epp, on their trip through the West, had the privilege to witness the ruins of San Francisco. They saw in the Golden Gate Park the large number of airy tents for the homeless and unsheltered. Probably they will be able to make the nesessary arrangements to attend the Pacific District conference which will convene on June 10, at Colfax, Wash.

Rev. F. F. Gabel, of Philadelphia, Pa., who has supplied the Pottstown church for four months, to which the home mission committee of the Eastern conference has called him, has completed his mission on April 29. He is now at home in Philadelphia, and is expecting to engage in city mission work for this time. Some of our people were impressed that Bro. Gabel had accepted the call to Pottstown as their permanent pastor, which was an error.

G.

The harmful movement in wordly churches for greater laxity of discipline has probably received an impetus by the false interpretation by their leading lights of the parable of the tares. It makes a vast difference whether we say that the field is the church, or cling to the Savior's words: "The field is the world." World government by our Lord in relation to forbearance of obnoxious characters as taught by this parable was not intended as a lesson on church government.—Ex.

When great trusts can grow to such proportions that they divide the government of the country with the duly elected representatives of the people, and break both moral and civil laws in so doing, there certainly are "real wrongs." It has taken the people some time to discover the exact methods and strength of the enemies of the country in big business, but the lesson, now pretty well mastered, is not likely to be forgotten nor its teaching ignored. The people themselves are largely to blame for not making better use of the ballot than they have done. We have been accustomed to put numerous men in our legislatures and other public positions who have been little more than agents of large business interests. Then we cry out tremendously because the inevitable happens. When Americans comprehend what an effective weapon of defense the ballot is they will discover that most of our political and economic wrongs can be abolished without a revolution, bloody or otherwise.—U. G. News.

Announcement.

The annual convention of the Young People's Union of the Eastern Mennonite Conference will be held at Quakertown, Bethany Mennonite church, on May 30 (Decoration Day). A morning and afternoon session will be held. The union is composed of all the C. E. and Young People's societies in the Eastern conference. A program is in the course of preparation and will be presented in the columns later.

A. A. Moyer, Corr., Secy.

Balloons and the North Pole.

Full of hope for his project, and cheered by a personal message from a busy President, Walter Wellman sailed from New York recently to make final preparatiion for his north pole expedition by balloon. If his plans carry he will, after some airship tests in July, make his crucial ascent from Spitzbergen in August. On a like mission Salomon August Andree started from Dane Island for his fatal cruise in the air July 11, 1897.

When Andree made his attempt there had been more than thirty years' talk of reaching the pole by balloon. The scientists Siyel and Silbermann, of the University of Paris, pronounced such a scheme feasible in 1870 and 1874. Six years before Andree's start Gustav Hermitte, the French astronomer, obtained subscriptions of $112,000 for an expedition with a balloon which should carry five men, dogs, supplies, instruments, etc., or about 35,000 pounds in all. Nothing came of this proposal.

Andree was backed by the King of Norway and Sweden in his venture. The year before he started Professor Hazen, "Old Probabilities," of the United States weather bureau, promised to find the pole on a capital of $200,000. He proposed to use four balloons with propellers worked like bicycles. "Steering airships," he said, "is now easy."

While the Wellman expedition will be the second of its kind to make an actual start, details of its equipment will give it the novelty of an original departure. There will be the wireless telegraph attachment, the latest application of airship motors, and motor sledges in place of dogs for journeying on the ice in case of necessity.

From Spitzbergen to the pole is about six hundred miles in a straight line. Mr. Wellman hopes to reach the desired point in from two to seven days. Referring to his emergency precautions, "We are carrying a return ticket with us," he says, "and we hope to use it." This hope and Mr. Roosevelt's wishes for the expedition's complete success the watching world will echo. —The New York World.

Mission.

From Oklahoma.

Missionary R. Petter writes to the Mission Board as follows:

CANTONMENT, Okla., Apr. 1906.

Dear Mission Board:—In these days when everything is unfolding to the gentle breezes of spring and the Church of Christ is celebrating Easter, the hope of resurrection becomes especially precious to us. Christ is truly Victor over sin, death and hell, but the most glorious fruits, most blessed joys of His resurrection will only then be revealed unto us—in their eternal significance—when the seed sown in corruption, in insignificance, in weakness, shall rise incorruptible, glorious and in power. This will primarily take place with reference to our bodies, but secondly with reference to that which we in faith try to sow for the Kingdom of Heaven. This sowing seems to us defective and imperfect, weak and corruptible when we think of our own Mission work and are to report on it. But the Word of God sustains us when it says: "What thou sowest is not the body which shall be, but a naked grain – – – – – – but God gives it a body etc." So it is indeed. The insignificant seed which we plant into the earth is quite different from the glorious plant and golden harvest which will grow from it. Not we, but God worketh this change temporally as well as eternally. We will therefore gladly sow in His name; He will give the seed a form according to His will, and how entirely different will the perfected form be.

This sowing proceeded in its usual manner here in our Mission work the past months. Wherever an opportunity offered itself the good seed was sown. That much of it fell on unreceptive soil is selfevident. Much was eaten up by the "birds," much seemed to germinate but without striking roots; much was overgrown by briers and brambles and was choked; but much, too, fell on good ground i. e. into hearts of Indians which the Lord Himself had prepared for the divine seed through various leadings. Among such there were two men, one about 30, the other 50 years old.

The younger one had led a wild life, having served through the war in the Philippines and had sunk into moral debauchery. He returned home with broken health, but despite the good example of his mother and sister, both Christians, he fell into other crooked ways here. He occasionally attended divine services and seemed attentive, but, unhappily, he was led astray and became an adherent of the "Mescalbean" religion.

But he became seriously ill and despite the efforts of the Mescalbean priest his condition grew steadily worse. Finally he sent for me and said, "I wish to become a Christian; I wished to long ago but I was misled. I know my disease is incurable, but my soul longs for salvation." —After a short period of instruction he was baptized a few days later in the tent. This enraged the Mescal priest. He ran around the camp shrieking that the man would now surely die since he was baptized! The Indians, however, knew better and the sick man knew that the "Mescalbean" itself had hastened his end.

After the baptism he became more restful and though his earthly tabernacle grew steadily weaker he clung close to Christ. He was frequently visited, either by myself or by Sister B. Kinsinger. He was eager for every call and was very anxious we should pray for him. As the end drew near he said, "Come every day, for I shall die within a few days and go to Jesus."

On the last day I found him longing greatly for "home", "Oh pray with me," he said, "to the dear Savior that He meet me today, I am ready." I was asked to sing a song for him and I sang "God is true" in the Cheyenne language. Then he seemed to depart, called his old mother, a Christian, and said to her: "Mother, I die, hold my hand." "Yes," said the mother, "my son, soon you will be with God, and I shall follow you; let us cling to Him." He died peacefully that evening, and was now buried in our cemetery, after we had held a short service in the tent.

The other Indian had also frequented our meetings formerly, then for a long time he stayed away; he even spoke against the Christians. But he became sick and lost the use of his legs for two years. Not until last summer did he recover and began again to visit our meetings and now decided to become a Christian. As he was hard of hearing it made instructions rather difficult, but he was instructed in the heart, and that was most important. On the day of baptism it was very cold and stormy and when the Indian came he seemed to be harder hearing than ever before as he had caught a cold. "Say," he said to me, "I fear I shall hardly hear to-day, but nevertheless I am glad and will answer too." On arriving at the church he removed his moccasins and put on a new pair of shoes which he had bought the day before. "Now," he said, "I step on the new way to-day!" Against expectation he understood all questions and answered them correctly. After the baptism he was so glad and said to me: "Say, but I am now so light and so glad that I now walk in the Father's ways! He sees me and is glad too, for this reason He restored my legs again."

Indeed, we sow in weakness and with imperfections and mistakes, but this imperfect work God will gloriously perfect into a whole. This is our comfort and hope for our collected band of Christians. When members of home churches are not all equally faithful in their Christian calling it can be still less expected of a heathen Christian congregation, that she stand without a wrinkle. But if we consider the conditions and manner of living of those among whom the Christian Indians have to move, we have much reason to thank God for our Indian congregation. May many hands at home be raised to the Throne of Grace and many hearts pray fervently that the small band of Christians among the Indians may increase and grow to the full stature in Christ.

And we, too, will continue to sow, supported by your prayers in the hope that the seed may grow into a glorious harvest, if not here below, then surely there, where it will rise in incorruption, glory and power.

With hearty greetings, your Mission workers,

R. & M. PETTER.

Ninetieth Annual Meeting of the American Bible Society.

The ninetieth annual meeting of the American Bible Society was held in the Bible House, New York, May 10th. The substance of the annual report is as follows:

The debt has been paid, and a small balance is in hand with which to begin the new year.

A member of the Board of Managers has presented to the Society a valuable property in the city of Brooklyn which, it is estimated, will yield a net income annually of $7,500. A legacy left to the Society thirty years ago by the Rt. Rev. Manton Eastburn, D. D., Bishop of the Protestant Episcopal Church of the diocese of Massachusetts, with the proviso of a life interest for his widow, has now been made available for the general purposes of the Society by her death.

The total cash receipts have been $842,488, and the balance to the new year is $27,477.

The total issues of the year, at home and abroad, amount to 2,236,755. Of these 940,367 were issued from the Bible House in New York, and 1,296,338 from the Society's Agencies abroad, being printed on mission presses in China, Japan, Siam, Syria, and Turkey. These figures show an increase over those of a year ago amounting to 405,659, and are the largest in the Society's history.

The total issues of the Society in ninety years amount to seventy-eight million five hundred and nine thousand five hundred and twenty-nine (78,509,529) copies.

The total number of local Bible societies sharing burdens and recognized as auxiliaries is 541.

The Society is, first of all, a home missionary organization. Its one great establishment for the printing of the Scriptures is in this county. The work of its auxiliaries is fundamentally a part of its own activities. This must be continually realized. Through them it ministers to the immigrants, to the strangers in cities, and to many needy regions of the country. A very considerable proportion of the offerings taken in churches for the Bible Society is used in the work of its auxiliaries, and this has been one of the historic methods of ministering to the needs of the United States.

It is also in co-operation with the home missionary activities of the Protestant churches, making grants of Scriptures in whole or in part to them. It sends out thousands and tens of thousands of Bibles for Sunday-schools on special rates to meet the needs of those who are unable to pay even the cost of the Bibles and Testaments which they use. It makes grants of Pulpit Bibles to new churches in all parts of the land. Its gifts for the blind form a beneficence that cannot be estimated. It places in the hands of many interested workers in various parts of the land Scriptures for "sale and distribution" to reach those who are unable to pay even the value of the books themselves. It has a special Agency among the colored people of the South, and has under consideration plans for other such activities where the auxiliary system has ceased to be effective. It sells its Scriptures without profit and simply for the benefit of the people.

It could use a very much larger income for its domestic work alone, which is more needed than the churches as a whole begin to realize.

The circulation is not yet reported in full for all of the foreign Agencies, but as reported shows the following:

Mexico	33,758
South America (outside of Brazil)	45,900
Brazil	52,333
Levant	122,314
Siam and Laos	40,620
Philippines	107,901
Korea	98,498
Japan	280,594
China	537,304

In lands where the Society has no established Agencies its circulation, which is considerable, is accomplished through the help of missionary workers and missionary supervision.

Where Am I?

Among the wheat or the tares: where am I? Matt. 13:24—30.

First let us see what "wheat" and "tares" are so that the smallest reader can understand. Wheat is cereal grass and its grain, which next to rice, is the grain most used by the human race. I think among us it is the principal grain, as we know our bread which we must have is made from flour, and all pastry and many things contain the pure white flour. So it is one of the chief things which keeps our natural body in running order. And tares are the only grass with a poisonous seed one of the worst corn weeds of Palestine. It is weeded out by the hand, or more generally, the stems are cut while green—entirely like wheat, till the ear appears.

This portion of Scripture which we are trying to learn about, is a parable spoken by our Lord, from a boat, while the whole multitude stood on the shore. A parable is a comparison, something which might really occur in life or nature, by means of which a moral is drawn. Christ spoke in parables to make an impression, since the people were acquainted with earthly things, and with these he attracted them to things heavenly.

In this parable the kingdom of heaven is likened unto a man which sowed good seed in his field. —The field is the world. The good seed are the children of the Kingdom, the Christians; the one that sows the good seed is the Son of man.

In the beginning God created man in His own image and intended the people to be good. The next verse says, But while men slept, his enemy came and sowed tares among the wheat and went his way. The enemy means the devil, the tares are the children of the wicked one. God told our first parents to eat of everything except the fruit of one tree, but they did not heed God's command and slept to His teachings, and were attracted to Satan, consequently he mislead them and the tares were then sown. So ever since we have the wheat and the tares. Babes and children who are innocent, when growing up to manhood and womanhood, are tempted. Since temptations for the young and innocent are very great; and when first tempted to do wrong they yield, and think, this little won't hurt; this gives the opportunity, by degrees they are misled, by degrees they go to sleep, until Satan, the enemy, can lead them at his will. But on the other hand if we resist tempation everytime, we will become stronger in the Lord, and He will bestow grace enough. It says, After he had sowed the tares among the wheat, he went his way. This means after the work was accomplished Satan goes his way. Now those of us, who try to keep awake, know that the harder we try, the more we are tempted. Satan is eyer busy to get us to yield, but the sinners yield and after he has sown the seed, he goes on, he knows he has them. This reminds me of a story about several churches, at one, the devils were seen to be working hard and very busy, while at the other one they lay sleeping. When the reason was asked, the answer was, because where they were very busy, there were still Christians in the church, but where the devil was asleep he had them all.

Now we should always keep awake and not sleep, that the enemy can not sow tares among the wheat. It next says, But when the blade was sprung up, and brought forth fruit, then appeared the tares. From this we can learn that for sometime the heart may be wicked and people do not see, but after a while we shall see the fruit, nothing can be hid. When the question arises to gather up the tares the answer is, Nay, lest, while ye gather up the tares, ye root up also the wheat with them. This means that if we would shun people, because we see them doing something we think wrong, perhaps we would hate all, for only one ever was perfect and that was our Saviour. We should learn from this, not to watch for the evil of people, but only seek the goodness and never talk about anyone if we cannot speak anything good of them, leave the bad and cling only to the good, and we will be happy. A person may really have a good heart and well meaning, but commit sin like we all are tempted to do, and if we in our weakness try to uproot that, we may make them sink deeper and help to bring them down instead of uplifting them. The advice is, Let both grow together until the harvest. That is both good and evil. And when the harvest time appears, this is the end of the world, the reapers—these are the angels—shall first gather the tares, the wicked ones, and they will be burnt in the fire.

But the wheat shall be gathered into the barn. The righteous shall shine forth as the sun in the kingdom of their father. The question now is, to which do we belong, the wheat or the tares? Let each one examine him or herself. I think we will know. Let us look to Jesus, see what we do, how we do it, in what spirit we work. The wheat that is heavy laden with grain hangs its head. That shows humility. Christians are not proud but humble. ever thoughtful and thinking not what people say, but what the Lord says, always submissive to His will.

If when examining ourselves we find we belong to the tares, we must not become discouraged but encouraged at the thought that the sower of good seed, the Son of man, can yet change the tares into wheat. He can make us righteous, if we only believe. Satan is mighty, but God is Almighty, and is abundantly able to save.

I am sure we all have a desire to be wheat, to be Christians. So let us believe and be saved that when the roll is called up yonder, we will be there.

F. L. F.

Curious Development of Prohibition Legislation.

Georgia presents peculiarly interesting phases of the development of prohibition sentiment which prevails over a large portion of the state, according to the Prohibition News Service. It has a "three mile law," which forbids the sale of liquor within three miles of a school or church outside of incorporated towns and cities.

Much curious Legislation has come to the surface in this contest against the aggression of the drink sellers. An act of 1880 forbids taking liquor to Sunday-school or to day schools or to any school celebration.

An Act of 1890 forbids taking liquor to church declaring it to be "unlawful to be drunk in church or to drink in church" but this is not to forbid drinking in church for sacramental or medical purposes."

Sales within two miles of the state lunatic asylum are forbidden.

In Prohibition districts, where tax exceptions are not made to wines (not domestic wines) a small tax of $10,000 per year is levied. This curious provision was drawn to protect numerous towns doing business under Prohibition charters, but whose charters were loosely drawn and unintentionally excepted al wines instead of domestic wines only."

In 1905 the legislature passed 142 bills which relate to regulations of liquor selling in cities and towns, most of them providing for licenses to be from $10,000 and upwards. "Of course, all of these extravagant license demands are intended to be, and are, prohibitory, by a round about way. The pace in this sort of legislation was set sixteen years ago by Waycross, one of the most prosperous cities (6,000 population) in the Southeastern part of the state. The license, on request of the people, was then fixed at $30,000 and has since been maintained at that figure.

How the place has prospered under this prohibitory tax is thus described by the editor of the Waycross Journal:

"For sixteen years the city license for selling has been $30,000. Each succeeding council fixes it; no change has ever been made and no one has applied for the privilege within that time. This tax was levied as prohibitive, and has been effective. Not only is the legal sale prohibited, but illegal selling is kept to the minimum, and four policemen keep order in this town of nine thousand. Ninty per cent. of white people own their homes. There are no paupers, no poor-house, no loafers, and ninty-three per cent of the children attend school. The town supports twenty churches and all are well attended. Swearing is rarely heard on the streets, and one does not see a drunken man in three months. Two large railroad shops and one car factory are operated here because the men are found to be more reliable than in liquor towns. These are some reasons why Waycross keeps the license at $30,000."

"Blind tigers" thrive more in the low license districts than where prohibition prevails. Of these the "Elks" lodges seem to be the principal operators. Of the 137 counties, 101 are by local option laws under prohibition measures, and the good work continues.—Chr. Conservator.

The life of a man as measured against the slow changes of nature makes him appear but one of the more transient of God's creatures. It is well to remember, however, that man is but preparing to live, while other things are spending all their days on earth. Man's real greatness appears when he emerges upon the real life beyond the grave. Here he is "of but few days," but beyond the veil he is immortal.

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Editorial.

Remarkable Movements.

This world is not standing still for a moment. The people are constantly moving. A standing still, if we accept this expression, is, in many cases, a falling back. This is the case in regard to commercial and political, social and religious movements.

Are we Mennonites moving? If so, in what direction are we moving? These questions are or should be imminent to the members of the Mennonite denomination, of the different branches, who are alert to the great and remarkable religious movements going on in the Christian Church among the different people and nations of the world. Are we as a denomination, unfortunately now split up into many small divisions, earnestly striving, in word and deed, to realize what our "mutual duty" is in order that we may truthfully "be grieved for the affliction of Joseph?" What we are sadly lacking—though it is rather hard to acknowledge it when we stand face to face—is undoubtedly the "*love one to another*." (Compare John 13:35.) Without this essential we will never accomplish much as a denomination, no matter what our endeavers and aspirations may be in other directions. Close and sharp examination of ourselves, and not the aim to find out how weak, imperfect or faulty others are, must prompt our hearts.

These are indeed good and joyful news to the true followers of Jesus that the Christian workers, the missionaries of the different denominations earnestly endeavor to make their work more effective and successful by working more united by and harmoniously than heretofore in the foreign fields. And how is it at home among the denominations where peculiar factions occasionally check the Master's cause? And we Mennonites, sorry to say, are no exceptions to the rule. It seems obvious that we, as members of different branches of the Mennonite church, could and should learn a potent lesson from the cheering "remarkable movement in China." It seems that the time has come that we Mennonites should not any longer cultivate the "factious spirit" in any form, because it is contrary to the teachings of Christ.

The following clipping from The Christian Guardian will undoubtedly be good and encouraging news to the readers of the Mennonite.—"An epoch-making conference of missionaries, representing twenty different societies at work in China, was recently held at Pekin, the far-reaching results of which it would be impossible to estimate. The purpose of the meeting was the promotion of Christian unity and the formulation of plans for complete co-operation in missionary work and effort throughout the Empire. The need for such mutual understanding and arrangement is perhaps more manifest in China than on any other of the great mission fields. For one thing, as is well known, there has been for years an unseemly controversy as to the question of terminology. Three Chinese words for God and two for the Holy Spirit have been in use by Protestant Chinese missionaries from the beginning, while the words used for chapel and church and to describe the Christian religion have also varied widely. The conference easily reached unanimity on these matters, selecting one word for God, one word for Holy Spirit, and reducing the common terminology to a system. It also arranged for the preparation of a collection of one hundred hymns to be translated by a special committee, and to take the place of some thirty collections now in existence, many of them with entirely different translations of the same hymn. The conference also expressed its conviction that a corporate union of all the churches in China, and the formation of one Christian church throughout the empire was not only a possible thing, but one greatly to be desired. A permanent committee on union was organized, and instructed to consult further with the various mission bodies and arrange for the formulating of a federation scheme to present to the missionary conference in Shanghai in 1908. The members of the conference expressed themselves as ready to make great sacrifices for the realization of that ideal of the union in one body of the great brotherhood of Chinese Christians. Such an ideal is surely worth sacrificing for."

Peace.

Beautiful it is to be
A brother of all hatred free,
Whose deeds in love and joy consist,
O may we e'er on peace insist.

Jesus, from Thy heavenly throne,
Thou greatest Host, of God the Son,
Behold, the great dispersion still
Can ne'er improve through mortal will.

Gather Thou, O greatest Host,
The herd that has through sin been lost;

Let there in mercy from above
A union be of all in love.

J. W. BOEHR.

Correspondence.

WAYLAND, Iowa, May 13.—We have again been blessed with good weather, the past week, and the farmers are getting along very nicely with putting in their crops, in fact about 90% of the corn is planted at this writing, and the oats fields are looking very strong and thrifty, not quite as tall as some years at this time of the year. The fruit trees were dressed in their very best, never have they been seen with more blossoms, than they were this year, with the promise of a bountiful harvest, but old Jack Frost came last Tuesday morning, and nipped them to some extent, it is thought that they are demarred considerably.

The health of the people in general is good in this part of the community.

To-day we had the pleasure to have with us the Rev. Becher, from Mt. Ridge, Kansas, who preached to us a very interesting sermon. He will leave for Des Moines where he will continue in selling his book.

SECOND MENNONITE CHURCH, Philadelphia. Easter Sunday began with a wet atmosphere. It poured rain all morning. Nevertheless we had an early service at 7 o'clock. The whole day was one of service—praising and glorifying the Lord. At the morning, or rather forenoon services, six persons were baptized and they besides two others were received into the church. Truly a very appropriate time to step on the Lord's side, on the day we celebrated the resurrection of our Lord and Savior. In the afternoon the Sabbath-school had their festival and Prof. Macwell Kratz gave an appropriate address. The regular evening service was an interesting one, the pastor preaching a very instructive and appreciative sermon. The flower com. of the C. E. Society had the church beautifully decorated with flowers of the season. After the service they were given to the sick and hospitals.

On Sabbath, April 22, we celebrated the Communion service. In the afternoon Bro. Harvey Shelly addressed the Sabbath-school. Bro. Shelly was formerly connected with our school and everybody was glad to see his smiling and cheerful countenance again. The pastor spoke very instructively at the evening service. The children's choir under the able leadership of Bro. E. C. Ahlum also took part in this service, and their singing was enjoyed by all.

IOAMOSA, Cal., May 9.—Many of our friends and relatives in the East, when first the report of the terrible disaster of San Francisco and surrounding reached them, may have anxiously asked the question: How about our friends and relatives in S. Cal., are they safe? Will they be spared? Thank God, dear friends, we are safe! His loving hand is over us. Undoubtedly, all of you who have friends and relatives, among us have long before this been informed of this our well being. San Francisco is some over 500 miles north from here. Quite a distance from us. Some of the people in and around Upland, Cucamonga and Ioamosa seem to have felt slight motions, others have felt nothing. Quite naturally, by the continued arrival of reports of the earthquake up north the question came quite seriously; how far will it extend? Will it reach us? etc. But trust in God is a save remedy for such exciting times. My brother writes from Long Beach that they have slightly felt it. But why are people scared out of Cal. taking the first train that carries them away over the mountains as far away from California as possible? Is there nothing to endanger their lives in the East? God almighty rules everywhere with His righteous arm. Think of the Charleston disaster in 1886, the life and property destroying cyclones, etc. Oh that this may induce and lead us all to a prayerful meditation on Luke. 13: 1-9. Two weeks ago our pastor preached a very earnest and impressive sermon to us from the above mentioned text. Grant it God, that all this may stand out like a warning signal to us and wake us all up and keep us watching for we know not when the Master cometh.

Just shortly after this we enjoyed the privilege to have Rev. Quiring and his coworker Rev. Epp, from Russia, with us. They preached three times for us. Although their stay with us had to be by necessity short, we joyfully and hopefully look forward for fruit of their work among us even in the blessed beyond. Sunday afternoon, instead of preaching at the church the brethren met with several of the members here at the home or Bro. Dahlem and family near Ioamosa for the benefit of their daughter, who is sick and has not been able to attend church services for months. Rev. Quiring spoke words of peace and comfort and several songs were sung. Upon request by Rev. Quiring the Glory song was sung at the evening service by a quartet. May God grant them His blessing on their journey and in their work is our accompanying wish and prayer. As usual we had services on Good Friday. On Easter Sunday we had blessed Easter services. Our pastor Rev. M. Horsch preached in the morning from the text, "He is not here; for he is risen, even as he said. Come and see the place where the Lord lay."

In the evening the C. E. society gave an Easter program and a large crowd was in attendance. The choir rendered several selections on Palm Sunday and on Easter Sunday. At present the choir practices for Pentecost.

We were pleased to have the two sisters Mrs. Isaac Leisy, of Cleveland, O., and Mrs. August Leisy, of Wisner, Nebr., with us on Easter Sunday. We hope they liked it so well here that they will come back and spend the winter months with us or at least in our neighborhood. Our church has lately received an addition of six new members.

We were sorry to see our dear friends Mr. and Mrs. H. Suderman, from Newton, Kansas leave us the first part of April, returning to their home in Kansas. We only wish and hope they will return some day.

Rev. J. C. Mehl and family, from near Goshen, Ind., are with us since the first of April and live at Upland. They seem to enjoy S. California, and feel at home. Rev. Mehl has preached twice for us. Our pastor intends to leave on the 14th of May on his home mission trip through the churches of our Pacific conference.

The necessity has been felt for some times with us to have one or more English class in our S. S. Lately steps have been taken in that direction.

We had a great abundance of rain this year, which shows a good effect on the promising crops of the apricots, peaches, etc. The prices on the fruit this year are very favorable. There are still some splendid fruit ranches to be had in our neighborhood at reasonable prices. It would be a splendid opportunity for some of our eastern friends to invest some of their money.

S. C. SPRUNGER, Ioamosa, Calif.

Making the Book Speak.

The printing of my first Aniwan book was a great event, not so much for the toil and worry which it cost me though that was enough to have broken the heart of many a compositor, as rather for the joy it gave to the old chief Namakei.

The break-up at Tanna had robbed me of my own neat little printing-press. I had since obtained at Aneityum the remains of one from Erromanga that had belonged to the murdered Gordon; but the supply of letters was so deficient in some cases that I could print only four pages at a time; and besides, bits of the press were wanting, and I had first to manufacture substitutes from scraps of iron and wood. I managed to make it go, and by and by it did good service. By it I printed our Aniwan hymn-book, a portion of Genesis in Aniwan, a small book in Erromangan for the second Gordon, and other little things.

The old chief had eagerly helped me translating and preparing this first book. He had a great desire to "hear it speak," as he graphically expressed it. It was made up chiefly of short passages from the Scriptures, that might help to introduce them to the treasures of divine truth and love. Namakei came to me morning after morning, saying, "Missi, is it done? Can it speak?" At last I was able to answer, "Yes." The old chief eagerly responded, "Does it speak my words?" I said, "It does." With rising interest Namakei exclaimed: "Make it speak to me, Missi! Let me hear it speak!" I read to him a part of the book, and the old man fairly shouted in an ecstacy of joy: "Missi, it does speak! It speaks my own language, too! Oh, give it to me!" He grasped it hurriedly, turned it all round every way, pressed it to his bosom, and then, closing it with a look of great disappointment handed it back to me, saying, "I cannot make it speak. It will never speak to me." "No," said I; "you don't know how to read it yet—how to make it speak to you; but I will teach you to read, and then it will speak to you as it does to me." "O Missi, dear Missi, show me how to make it speak!" persisted the bewildered chief. He was straining his eyes so that I suspected they were dim with age and could not see the letters. I looked out for him a pair of spectacles, and managed to fit him well. He was much afraid of putting them on at first, manifestly in dread of some sort of sorcery. At last when they were properly placed, he saw the letters and everything so clearly that he exclaimed, in great excitement and joy: "I see it all now; this is what you told us about Jesus. He opened the eyes of a blind man. The word of Jesus has just come to Aniwa. He has sent me these glass eyes. I have gotten back again the sight I had when a boy. O Missi, make the book speak to me now!"

I walked with him to the public village ground. There I drew A B C in large characters upon the dust, showed him the same letters in the book, and left him to compare them, and find out how many occured on the first page. Fixing these in his mind, he came running to me, and said: "I have lifted up A B C. They are here in my head, and I will hold them fast. Give me other three."

This was repeated time after time. He mastered the whole alphabet, and soon began to spell out the smaller words. Indeed, he came so often, getting me to read it over and over, that before he himself could read it freely he had it word for word committed to memory. When strangers passed him, or young people came around, he would get out the little book, and say: "Come, and I will let you hear how the book speaks our own Aniwan words. You say it is hard to learn to read and make it speak. But be strong to try. If an old man like me has done it, it ought to be much easier for you."

One day I heard him read to a company with wonderful fluency. Taking the book, I asked him to show me how he had done it so quickly. Immediately I perceived that he could recite the whole from memory. He became our right-hand helper in the conversion of Aniwa.—From John G. Paton's Autobiography.

An Incident in Japan.—The angels must have wept when they saw the ruin wrought upon the American soldiers returning from the Spanish war, who were debauched by drink pressed upon them by demons who ought to have been, and who meant to be, friends. Those same angels certainly smiled at an incident which occurred in Okayama recently when Japanese soldiers were returning from Manchuria.

Probably meaning to imitate the example of more highly civilized nations, some people of Okayama collected a large fund and prepared to serve sake to the train-loads of soldiers who were to pass through their city. The temperance people were aroused. They prepared hot soup, and a large staff of waiters met every incoming train and served the soldiers so well with soup that comparatively little liquor was consumed. 4,000 men took soup and 400 took sake. His Satanic Majesty is not invincible.—Tokyo Christian.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, May 27, '06. JOHN WILLIAMS AND MISSIONS TO THE SOUTH SEAS. Ps. 97, 1-12.

QUESTIONS.

1. Where do we find the South Sea?
2. Who was John Williams?
3. How was he converted?
4. How did God prepare him for His work?
5. What was the text of his first sermon in each island?
6. What was his success?
7. How did he find his death?

MEDITATIONS.

The name South Sea was given to the Pacific Ocean by Vasco de Balboa. The name is still often applied to that part of the Pacific Ocean south of the equator. John Williams was the apostle of the South Sea. He was born near London, England June 27, 1796. He was converted during a sermon on Matt. 16, 26. He worked in the Sunday-school. Though he was apprenticed to a merchant, he learned to use the tools of a locksmith and became a skilled mechanic. God thus prepared him for His work, where his skill in all directions could be put to the best possible use.

He felt the call for the mission and left for Tahiti 1816, reaching his destination on the 16th of November. John Williams' first station was Huahine and later Raiatea in the Society Islands. In 10 months he learned their language, many were converted. In 1820 he built a wonderful church. The natives having formed a missionary society sent some of their own men as teachers and contributed in one year $3,500 to missions. 1823 Williams went to Rarotonga, the largest of the Hervey Islands.

His first text on which he preached, when he reached a new island was either John 3, 16, or 1 Tim. 1, 15. In Rarotonga he left his faithful teacher Papeika and the gospel had such success, that they sent word to Williams and told him, a whole house full of discarded idols was waiting for him.

Williams built a ship, called the "Messenger of Peace," 60 feet long. He went to the Samoan Islands and left teachers there. When he returned he found the gospel in 30 villages.

Williams returned to England

in 1834. He raised enough money for a seminary on Rarotonga, a school for the sons of chiefs and a large ship. When he left in 1838 he had 5000 New Testaments in the Rarotongan language.

John Williams was killed by the natives of Eromanga the 19th of November 1839. His bones were buried in Apia on the Samoan Islands, the natives having eaten all but the bones. His son John Williams followed in the footsteps of his father.

Eromanga belongs to the New Hebrides, where John Paton has worked all his lifetime with much privation and afterward great success. His son worked successfully on Tana, where the father had worked in vain. Aniwa accepted the gospel which Father Paton preached. The natives of Eromanga killed and ate another missionary G. Gordon and his young wife in 1861, they also killed his brother Jakob Gordon in 1872. Now Eromanga is a Christian island and a church is erected on the place where Williams and Harris were killed.

On Ancityum Dr. Geddie worked so successfully that on his gravestone was put the inscription: "When he came here there was no Christian on the island, when he died there was no heathen anymore. The story of the mission in the South Seas is the most romantic but also the most bloody of any region.

ALTERNATE TOPIC.

How God feeds His children. John 6, 35; Ps. 37, 1-27.

QUESTIONS.

1. Do we need spiritual food? Matt. 4, 4; 1 Pet. 2, 2.
2. Who gives us food? Ps. 37, 4.
3. What is spiritual food? John 6, 35; 1 Pet. 2, 2.
4. Do we grow strong by only eating? John 4, 14; 7, 38.
5. Is every food nourishing?
6. When only will food nourish us? When we eat with pleasure and use the strength given by it.
7. What have we to do to get food? II Thess. 3, 10; Rom. 10, 10-15.

QUOTATIONS.

Matter is for mind. Souls grow as plants grow, by appropriating things ab entra to their use; and all things ab entra, even the most distant star that skirts the outer line of space are for souls. But how is this appropriation to be made? How is this outward universe to promote the growth of our souls? Not without willing and earnest effort. No outward force, however mighty, can either injure or benefit, stunt or develope the soul, without its consent.

DR. THOMAS.

The Sunday School Lesson.

BY A. S. SHELLY.

Feeding of the Five Thousand.

Sunday, May 27. Mark 6:30-44.

GOLDEN TEXT. My Father giveth you the true bread from heaven. John 6:32.

There were two occasions on which Jesus miraculously fed the multitude that followed Him. This is the first of the two. It took place in a part of the country east of the sea of Galilee called a desert place, by which is meant a thinly-inhabited section. Jesus and His chosen disciples went there to be alone for a while, but the people pressed after them regardless of the physical inconvenience and deprivation they might have to suffer. We will consider the lesson of the passage assigned for our study under these heads: Retirement Sought; Compassion Aroused; Divine Provision; Divine Economy.

RETIREMENT SOUGHT.

The twelve, now called apostles, returned from their mission and with joyous enthusiasm related their experience. They had taught in His name. Miraculous power, given them to exercise in His name when He commissioned them, had accompanied their preaching. It had no doubt been an exciting time for them, and as they are telling about it, Jesus Himself is pressed upon by the many that were coming and going, bringing their sick and afflicted ones to Him for healing, and desirous to hear His teaching. Popular enthusiasm was at its highest about this time. But the storm of opposition, too, was gathering strength ere long to break in over Him and His little band. The news of the beheading of John the Baptist must have tended to fill the hearts of the apostles with feelings in violent conflict with their elation over the success of their mission. If such was the fate of this once popular preacher, this prophet of God, what might not be awaiting them in the shape of persecution and even martyrdom. While they are thus agitated by these changing thoughts and impressions, and while the strain of the unremitting claims upon their attention and service is telling on the physical endurance of both Master and disciples, He calls them "to come apart and rest awhile.', They needed the bodily rest from the fatigue of work, and they also needed inward rest and quietude. A certain writer has said on this point:

"Out of the crowd of people, out of the turmoil of rapidly changing sensations, they shall come into the stillness of the desert that they may obtain rest, be cleared up in their thoughts, regain their equilibrium—in short find themselves. There is no other way to avoid losing one's self amid the tumult of the world, and the unceasing demands of the day, and the never-ending distractions of sorrow and pleasure, than in quiet hours of solitude and reflection. They shall not now work for God but shall speak with Him, so that in Him and through Him they may find themselves. This being still before the face of God is the green oasis and the living water which they shall find in the desert. Were I called upon to account for the spiritual weakness among Christians of to-day, for the lack of effectiveness in our prayers I would haye to point first of all to the fact that in the hurry and flurry of our active life and seryice we have lost the use of quiet moments in which one may, for a time forgetting the world or putting it under his feet, give himself up entirely to the prayer, 'My soul thirsteth after God, yea after the living God.' Do you wish to learn this, then follow the words of the Savior, enter the closet and close the door behind yourself alone; enter into the solitude and into the stillness and pray to your Father in secret, and your Father who seeth in secret shall reward thee openly."

COMPASSION AROUSED.

The rest sought was of short duration if indeed they could have any at all. When Jesus came out of the boat or out of the brief retirement, probably the former (v. 34), He saw a great multitude and He had compassion on them. His compassion was aroused by their forlorn condition. They were as sheep without a shepherd. In their spiritual life, more than in their present material surroundings, they were in a desert, with no one to lead them to pastures green and to the still waters. They were famishing for the bread of life and the water of life, which He alone could give them. What they had heard from His lips had emphasized the insufficiency of the teaching of the scribes and pharisees to satisfy the hunger and thirst of their souls. To deny Himself to them now would be like the mirage of the desert mocking the famishing traveler by disappointing promises of relief. At sight of such helpless need all considerations of personal need for rest are forgotten, and Jesus "began to teach them many things." He is ever true to His own work,—"Him that cometh unto me I will in no wise cast out."

DIVINE PROVISION.

Having fed their famishing souls upon the truth as He taught it, He would also supply their physical need. By doing so He would strengthen their faith in Him by which they must appropriate His supply for their higher needs. In order to feed their bodies He brought into play His divine power thus showing forth His glory to the end that they might believe in Him. In direct connection with this miracle of the loaves and fishes, He discoursed to the multitude about Himself as the Bread of Life (John 6). By divine creative power He could and did provide this natural food as in a former time of need the Israelites had been proyided with manna, "The earth is the Lord's and the fullness thereof," and He can provide His children with all things needful, usually by the outworkings of the established laws of nature, occassionally, for special reasons, in supernatural ways. But whether in the one way or in the other, all is to serve as a type of the higher blessing in the spiritual sphere (Golden Text).

DIVINE ECONOMY.

This is amply illustrated in our lesson. In effecting the feeding of the multitude Jesus made use not only of His divine creative power, and this not to a wasteful extent, but He brought into use the means at hand. He used the help of His disciples that they might get a blessing in rendering it. He used the five loaves and two fishes of a little lad (John 6:9) to start with. Can we imagine the feelings of this boy and the blessings that came to him from his having such a share in the wonderful occurrence? He used system and order in dealing out the food, saving time, and avoiding irritating friction, as well as forestalling the display of selfishness. He had the disciples carefully to gather up the unused portions, that nothing should be lost (John 6:12). God is rich and seemingly lavish in His provisions for our material and spiritual needs, but He would have us be neither selfish nor wasteful with His gifts. Out of the abundance which He supplies, we are to do good in His name unto our fellowmen. Our blessings are multiplied by sharing them with others. To receive is blessed, but it is *more blessed* to give.

Contributions.

I. For the Japanese Famine Funds

Maria H. Foth, per H. H. Wedel, Gotebo, Okla. $2,00; H. H. Wedel, Gotebo, Okla. 10.00; "N. N." .75; First Mennonite Church, Newton, Kans., J. J. Regler, Treas. 20.00.

II. FOR THE SAN FRANCISCO EARTHQUAKE AND FIRE SUFFERERS: Zion Church, Elbing, Kans.. per D. Goerz, 27.55.

Gratefully acknowledged,
HARRISON LANDIS, Treas.

News of the Week.

Domestic.

59th CONGRESS

STATEHOOD AGREEMENT.

WASHIGTON, May 12—At the next meeting of the statehood conferees, to be held at the call of Senator Beveridge, chairman of the Senate committee on territories, a report on the joint statehood bill, giving statehood to the territories of Oklahoma and Indian Territory, and Arizona and New Mexico, will be formulated. All the Senate amendments to the bill were practically disposed of at the last meeting of the conferees. It is understood that an agreement has been reached whereby the Foraker amendment in a modified form will give Arizona and New Mexico statehood, if the people of those two territories, by a vote at a general election, agree to having those territories become one State.

Standard Oil Investigation.

CHICAGO, May 12.—The investigation of the interstate commerce commission into the relations between the Standard Oil company and the railroads was concluded this afternoon as far as this section of the country is concerned, and will be resumed in Cleveland May 24. F. S. Hibbs, of Peoria, who for thirteen years was in the employ of the Standard Oil company, was the star witness of the day. He demonstrated how the agents of the oil company were accustomed to trick customers into thinking that the product of their company was superior, when in fact it was inferior to the product of the independent companies. He gave the names of men whom he had bribed to give up information of the business of competitors and on cross-examination declared "the Standard Oil company is doing all of these things to-day."

The witness told of bribing employes of railroads and manufacturing companies and to instance it was related where a wire and nail mill in Indiana was compelled to shut down because grit had been placed in the oil purchased of an independent concern at the instance of a salesman of the Standard Oil company.

In concluding his testimony Hibbs said that he knew of many occasions when the Standard Oil company had sold three kinds of oil out of the same barrel at different prices.

Rough House in Zion Temple.

CHICAGO, May 13.—A meeting over which John A. Dowie presided at Zion City this afternoon was broken up by a number of the followers of the opposing faction, assisted by several outsiders, and before the crowd dispersed a free fight occurred.

Dowie was addressing the audience, numbering about 600, and made the statement that the overseers of the Voliva faction were thieves and robbers. At once a number of those in the audience were on their feet shouting:

"No! No! You are the robber; why don't you pay your debts."

The disturbance became so violent that a Zion guard was sent to restore order. The guard took hold of an old gray headed man who was loudest in his demands for Dowie to pay his obligations, but this was a signal for a free fight.

A dozen men seized the guard and were about to drag him down the aisle when Gladstone Dowie and Deacon Arrington mounted the platform and called upon the audience not to create a disturbance and to take their seats. After quiet had been restored Dowie again attempted to proceed, but he was jeered and called traitor and robber until he finally decided to dismiss the audience.

DOWIE ON DEATHBED.

CHICAGO, May 11.—The condition of John Alexander Dowie is said to be nearing a critical stage. The venerable "first apostle" has taken to his bed and his strength is failing. The swelling of the extremities which is a noticeable characteristic of his affliction is said to have extended within a few inches of the heart.

Dr. Blanks, who has been in attendance upon Dowie since his return from Mexico, said that he might by reason of his great vitality live a week or ten days, but that a fatal termination of the disease within two or three days will not be surprising.

Paper Trust is Busted.

ST. PAUL, May 11.—The United States government to-day obtained the unconditional surrender of the paper trust in the United States circuit court before Judge Sanborn. The attorney general began suit December 27, 1904, to dissolve a combination of the General Paper company and twenty-three other defendants, on the ground that an agreement had been entered into by the defendants in restraint of interstate commerce.

This is a complete victory for the government. The price of paper at the time this suit was brought was from $2.25 to $2.35 per cwt. The bringing of this suit has already had the effect of reducing the price of paper to about $1.85. The result has been very beneficial to the newspaper publishers throughout the country. Competition will now be restored between the various mills

Heresy Charge Against Rev. Crapsey.

ROCHESTER, N. Y., May 15.—Chancellor Sheldon Brown, of the Episcopal diocese of western New York, this morning announced the verdict of the ecclesiastical court which tries the Rev. Algernon S. Crapsey, rector of St. Andrew's Episcopal church here for heresy. Four members of the court signed the verdict of guilty, and the fifth member, the Rev. Mr. Dunham, upholds the Rev. Mr. Crapsey.

The decision in part, follows: "We make and find the following conclusions with respect to the matters and things written and published by the respondent, and we here set forth for convenient reference that portion of the presentment referred to and denominated 'doctrines denied.'

"It is being intended by language, words and terms, to express disbelief in and to impugn and to deny the following doctrines, to wit:

1. The doctrine that our Lord Jesus Christ is God, the Saviour of the world.
2. The doctrine that our Lord Jesus Christ was conceived by the Holy Ghost.
3. The doctrine of the Virgin birth of our Lord Jesus Christ.
4. The doctrine of the resurrection of our blessed Lord and Saviour.
5. The doctrine of the blessed Trinity.

The four jurors state that, in their opinion, sentence should be passed as follows: "That the respondent should be suspended from exercising the functions of the church until such time as he shall satisfy the ecclesiastical authorities of the diocese that his belief and teaching conform to the doctrines of the Apostles' Creed and the Nicene creed as this church hath received the same."

The other member of the court, in his separate decision says: "I find from his own statements and the evidence submitted for his defense that his error consisted rather in presuming to define what God has not been pleased to reveal and to interpret those doctrines in a manner not generally received by the church rather than in a denial and rejection of their truth and authority."

Carl Schurz Dead.

NEW YORK, May 14.—Carl Schurz, publicist and former Cabinet member, died at his home in this city at 4:35 o'clock this morning. Mr. Schurz had been ill a week, and death was due to a complication of diseases following an attack of stomach trouble, which became acute on Thursday last. In spite of brief periods of seeming improvement, Mr. Schurz slowly failed, and yesterday afternoon sank into a state of coma, which continued until the end. At the bedside were a son, Carl L., and two daughters, Marianne and Agatha; Edward L. Pretorious, Mr. Schurz's business partner, and Drs. Jacobi and Strauss. Mr. Schurz was born at Liblar, near Cologne, in 1829. His residence here was at 24 East Ninety-first street.

Carl Schurz was one of those men whose name will live in history more for what they were than for what they did, and this would be true in his case, as it is true in George Washington's, however inestimable the value of the services. It is the worth of character. What the value of Schurz's services may be, time must tell. His own time did not estimate them highly. He fought chiefly a losing fight as the world sees it—and he began early. In Germany, his native land, as a boy in his teens he began this losing fight for the people against the princes and had to flee for his life. Last, perhaps, in America, the land of his adoption, he was a leader in the losing fight of anti-imperialism against expansion and the holding of the Philippines.

Foreign.

Russian Parliament Inaugurated.

ST. PETERSBURG, May 10.—Without a single hitch and with only a minor incident to mar the memorable day, the Russian parliament was inaugurated to-day. Emperor Nicholas, surrounded by courtiers and all the pomp and panoply of power, delivered the speech from the throne to the members of the two houses.

THE CZAR'S ADDRESS.

The emperor's speech was as follows:

"The supreme Providence which gave me the care of our fatherland moved me to call to my assistance in egislative work elected representatives of the people. In the expectation of a brilliant future for Russia, I greet in your persons the best men from the empire, whom I ordered my beloved subjects to choose from among themselves. A difficult work lies before you. I trust that love for your fatherland and your earnest desire to serve it will inspire and unite you. I shall keep inviolate the institutions which I have granted, with the firm assurance that you will devote all your strength to the service of your country and especially to the needs of the peasantry, which are so close to my heart, and to the education of the people and their economical welfare, remembering that to the dignity and prosperity of the state not only freedom but order founded upon justice is necessary. I desire from my heart to see my people happy and hand down to my son an empire secure, well organized and enlightened. May God bless the word that lies before me in unity with the council of the empire and the imperial douma. May this day be the day of the moral revival of Russia and the day for the renewal of its highest forces. Approach with solemnity the labors for which I call you and be worthy of the responsibilities put upon you by the emperor and people. May God assist us."

The message in reality was less a throne speech than a greeting, and required only three minutes for its delivery. Emperor Nicholas read slowly. The admirable and even cordial tone of the sovereign in renewing his pledges and asking the co-operation of parliament for the regeneration of the country was only negatively satisfactory.

Courtiers and spectators other than members of the national parliament led the cheering, but the members were ominously silent, expressing neither approval nor disapproval. What rankled most was the failure of the emperor to mention amnesty.

DEMAND AMNESTY.

ST. PETERSBURG, May 11.—Professor Mouromtseff went to Peterhof this afternoon to notify the Emperor of his election to the presidency of the lower House of Parliament. He spoke plainly to his majesty on the views of the country and the constitutional democrats hope that much good will result from the audience. Besides demanding amnesty, Professor Mouromtseff presented in behalf of the constitutional democrats a majority suggestion that the council of the empire be made a purely consultative body, with no right to stand between the representatives of the people and the sovereign.

The new council of the empire, or upper House of Parliament, was opened by Count Solsky, its president, this afternoon, with elaborate ceremonies.

REFORMERS REPLY TO RUSSIAN THRONE.

ST. PETERSBURG, May 15.—The draft of the address to the throne, in reply to the Emperor's speech at the opening of Parliament, was submitted to the lower House of Parliament today by the commission. It consists practically of the following ten demands: (1) General amnesty, (2) the abolition of the death penalty, (3) the suspension of martial law and all exceptional laws, (4) full civil liberty, (5) the abolition of the council of the empire, (6) the revision of the fundamental law, (7) the establishment of the responsibility of ministers, (8) the right of interpellation, (9) forced expropriation of land, (10) guarantees of the rights of trades unions.

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Vol. XXI. BERNE, INDIANA, MAY 24, 1906. No. 21.

Repent To-day.

By J. Edgar Russell.

The aged rabbi's words were truly wise:
"One should repent the day before he dies."
They answered, "We know not when that will be."
"Repent to-day, repent to-day," said he.

Items of News and Comment.

Andrew Carnegie has given Bethel College, Newton, Kan., $10,000, on his usual condition.

The Western Amish Mennonite S. S. Conference will be held at the Zion church, near Hubbard, Ore., June 8 and 9.

The ministers of the Eastern District will hold their periodical ministerial meeting June 4th (Whit-Monday) in the Souderton church.

Decoration Day on May 30th is a sad remembrance of the terrible bloody war between the North and South where thousands have lost their lives.

The date for the annual Children's Day, as set apart at last year's S. S. Convention of the Middle District, is the last Sunday in June—this year June 27.

Pre. J. S. Shoemaker, of Freeport, Ill., conducted the communion service at Cullom, Ill., on May 6, and on May 13 communion was commemorated in his home congregation.

The Bethel Mennonite church, at Perkasie, Pa., has celebrated the Lord's Supper for the second time since it has been organized, and has taken in one person by baptism and four by the right hand of fellowship.

A special meeting of the Mennonite Evangelizing & Benevolent Board (American and Amish Mennonites) has been called to be held at the Old People's Home, near Rittman, Ohio, May 19. The committee of nine will meet at the same place. All the members of both, Mennonite Evangelizing & Benevolent and the Mennonite Board of Charitable Homes and Missions were expected to meet on May 22 when the "plans of consolidation" were to be presented for ratification by the boards.

Brother A. M. Fretz will observe communion in his Deep Run church on Sunday, 27th, preparatory services Saturday, 2 p. m.

The Middle District Conference will convene at Pandora, Ohio, on August 15 and 16, and the S. S. Convention is to follow on the 17. The program committees will please take notice of these dates.

The first baptismal services by Mennonites in this country were held in the old log meeting house in Germantown, on May 9. 1708. Eleven persons were baptized on this occasion by Rev. Jacob Gaedschalk. Two weeks later, May 23, the congregation, now numbering forty-five members, celebrated the Lord's Supper.

As the Schwenksville, Pa., pastoral charge is without an Elder at present, Brother A. M. Fretz, of Souderton, officiated for them last Sunday, May 20th. Brother W. H. Grubb, of Perkasie filled the pulpit in Brother Fretz's charge.

Mennonite Home. The beginning of an endowment fund for the Mennonite Home at Frederick, Pa., has been made. A legacy of $250 from the estate of the late Aaron S. Moyer, of Quakertown, has been paid to the Home Board, for the use of the Home for ever.—The annual anniversary of the Home will be held this year on September 15.

Sunday, June 17, is designated as the day for special reopening services for the Germantown Mennonite Church, now in course of repair and renovation. Communion services will be held on Sunday morning. In the afternoon it is proposed to unveil the tablet now being made and will then be in place. This tablet will contain the names of ministers who are known to have been in charge so far as they are known, since 1690. The list contains thirty-eight names. Several other important facts will also appear on the tablet. On Saturday afternoon, June 18, it is proposed to have a pilgrimage of the Sunday-school scholars of Mennonite Churches in and around Philadelphia to the old church, when it is expected that brief addresses will be made to the children on the doctrine of the church as well as the history of the early church in this country.—Weekly Bulletin.

A Proposition to You

We want 500 new subscribers to the "Mennonite." To obtain them we need your assistance. We believe that every reader of the Mennonite can get at least one new subscriber. Will you try? It will take only a few minutes of your time. See how easy we make it for you.

50 cents will pay for the Mennonite from now until January 1, 1907, to a new subscriber and one of the books listed below, and in addition we will credit your own subscription two months for every new subscriber you send us.

Remember, one of the following valuable books postpaid and the Mennonite for 7 months for 50 cents.

No. 1. The Young Christian—(See description on page 7).
No. 2. Mennonite Articles of Faith— " " " "
No. 3. Songs of Faith and Hope— " " " 8.

Address all communications to
MENNONITE BOOK CONCERN, Berne, Ind.

Mennonite Church History.

A new book, by J. S. Hartzler, instructor in Goshen College and Daniel Kauffman, editor of The Gospel Witness. Published by the Mennonite Book and Tract Society, Scottdale, Pa. Price in cloth $1.50. A book like this ought to be welcomed and read by all who have the Mennonite Church, their own denomination at heart. It is true that there are already several works of this kind in print, but this is different, at least in some particulars, from its predecessors. Many facts, reports, statistics, etc., appear here for the first time and from an aspect that makes the book interesting and fascinating. The American Mennonites and the Amish Mennonites occupy as a matter of course a larger space in their treatment than any of the other branches. Besides these, with comprehensive description of their settling, development,, conferences, church institutions etc., there are also brief sketches of the Defenceless Mennonties, Reformed Mennonites (Herrites), General Conference Mennonites, Church of God in Christ (Holdemanites), Wisler Mennonites, and the Mennonite Brethren in Christ. Also mention is made of the Mennonites in the Netherlands, in Palatinate, in Prussia, in Switzerland, and in Russia. Of the ten illustrations we mention only the following: The Mennonite Church at Germantown (the oldest Mennonite church in America, erected in 1770); American Mission, Dhamtari, India; Goshen College. — As the finished works of the artist and the historian show, to some degree, the personality of the authors, so we find different touches and shades—perhaps some parts altered or ommitted and others modified and completed—in histories on the same subject. But the authors of this book are modest in their claims stating in the introductory that they "expect, after the work is published, to be reminded of many mistakes made." From this point of view, and the fact that this work is also used as a text-book in one or more of our educational institutions, we refer to Chapter XXVIII, Page 329,—the allusion pointing to the inconsistency of the General Con-

ference. which is based, as we hold, on inadequate information, or on unwarranted inference. The writer is, however, not hostile towards others nor apathetic in regard to the denominational interests, but advocates unification among Mennonites upon Gospel principles, and says nobly and generously this: "What should be the attitude of the American Mennonite Church (of which he is a member.—Ed.) toward the General Conference Mennonites? We answer, the most friendly kind. Our prayer is that some day there may be union, real union. Our fathers were separated under circumstances over which we have no control." A careful study of this interesting and valuable book which contains much that our readers ought to know, will undoubtedly be a means to learn to know and to understand better the brethren of the same church, the same denomination, and the same Savior and Master.

Mission.

From Our Missionfields.

Missionary John A. Funk writes as follows to the Mission Board, from his ARAPAHOE MISSION AT CANTONMENT, OKLA.:

Thanks be unto the Lord who has blessed us with a visible success during the past quarter. Fourteen heathen souls could be baptized and added to our Christian congregation. Others presented themselves for instruction preparatory to baptism, and others again do not stand far away. The spirit of the Lord manifests itself among the Arapahoes and the dead bones begin to move. Some of our church members have begun faithfully to testify for the Lord and by present appearances we have reason to hope and believe that the Lord will eventually bless us with the desired success.

FROM OUR MISSIONS AMONG THE HOPIS.

Missionary J. B. Frey writes as follows from the new station MOENCOPI, near TUBA, ARIZONA:

On account of much other work our report to the Board has been delayed. But we are glad for the work we are enabled to do. We received many and great blessings during the past months. It was a special occasion of joy and gladness to have in our midst, for a short time, the brethren Quiring and Epp from Russia. But their stay with us was entirely too short. My wife's sister, Catharine, who is staying with us for a few months, is also a great help to us in our work. During the time while the brethren Quiring and Epp were with us we enjoyed the privilege of celebrating the Lord's supper, on Thursday evening before Easter, in which besides ourselves, the brethern from Russia, brother and sister Epp from Oraibi, our sister Catharine, missionary Butler and his family, Mr. and Mrs. Wynkoop and our Hopi sister Lilie participated, in commemoration of the Lord's atoning death, by partaking of the emblems of His crucified body and His shed blood. The Lord is quite willing to bless us at all times and if we only had more faith His blessings toward us would be more abundant. God is good, infinitely good, and if we do not receive the full measure of His blessing the fault lies with us. We are the ones that pollute and often hold back the lifegiving stream of His grace.

Our missionwork was continued as before, only that the older Indians, on account of their labor in the fields, did not attend the Sunday-school as regularly as before.

Cowinga's wife, who has been afflicted with sickness since last November, is rather worse than better. Besides this, her husband has now left her. Her parents are old and poor and have a large family to provide for. On this account we have taken compassion on the family. My dear wife visits the sick woman several times during the week, brings her something to eat and reads to her from the word of God. Lilie interprets what is read and thus an opportunity is offered unto the entire family of getting acquainted with the teachings of God's word.

Missionary J. B. Epp writes as follows from the HOPI MISSION AT ORAIBI, ARIZONA:

We trust that the dear Mission Board will pardon us for sending in our report a month after the regular time. The visit of our beloved guests—our uncle Rev. Herrman Epp from Asia and my youthful companion, Rev. Jacob Quiring, itinerant Home missionary of Russia—during the past month, has been such an agreeable and pleasant event to us, that we during this time performed only the most urgent literary labors. And as we had nothing of importance to report that required haste, we classed this our report with the things which did not claim immediate attention.

The visit of the above named brethren, which fell into the first month of the present quarter, is about the only thing which we have to report that transpired since our last report. I met the brethren at Canon Diablo to bring them to Oraibi. On our way we stopped over Sunday with our dear friends, the family of Missionary Johnston, where we had an edifying time together. Johnston's receive but few visitors, and it always seems a great privilege to me to meet with these dear missionary co-workers.

After we had rested with our guests for a short time at our home and having visited our Hopis at Oraibi, we drove to Moencopi to visit Brother and Sister Frey. Here too we had a pleasant and agreeable time, as is always the case during our visits to Moencopi. Thursday evening before Easter we, together with several Presbyterian missionaries and our Hopi sister Lilie, celebrated the Lord's supper. During Easter we were again at Oraibi and on two Sundays our visiting brethren preached the word to attentive audiences.

Shortly after Easter our guests proceeded on their onward journey, after having enjoyed only a few days' quiet rest here on our station. Brother Frey, who had to go to the Railroad to look after laborers, had come with us over Oraibi, in order to enjoy the company of our visiting guests a few days longer. And as the time we had been with them was altogether too short, especially for my wife, who had much to do during their stay with us, we, upon the urgent solicitations of the brethern, decided to accompany them to the Railroad. Another object of ours was, to consult an eye specialist in regard to the condition of the eyes of my dear wife. But as we did not find a specialist, neither in Flagstaff nor in Williams, we consulted another good doctor, who told us what we had believed before, that the eyes of my wife are weak and that glasses to protect them against the light and the wind would be sufficient. We on our way also accompanied our guests to the Grand Canon. Here we bid them adieu, of course with the idea of meeting them again in glory above.

After having taken leave of our brethren we drove with Brother Frey over Moencopi towards our own home, where we entered upon our work with new courage and energy after the manifold conversations we have had with our friends and co-workers in the vineyard of the Lord.

As regards our work we can only repeat what we said in our last report: "The spirit moves." Some things, especially with the conservative party, are in a developing condition and possibly we may soon be enabled to report something more definite about them.

The Bible instruction in the schools, the study of the language and the translations are continued as opportunity allows. We are, however, more and more convinced of the fact, that only the most thorough work, accompanied by earnest and persistent prayer will accomplish its object. We therefore ask again for the earnest interceding prayers of our brothers and sisters at home.

Every minister should appoint himself as an active agent for the "MENNONITE."

Minutes of the 108th Session of the Eastern District Conference,

HELD IN THE EAST SWAMP MENNONITE CHURCH NEAR QUAKERTOWN, Pa., MAY 6–7, 1906.

Communion services were held in the morning with the congregation; W. S. Gottshall conducted the services assisted by A. M. Fretz, A. B. Shelly and Solomon Ott. Sunday-school and meeting for the young people in the afternoon at which addresses were made by F. F. Gabel, H. G. Allebach and A. M. Fretz.

The Conference services were held in the evening. Sermon by the President, S. M. Grubb.

MONDAY, 9. 15 A. M.

The opening devotions were conducted by Bro. Solomon Ott.

The following congregations were represented:

Allentown, 2 votes, W. S. Gottshall, H. S. Kummery.

Boyertown, 1 vote, A. S. Shelly.

Bowmansville, 1 vote, Solomon Ott.

Deep Run, 6 votes, A M. Fretz, Samuel W. Gross.

East Swamp, 4 votes, A. B. Shelly, I. T. Clymer.

Flatland, 2 votes, D. M. Landis.

Germantown, 1 vote, J. W. Bayley.

Hereford, 7 votes, A. S. Shelly, J. B. Funk, J. L. Bauer.

Phila. 1st church, 16 votes, N. B. Grubb, J. B. Bechtel.

Phila. 2nd church, 4 votes, S. M. Grubb.

Pottstown, 1 vote, A. S. Shelly.

Quakertown, 2 votes, U S. Stauffer, D. W. Landis.

Schwenksville, 7 votes, M. C. Gottshall, H. G. Allebach.

Soucon, 1 vote, J. S. Moyer.

Springfield, 2 votes, J. S. Moyer, J. M. Landis.

Souderton, 5 votes, A. M. Fretz, Wm. G. Moyer.

Upper Milford, 4 votes, M. B. Schantz, Wm. M. Gehman.

West Swamp, 6 votes, A. B. Shelly, Allen Bleam.

Perkasie congregation with 27 members, organized June 10, 1905, was admitted and represented by W. H. Grubb, and Harvey Baum.

Rev. J. W. Bayley was recognized as Delegate from Germantown.

The Brethren F. F. Gabel and H. W. Shelly were granted one vote each.

The minutes of the last session and the special session were read and approved.

The election resulted in the choice of N. B. Grubb as President and W. S. Gottshall as Secretary.

The chair appointed Harvey Baum, U. S. Stauffer and Wm. M. Gehman as auditing committee and A. M. Fretz, S. M. Grubb and Samuel W. Gross as committee on Resolutions.

The Conference treasurer's report showed a balance of $60.83 in hand.

The Secretary, Fin. Sec. and Treas. of the Home gave their report which will appear in pamphlet form as usual. All these reports showed that the Home is in a satisfactory condition.

Wm. M. Gehman, J. B. Bechtel and D. W. Landis were re-elected on the Board of Managers.

The forenoon session closed with prayer by J. S. Moyer.

2 P. M.

Rev. J. W. Bayley conducted the devotions.

The Home Mission Committee reported that Pottstown reverted to the entire care of the Committee. After W. S. Gottshall resigned Bro. F. F. Gabel was supplying it until the meeting of this Conference. Allentown has become a part of the Upper Milford charge with W. S. Gottshall as pastor. H. W. Shelly, Field Sec. has visited every S. S. but two and reports good-work done. Bowmansville was served the same as last year. In Perkasie a congregation was organized with W. H. Grubb as pastor. Bro. E. S. Shelly was recommended as a candidate for License. Bro. Warren Shelly who is preparing for the ministry was recommended to the consideration of Conference.

Resolved, That the matter of Pottstown be referred back to the Committee with full power to act.

Resolved, That the matter of Bowmansville be referred to the Committee to act in harmony with the congregation.

Resolved, That an Evangelist's license be granted Bro. E. S. Shelly.

Resolved, That applicants for Evangelist's license shall be examined by the Educational Committee.

Resolved, That the matter of Warren Shelly be referred to the Educational Committee to act according to their discretion.

Bro. H. W. Shelly's license was renewed.

S. M. Rosenberger and S. M. Grubb were re-elected as members of the Educational Committee.

W. S. Gottshall was elected a member of the Home Mission Committee.

J. L. Bauer was re-elected Treasurer of Conference.

Wm. M. Gehman was elected on the Program Committee.

The invitation from Germantown to hold the next session of Conference there was accepted.

The Publication Committee reported that the Year Book was printed and by the time all bills are paid there may be no deficit. U. S. Stauffer was re-elected a member of this Committee.

Bro. A. B. Bechtel was re-elected as Treasurer of the Mennonite Home.

Resolved, That the Publication Committee shall publish a Year Book for next Year and that they publish blanks for congregational reports.

7.45 P. M.

After the devotions by Bro. Allebach the parochial reports were heard. Perhaps the most encouraging came from Germantown and showed a revival of conditions there.

The Secretary having left A. S. Shelly was appointed Sec. pro tem.

$200 was appropriated for Allentown, and $150 for Pottstown.

The Auditing Committee reported that they found all accounts correct.

H. W. Shelly was re-elected S. S. Field Secretary for the ensuing year.

The Committee on Resolutions reported and they were adopted as follows:

Resolved, That this Conference recommends our church papers, and expresses the conviction that either the "Bundesbote" or "Mennonite" should be found in every home of our people. To this end we would recommend that the Publication Board of the General Conference employ some one to canvass our congregations for subscribers, and in view of the fact that our people read English mostly, special effort should be made to increase the circulation of the Mennonite.

Resolved, That efforts should be made to have contributions of live interest bearing on our church activities and doctrines. Correspondents should be appointed in every congregation to report all matters of interest in the congregation, Sunday-school and Young People's Society, as well as to furnish occasionally articles on special subjects.

Viewing with concern the aggressive measures that the liquor interests are putting forth for continuing and increasing their nefarious business, therefore

Resolved, That we in our Conference deliberations be equally aggressive in devising ways and means for creating in our churches a sentiment for its overthrow.

Resolved, That this Conference extend to the members of the East Swamp church a vote of heartfelt thanks for their generous hospitality in entertaining this Conference.

Resolved, That Conference recommend to its Publication Committee to insert an epitome of the proceedings of this Conference with the resolutions adopted, in the Year Book.

Conference then adjourned at about 9:45.

N. B. GRUBB, Pres.
W. S. Gottshall, Sec.

Some ministers think it is beneath their dignity to solicit subscriptions to the Church paper. What reflection does that cast upon the editor and the paper?

A Good Practice.

A story as told of one, Martin Fretz, back in the 17th century. He was an honest upright man, and held in high esteem. As a Christian, he endeavored faithfully to discharge his religious duties, in all of which he was conscientiously strict. He never allowed any member of his family to leave the church before the benediction was pronounced. An adage of his was, "Wer 'naus geht vor dem Segen, geht dem Fluch entgegen." Although this is very often seen in church services, that people leave the church before the benediction is pronounced, they leave bad examples. Example teaches more than precept, therefore let your example be good.

Our country has a great many laws, yet this does not keep the people from doing bad things. Man has his will, he can choose right or wrong. God has His will and at the end God's will is all powerful. When we look back and study the lives of our ancestors,—pious, sincere, upright and faithful, forsaking their mother country, and settling here in the wilderness, all for the sake of worshiping their God in the open and free air of a free country, risking their lives on a perilous sea journey and among the then treacherous Indians. What a good example they have left for us. They have paved the way for others, suffered many inconveniences and hardships, and some even death. Yet we must believe that the hand of the Almighty was with them.

We have to-day a great many churches in our country, and many have turned their churches into theaters, opera houses and bazzars. I do not believe that it is so with the Mennonites, and I hope it never will be. Let us therefore, if we do not believe in making the house of God a gambling den, and merchant's exchange, or a den of thieves, not go in others that have theirs, for if we do, we are not any better than they, and help them along in their wicked work.

I hope our churches will remain pure from these corruptions, and not turn the house of God into a den of thieves. It is always better to give right out than to receive something in return. I pray that the Mennonite church will go on unmarred and undisgraced, and go down in history pure from these evils and stand as a memorial to God. Our earlier ancestors who emigrated from the shores of their mother country, all for the sake to worship to the free dictates of their conscience, and to hold high their church and wholly consecrate it to the Lord; to them we owe all our gratitude. Let our aim be the same, for purity, so that if the Gleaner should come, He would not find His temple filled with buyers and sellers, or in other words, more tares than wheat. There are churches who advertise lectures "free admission," but a silver collection will be taken. Come out from under the cover. Do not stand with such hypocricy; the whole Bible or no Bible.

C. F. M.

Send us addresses of your friends and we will send them sample copies of the MENNONITE.

You can not protect your own liberty unless you respect that of others.

Do you want to do a little missionary work? If so, get a new subscriber for the MENNONITE.

We are good at confessing other people's sins, but if it is true repentance, we shall have as much as we can do to look after our own.—D. L. Moody.

Those receiving a sample copy of THE MENNONITE will kindly accept the same as an intimation that we shall be pleased to receive their subscription.

The Mennonite.

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite Church and to the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

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Rev. I. A. SOMMER, Editor,
BERNE, IND.

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Editorial.

Any one who knows the name and address of any new Mennonite minister, chosen or ordained during the past year, or is aware of the death or change of address of any Mennonite ministers during the same period, is kindly requested to send this information at once to the MENNONITE BOOK CONCERN, Berne, Ind. It is desired by the publishers to make the list of Mennonite ministers and their addresses in the German Almanac for 1907 as complete and correct as possible.

What Are We Doing.

At a recent session of the Society of Friends in Philadelphia Charles Pennepacker, the picturesque burgess of the town of West Chester, who by the way is of Mennonite ancestry, made a special plea with his brother friends to do more proselyting. There are, he said, many persons in other denominations who would be interested in what our society does if we were more aggresive in making it known. Like the Quakers, our church holds to much that other denominations either ignore or don't believe and many of the things to which we pay particular attention would be of interest to other Christians. There is a growing sentiment in many quarters that infant baptism does not stand for all that is claimed for it and so it is not an unusual thing to meet people who refuse to baptize their children, and that in spite of the dogmatism of their church on that particular point. During the past few years the peace sentiment has greatly spread and the sinfulness of oath swearing is dawning upon some. There is every reason to believe that the people who have thought on these things will be glad to know there is a church which for centuries has stood for them, but they will wonder why that church has not been heard from very much. The blame rests upon our own people when we hear the question "who are the Mennonites?" so frequently asked. We have not done our whole duty by merely accepting the doctrine for which our church stands. We must be aggresive in making known and defending every item of what we hold to be true. Aggressiveness is what gives a creed the ear marks of sincerity.

G.

The subscription price of the MENNONITE is $1.50 per year; to ministers half price. See our special offer to new subscribers in this issue.

Correspondence.

SUMMERFIELD, Ill., May 19.—We are having very dry weather at present and a good rain would be appreciated very much. We held communion in our church on Easter but owing to the bad roads not very many could take part, so we decided to again hold communion on Pentecost. Our German school will begin June 5th with Rev. Van der Smissen as teacher. Bro. M. Pletcher, a faithful member and deacon of our church, died May 3rd and was buried Sunday afternoon, May 6th, Rev. van der Smissen holding the funeral services. His text was, "Thy will be done." We also received word from Upland, California, that Ella Dahlem, formerly a member of our church, died on May 14. This reminds us that we all must die and should always strife to be prepared when the end comes so that when the Lord does come to take us away, He can say, "Well done, good and faithful servant."

Saloons Banished From San Francisco.

BY GEORGE R. SCOTT.

The New York *World*, May 12, has a large display heading, which reads as follows: "Saloons Are Banished From San Francisco—Police Commissioners, Led by Mayor, Revoke Licenses and Advise Proprietors Not to Rebuild—Taught a Lesson by Military Occupation—Absence of Crime and Presence of Order Noted Since Sale of Liquors Stopped."

Until the earthquake San Francisco rated third in the United States in the number of its saloons, having over three thousand saloons. For an indefinite period of time the prospect now is that the city will be a "dry" one. Mayor Schmitz suggested to the Police Commissioners that San Francisco be made a "dry" town; the Police Commissioners pondered thoughtfully over the suggestion and the more they considered the matter the more it appealed to them. They agreed that the absence of crime and the presence of order since the conflagration was to be attributed largely to the fact that the edict against the selling of liquor has been rigidly enforced.

Since the conflagration many saloon proprietors had been building temporary structures in which they had hoped to be soon permitted to dispense liquors. To such men the Commissioners issued a warning that the number of saloon licenses to be issued in the future would be greatly diminished, and that it was unwise for them to incur any expense in rebuilding.

Saloons in San Mateo County, just south of San Francisco, will be closed, according to Sheriff Mansfield, it spite of the county Supervisors.

If San Francisco remains a "dry" city the late earthquake and terrible conflagration by fire will have been the cause of a wonderful improvement in that city.

It is astonishing how the suppression of the sale of intoxicants has the effect of toning up the morals of a city, town or village.

In a town in the State of Kansas, in 1883, I was taken to see a jail that had but one inhabitant, and he was there for selling liquor against the law. He told me, with a smile, that the doctrine of prohibition worked as far as he was concerned.

It is a wonder that cities, towns and villages do not see the force of such a policy that San Francisco has adopted. Must it take an earthquake or a terrible conflagration to close up saloons?

Hotels are a necessity, but there is no reason why bar-rooms should be a part of their make-up. Temperance hotels have been and still can be run with a profit.

Since 1849 the city of San Francisco has been noted for being a wicked city. Up till lately its over three thousand saloons have been the cause of much immorality. If the eyes of those in authority have been opened to see that the city is better off "dry" than "wet," it is to be sincerely hoped that other places will take the hint and do likewise.

I have often expressed the thought that some day a terrible calamity would result in having fewer saloons in this country, and it now looks as if what I thought has come to pass in San Francisco.

There are thousands of good people in this country, and why the bulk of them have not as yet seen the necessity of doing away with the saloons by law has been and still is a mystery to me.

A good many of us have clung to the idea that when the people are ready to do away with a great evil God is ready to bring it about. But it is often the fact that God hurries up the people to do their duty in a way that they little dreamed of. The flash of a gun pointed at Fort Sumter, South Carolina, was the begining of what ended in the freedom of the Negro race in this country. Yet few thought so at the time.

When a riot takes place in a city, or a great strike among workmen is going on, about the first thing the authorities do is to close up the saloons. Why? Because such places are a menace to the peace of the communities where such troubles exist. The common sense that dictates the closing of saloons in the days of trouble should take and keep possession of us in the days when there is no trouble. It is a well-known fact that as a breeder of disorders there is nothing to compete with the saloon.

An infidel put this question to me; "Mr. Scott, how is it that notwithstanding the fact that there are seven churches in this town we have so much rowdyism and crime?" My reply was, that while there were seven churches in the town there were about thirty saloons.

Churches and saloons are schools—the churches teaching the desires of Christ, while the saloons teach the desires of the Devil. If you want the Spirit of Christ to be abroad in your midst, uphold and sustain your churches; if, on the other hand, you want the spirit of the Devil to flourish where you reside, help the saloons to exist and increase.

Once again I call upon good men to do something to decrease the number of the saloons and, if possible do away with them altogether.

Last evening it was my misfortune to see an otherwise good citizen in a state of intoxication that rendered him helpless. A gentleman engaged in picking him up made the remark that "he will always keep on doing this until we stop having saloons in this place." And yet that gentleman has never, to my knowledge, cast the first vote to do away with the curse or even lifted up his eyes to heaven and implored God's help to close the saloons. He drinks intoxicants himself occasionally, but is neyer seen on the public streets intoxicated. He has not thought enough about being his brother's keeper.

A man named Cain asked God about being his brother's keeper, and you are no doubt well acquainted with the results.

Unfortunate, stricken San Francisco, how glad I am to-day that your public officials seem to be sane. If they keep on realizing the fact that there is no necessity for saloons the city that they preside over will be entitled to be within the Golden Gate. What a blessing it will be to the boys and girls that reside in that city. With few, or better yet, no saloons the city of San Francisco will become greater than ever—*the* city on the Pacific Coast. A calamity that saves from drunkenness will prove a blessing in disguise.

The American people are too good and smart a people to be held in the grip of the monster Intemperance. They desire a better fate for the good and mighty things they have accomplished.

It would please me to hear that Dr. Torrey and Mr. Alexander were going to hold meetings in San Francisco at no distant day. What that city now needs to help civic righteousness is an outpouring of the Holy Spirit upon its citizens. It would seem that the city is now ripe for the harvest. San Francisco needs that which will take a hold upon the hearts of its people; and an uplifted Christ held up to their gaze will do for them what nothing else can. In trouble there is consolation in the arms of Him who can and is willing to succor.

A city in ashes needs the help of a loving Christ.—New York Weekly Witness.

Sunday Excursions Abandoned.

W. C. Brown, vice president of the Lake Erie & Western Railroad, has been doing some effective preaching of late, and though the sermon may have the flavor of commercialism, yet it is worth while to publish it abroad as a sign of the times. In commenting on the recent decision of that road to run no more Sunday excursions, Mr. Brown says:

"I have always been opposed to running Sunday excursions for several reasons. To begin with, they do not pay financially. I have always held that a railroad had no right to take hundreds of the scum from a big city and dump them at the front doors of residents in the small towns, spoiling the quiet which thousands have on the Sabbath Day. Neither does a railroad have the right to take hundreds of young couples away from the influence of the home and send them where the influences are anything but good. I am also opposed to the greed displayed when a railroad takes scores of worn out, shell-like coaches and loads them from end to end, thereby subjecting many people to the dangers of a terrible wreck for the exceedingly small profit there is in it."

The sermon, it will be seen, has three heads already, and that is an abundance for most sermons, but a good point to be added or put in when Mr. Brown preaches again would be that no man or company of men have a right to work their employees seven days in a week, and that to do so does not pay in the long run.

See the advertisement of the new song book on the last page. Sunday-schools or Young People's Societies who intend to purchase a new book should send for a sample copy.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, June 3, 1906. FAITH: WHAT IT IS, WHAT IT DOES. Hebr. 11, 1-40; 12, 1-2; (Consecration meeting)

QUESTIONS.

1. What is faith? Hebr. 11, 1; Ps. 37, 3-5; Hebr. 10, 23.

2. The object of our faith? John 14, 1; Mark 11, 22-24; John 6, 29; 20, 31; Acts 20, 21; II Cor. 13, 14.

3. Faith and justification. Rom. 3, 28; Rom. 5, 1; Gal. 2, 16.

4. Faith and sanctification. Acts 26, 18.

5. How do we obtain faith? Rom. 12, 3; I Cor. 2, 5; 12, 8-9; Ephes. 2, 8; Hebr. 12, 2.

6. Faith and salvation. Mark 16, 16; John 1, 12; 3, 16. 36; 6, 40. 47.

7. Faith and works. I John 3, 23; I Cor. 13, 1-2; Gal. 5, 6; Col. 1, 4; I Thess. 1, 3; James 2, 17-20.

8. Power of faith, Matt: 17, 20; Mark 9, 23; 11, 23.

MEDITATIONS.

There are great and wonderful promises given to faith. What is faith? The word of God describes faith as "assurance of things hoped for, a conviction of things not seen." Dwight says: "The faith of the gospel is that emotion of the mind which is called "trust" or "confidence" exercised toward the moral character of God, and particularly of the Saviour."

The object of our faith is not only God, for the devils believe in God and tremble; the saving faith is faith in Jesus Christ, loving trust in the saving grace purchased with the blood of atonement at the cross on Calvary, faith also in the indwelling holy Spirit.

We are justified by faith, God having laid our sins on the Lamb of God that taketh away the sins of the world; if we acknowledge Him as our Savior and substitute. It is not enough that we are justified, we must be sanctified, made holy. If our sins are forgiven, we hate sin which caused Christ's suffering and death and estranged us from God. Faith in Christ makes us more holy as it increases, more like Christ, more the property of God.

How do we obtain faith? Is faith a result of your will power? It is not; and yet without our will consenting heartily, faith is impossible. According to the word of God He deals to each man a measure of faith. Faith is given in the Holy Spirit, it is the gift of God. Jesus is the author and perfecter of faith, He as captain has gone before us, He has perfected His faith but He also perfects our faith.

God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have eternal life, is the grand gospel. Faith makes us children of God. He that believeth and is baptized shall be saved. He that believeth on Him shall have eternal life.

Faith and works belong together, one without the other availeth little. Faith if it have not works is dead in itself, faith apart from works is barren. True faith is working through love. But true faith is powerful, it lays hold of omnipotence and all things are possible to him that believeth.

QUOTATIONS.

Two gentlemen were one day crossing the river in a ferryboat. A dispute about faith and works arose,—one saying that good works were of small importance, and that faith was everything; the other asserting the contrary. Not being able to convince each other, the ferryman asked permission to give his opinion. Consent being granted, he said, "I hold in my hand two oars. That in my right hand I call "faith;" the other, in my left, "works." Now, gentleman, please to observe: I pull the oar of faith, and pull that alone. See! the boat goes round and round, and the boat makes no progress. I do the same with the oar of works, and with a precisely similar result,—no advance. Mark! I pull both together, we go on apace; and in a very few minutes we shall be at our landing place. So, in my humble opinion, faith without works, or works without faith, will not suffice. Let there be both, and the haven of eternal rest is sure to be reached."

Justifying faith implies not only a divine evidence or conviction that "God was in Christ, reconciling the world unto himself," but a sure trust and confidence that Christ died for my sins, that He loved me, and gave Himself for me; and at what time soever a sinner thus believes, be it in his early childhood, in the strength of his years, or when he is old and hoary haired, God justifieth the ungodly one; God for the sake of His Son, pardoneth and absolveth him who has in Him, till then, no good thing. J. WESLEY.

The Sunday School Lesson.

BY A. S. SHELLY.

A Gentile Woman's Faith.

Sunday, June 3. Mark 7:24-30. GOLDEN TEXT.—Great is thy faith; be it unto thee even as thou wilt. Matt. 15:28.

THE LESSON CONNECTION.

The great miracle of feeding the thousands in the wilderness so aroused and confirmed the faith of the people in Jesus as the prophet that should come, that they would at once have proclaimed Him king. But Jesus, knowing their thoughts, hurriedly (straightway) sent the disciples away in a boat and He Himself withdrew into the mountain alone to pray. During the night He saw (presumably with the same kind of sight as that by which He perceived the thoughts of the people) the disciples in the midst of the sea greatly distressed by reason of a great wind. About the fourth watch of the night He came to them walking on the water. Their fear aroused by this sudden apparition was soon quieted by the voice of the Master. Peter's rash test and failure but emphasized the superhuman nature of Him to whom the laws of the material world were not the limit of action. But yesterday He had created bread for the hungry multitude, now He came to the rescue of His disciples borne up on the water's surface by a power unknown to human experience. In their hardness and slowness of heart to understand the meaning of these signs they were sore amazed in themselves, as Mark tells us. However Matthew says that they in the boat worshipped Him as being of a truth the Son of God. Coming to land He was soon recognized and the people from all around brought their sick, large numbers of whom were healed by simply touching, in faith, the border of His garments.

Multitudes also of those who had been fed the day before followed Him and in this way Jesus came to speak the discourse on the Bread of Life found in John 6.

The Pharisees and Scribes from Jerusalem also came to Him at this time finding fault against His disciples for not washing according to their traditions. This called forth the discourse on this

subject recorded by Matthew and Mark.

Disappointed by Jesus' refusal to assume the role of an earthly king as they had hoped He would, and offended at His teaching, many of His disciples went back and walked no more with Him. Hereupon Jesus with the twelve set out on another journey into the outlying districts of Galilee. Our lesson contains the first incident related of this journey. The height of His popularity has been reached. From this time on opposition increases and Jesus devotes His attention largely to the narrower circle of His chosen apostles, preparing them for their inevitable trying experiences soon to follow and for the work of their apostleship. It belongs to this preparation for their world-wide mission, that repeatedly gentile seekers were admitted into His presence and in His dealing with them He indicated their coming participation in the blessings He had come to bring.

A Sore Need.

Wherever the Savior went He found people in dire need of help, and everywhere His fame as a mighty healer and deliverer preceded Him, so that He could not be hid. The sick and the afflicted were quick to learn of His presence. Here was a poor woman in great distress for her afflicted child. An unclean spirit was causing the trouble. In what way it tormented this child we are not told, but according to Matthew's account, the girl was "grievously vexed." And there was no help for one thus possessed. It was not a disease to be cured by means of medicine or overcome by the inherent vitality of the victim. The evil spirit could be cast out only by a higher power. We might be inclined to think of these cases as cases of natural bodily or mental ailment which the people in ignorance ascribed to evil spirits. But when Jesus Himself recognizes the presence of personal evil spirits, such an explanation becomes impossible. There is no alternative but to accept the plain inference of Christ's treatment of the cases and think of tormenting spirits from the underworld having possession of human beings, afflicting both body and mind in a grievous manner. Such a case is that of this poor child.

Humble Faith.

Though a gentile this woman believed in this Jewish prophet. She had heard how that with authority He commanded the evil spirits. She not only believed that He could deliver her daughter from this affliction, but she combined with her faith a most remarkable degree of humility. She urged no claim but that of her need, but she was confident that one so benevolently kind as Jesus could no more deny the appeal of such need than a man could kick away his dog eating the crumbs under the children's table. Undismayed therefore, by the Savior's seeming rebuff she simply turns it into the basis of a more confident appeal for His gracious help. True humility is consistent with the sublimest faith. It was for this saying, which evidenced her meekness and humility, that Jesus said unto her, "Great is thy faith."

When Jesus says, "Let the children first be filled," He thereby intimates that the time for the others (the gentiles) should come in the due appointment of God. The woman's answer indicates her full acquiescence in the divine dispensation with an eager readiness to accept meanwhile the crumbs from God's table. In the light of such a passage as Rom. 11:7–25, we may add here that as the dogs under the table may be the sooner filled through the children's carelessness throwing away of the food provided, so the Gentiles by faith received and spiritually thrived upon that which the Jews as a people rejected in unbelief.

A Gracious Response.

"Be it unto thee even as thou wilt." There was no reluctance on the part of Jesus to cast out this demon. But to draw out the woman's beautiful, humble, submissive, yet persistent faith was a part of His gracious dealing with her. Christ commends importunate prayer and God delights to have us cast ourselves upon His goodness and mercy in spite of discouraging circumstances. The greater the obstacles our faith has to overcome, the more blessed will be the answer when it comes. Jesus says, Ask, seek, knock, and it shall be unto you accordingly. "If ye abide in me and my words abide in you, ask whatsoeyer ye will and it shall be done unto you." No one need go away empty handed. All things are possible to him that believeth.

PROGRAM.

Eleventh Annual Convention Young People's Union Eastern Mennonite Conference, Bethany Mennonite Church, Quakertown, Pa., May 30, 1906.

Morning Session.

9.30. Song Service.
9.45. Devotional Exercises.....Rev. Harvey Shelly.
9.55. Singing.
10 00. The Society a Soul Saving Institution...Warren Oberholtzer
Appointment of Committees by the President.
10.15. General Participation.
The Devotional Meeting, Time, Place, Method, Fruits, etc..Conducted by Jacob Landis.
10.50. Address.....Rev. Thomas W. Dickert, Reading, Pa.
Singing.
Offering.
Question Box.
Business Session.
Recess. Luncheon.

Afternoon Session.

1.45. Consecration Service.
2 00. Devotional Exercises.....Daniel W. Landis.
2.05 Business Session.
2.40. Singing.
2.50. The Importance of having a Junior Society....Miss Mabel Landis.
3.10. Address. "The work of the Young People in the Church." Rev. Robert M. Kern, Allentown, Pa.
Singing.
Offering.
General Remarks: Mission, Evangelism, Socials, Gleanings from Convention, Answering of referred questions, Conducted by Clarence E. Hunter.
Adjournment.

Marriages.

Myers—Kulp.—On May 16, 1906, Mr. William F. Myers, son of Jonas and Lovina Myers, of Perkasie, Pa., to Miss Ida Kulp, daughter of Mr. and Mrs. Ervin Kulp, of Richland Centre, Pa. They will reside in Perkasie, Pa.

Deaths.

High:—On May 6, 1906, near Plumsteadville, Pa., Veronica Fretz High, relict of John High, aged 90 years, 6 months and 8 days. Interment on 13th at Deep Run. Service by A. M. Fretz assisted by Revs. Jacob Rush, Enos Wismer and John Leathermen.

Miller:—On May 12, 1906, in Dublin, Pa., Clara H., infant child of Elmer and Hannah Holcomb Miller, aged 6 weeks. Interment on 17th at Deep Run. Services by A. M. Fretz.

Weinberger.—On April 16, 1906, at Doylestown, Pa, John G. Weinherger, aged 71 years, 30 days. Funeral services were held and interment made at the West Swamp Mennonite church, where the deceased was a member, on April 20th. Funeral services conducted in German by A. S. Shelly and in English by J. R. Bergey. The deceased was a prominent member of society and an active member of the church, having served for a number of years as the superintendent of the Sunday-school of his church. He leaves a wife, two sons and two daughters.

Dahlem.—On the 14th of May, 1906, near Ioamosa, Calif., Sister Ella Marie, daughter of Jacob and Maria Dahlem, aged 21 years, 4 months and 16 days. She was born in Summerfield, Ill., baptized and received into the church at that place in the year 1898. In March 1905 she came with her parents to California hoping to gain full strength and health again. But "our ways are not His ways" and it pleased our Master to call Ella home in the bloom of her life, she answering the summons joyfully and resignedly in the happy anticipation to meet their Saviour. She leaves to mourn her loss her parents, four brothers and one sister and a host of friends. But ours is the joyful hope of a blessed reunion up yonder. Funeral took place on the 15th. Rev. M. Horsch preached on Psa. 90:2 in the German language and Rev. J. C. Mehl on Job. 14:14 in the English language. Interment was made in the Ontario cemetery. Our dear Ella was, so to speak, buried in flowers.

Clemens:—On May 5, 1906, near Morwood, Pa., by drowning. Enos K. son of John B. and Lizzie Kooker Clemens, aged 12 years and 9 days. Interment on the 10th at Hillside cemetery, Souderton. Services by A. M. Fretz assisted by Revs. Michael Moyer, Shisler and W. H. Gruhb.

Imhoff.—On May 17, at the home of his father, Trenton, Ohio, Otto Imhoff, aged 30 years, 9 months and 11 days. At the age of 17 he united with the Mennonite church and was a consistent, faithful member to his death. About 4 years ago he was afflicted with a malignant growth which gradually destroyed his strength. At times he was not able to take a drop of water or a bit of nourishment for days. He bore his affliction with great patience and in resignation to the will of God. The funeral took place last Sunday (May 20) afternoon, so many people attending that some could not find room inside the church. Rev. Krehbiel preached in German and Rev. Livingston in English. His father, one brother and 3 sisters mourn his early death; but not as such who have no hope.

Three Boys Drowned at Morwood, Pa.

Two sons of Rev. Clemmer and a son of J. B. Clemens, of Morwood, lost their lives on May 5. They drowned near Gottschall's dam three miles from Souderton. They were swimming at the time. They were Abram and Newton Clemmer, 13 and 10 years old, respectively, sons of the Rev. Abram G. Clemmer, a Mennonite preacher, and Enos K. Clemens, 12 years old, son of John B. Clemens, a justice of the peace, of Francodia township.—The boys were out for a day's fun and included swimming in their program. They enjoyed it to the utmost and were dressing on the banks when young Clemens playfully gave the younger Clemmer boy a push, which sent him back into the water again. Unfortunately their childish pranks were practised near a deep hole. The brother soon realized that Newton had gotten beyond his depth. He jumped in to rescue him but he, too, sank out of sight. Realizing the danger the two companions were in, Clemens bravely endeavored their rescue but failed, he, too, drowning in the deep water. Children fishing on the opposite bank were witnesses to the tragedy and they hurried to the village and spread the alarm. The parents of the Clemmer boys were absent from home and the sad news was telephoned to them. The bodies were recovered by the town's people. The condition of the one of the Clemmer boys, whose body was floating and had no water in the lungs, tends to the theory that he died of heart failure. The funeral of the Clemmer boys was held on Wednesday. Interment at the Franconia Mennonite Meeting house. They reposed in a double coffin. Revs. Michael Moyer and Jonas Mininger officiated. It was one of the largest funerals held in this vicinity for a long time. It is estimated that 1700 people attended the double funeral. The funeral of Enos Clemens was held on Thursday. Interment at the Zion Mennonite Burial Grounds at Souderton, Rev. Fretz officiated.

News of the Week.

Domestic.

59th CONGRESS

Rate Bill Passed.

Senate Approves Measure by Vote of 71 to 3 After 70 Day's Deliberation.

Washington, May 18.—After seventy days of almost constant deliberation the senate at 5:30 p. m. passed the railroad rate bill by the practically unanimous vote of 71 to 3.

The bill has received more attention from the senate and from the country at large than any measure that has been before congress since the repeal of the purchasing clause of the Sherman act in 1893. It was reported to the senate on Feb. 26 and was made the unfinished business on March 12. From March 12 to May 4 the bill was under general discussion without limitation on the duration of speeches, fifty-eight of which were delivered.

There was much interest manifested when Senator Tillman took the floor. After announcing his intention to vote for the bill as the "best he could get," he entered upon the task of acknowledging the instrumentality of the president in securing the legislation. He came bluntly to the point, saying:

"But for the work of Theodore Roosevelt in bringing this matter to the attention of the country we would not have had any bill at all. It is true that the idea was not his own as demand for the legislation was made in three democratic platforms, nevertheless, he seized upon the idea and the success is largely due to his advocacy. I can't congratulate him on his victory for I think we should have had a better bill."

Scope and Purpose of the Rate Bill.

Washington, May 18.—The principal purpose of the railroad rate bill passed to day is to permit the interstate commerce commission to fix rates, to enforce its orders and they are to go into effect within thirty days and continue in force for two years unless suspended, modified or set aside by the commission or by a court of competent jurisdiction. A penalty of $5,000 for each offense in disobedience of the order is imposed and the penalty is to accumulate at the rate of $5,000 a day in case of continuous violation.

The bill was amended by the senate so as to give the United States circuit court jurisdiction to entertain suits brought to annul or change the orders of the commission and to provide against the granting of interlocutary decrees without hearings and making appeals from such orders direct to the supreme court.

Senate amendments include oil pipe lines, express companies and shipping companies under the head of "common carriers" and make them amenable to the requirements of the bill. Other senate modifications prohibit the issuance of passes or the granting of special favors to one class of passengers over another. Prohibits railroad companies from transporting commodities produced by themselves; requires such companies to put in switches at the reasonable request of shippers; prohibits the granting or acceptance of rebates and reinstate the imprisonment penalty for violation of the law.

The commission is given access to the accounts of companies affected by the act but examiners are forbidden under penalty of heavy fine and long imprisonment from divulging the facts ascertained.

Circuit and district courts of the United States are given jurisdiction over all compaints by the commission for failure to comply with its orders and such courts are required to issue writs of mandamus compelling such compliance.

Disagrees On Amendments.

Washington, May 22.—After a three hours' session last night the House committee on interstate and foreign commerce decided to recommend disagreement to all Senate amendments to the Hepburn rate bill and to send the measure to conference.

The committee will recommend that the House conferees be allowed to go uninstructed.

Court Serves Notice on Dowie's Creditors.

Chicago, May 22.—Judge Landis, in the Federal Court, to-day, ordered all creditors or other persons interested in proving that John Alexander Dowie is solvent to appear and support their claims by to-morrow or he would order an adjudication of the estate as that of a bankrupt. Dowie's attorney expressed the opinion that his client was bankrupt. Pending the settlement of the litigation the court issued a restraining order preventing Voliva and his associates from disposing of any of the property. Voliva's attorneys asked an immediate determination of the case.

Forests in Flames.

Milwaukee, Wis., May 18.—Specials to the Sentinel tell of serious fires in three sections of Wisconsin and upper Michigan. A tract thirty miles square has been swept by forest fires near Escanaba, Mich., and several villages destroyed. Several lives may have been lost. The city of Stanley, in Chippewa county, a town of 5,000 inhabitants, is reported to be in flames. The city of Auburndale, Wood county, was swept by fire, which started in a lumber yard destroying property valued at $100,000.

Marinette, Wis., May 18.—The best information obtainable at midnight is that the forest fire which is sweeping the country north of here has reached Iron county, north of Dickinson. This makes four counties which are suffering from fire. The area is 200 miles square. The country swept by the flames varies from pine timber land to barrens. Part is iron mining country and the district includes immense tracts of hard wood which has never been touched by the ax. In the barrens, settlers have taken up their residence, and it is for these that the greatest anxiety is felt.

Foreign.

CZAR INVITES WAR.

May 27 May be Amnesty Day.

London, May 22.—A Standard dispatch from Odessa says: All governors of southern provinces have received orders from St. Petersburg to furnish forthwith detailed lists of all political prisoners and exiles in their respective governments. This has raised a fervent popular hope and belief that amnesty is intended and will be promulgated on the anniversary of the Czar's coronation, May 27.

Great Reduction

History of the Mennonite General Conference.

by H. P. KREHBIEL.

This book was published only a few years ago and is a valuable addition to the history of the Mennonite church. The author has succeeded in telling the history of the General Conference in such language that it will be both instructive and interesting to the reader.

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special price of 75 cts per copy postpaid. Former price - - $1.85.

New subscribers to the Bundesbote or the Mennonite will receive either of the papers mentioned from now until January 1907 together with the above book for $1.00.

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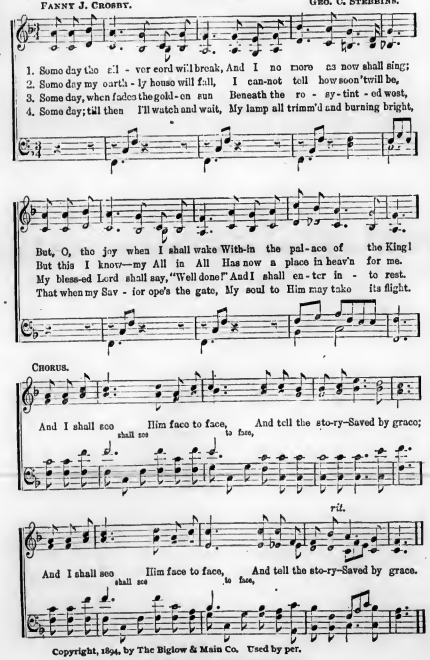
No. 67. Saved by Grace.
(Solo or Duet.)

FANNY J. CROSBY. GEO. C. STEBBINS.



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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XXI. BERNE, INDIANA, MAY 31, 1906. No. 22.

Hoeing and Praying.

Said Farmer Jones in a whining tone,
To his good old neighbor Gray,
"I've worn my knees through to the bone,
But it ain't no use to pray.

"Your corn looks just twice as good as mine,
Though you don't pretend to be
A shinin' light in the church to shine,
An' tell salvation's free.

"I've prayed to the Lord a thousand times
For to make that 'ere corn grow;
An' why yourn beats it so an' climbs
I'd give a deal to know."

Said Farmer Gray to his neighbor Jones,
In his quiet and easy way,
"When prayers get mixed with lazy hones
They don't make farmin' pay.

"Your weeds, I notice, are good and tall,
In spite of all your prayers;
You may pray for corn till the heavens fall,
If you don't dig up the tares.

"I mix my prayers with a little toil,
Along in every row;
An' I work this mixture into the soil,
Quite vig'rous with a hoe.

"An' I've discovered, though still in sin,
As sure as you are born,
This kind of compost well worked in,
Makes pretty decent corn.

"So while I'm praying I use my hoe,
An' do my level best,
To keep down the weeds along each row,
An' the Lord, He does the rest.

"It's well for to pray, both night an' morn,
As every farmer knows;
But the place to pray for thrifty corn
Is right between the rows.

"You must use your hands while praying, though,
If an answer you would get,
For prayer-worn knees an' a rusty hoe
Never raised a big crop yet.

"An' so I believe, my good old friend,
If you mean to win the day,
From ploughing, clean to the harvest's end,
You must hoe as well as pray.—*Unknown.*

Do you want to do a little missionary work? If so, get a new subscriber for the MENNONITE.

Those receiving a sample copy of THE MENNONITE will kindly accept the same as an intimation that we shall be pleased to receive their subscription.

Items of News and Comment.

Mrs. Regier, wife of Rev. H. H. Regier, Mt. Lake, Minn., who has deen seriously ill for some time, is reported a little better.

Prof. H. D. Penner, of Hillsboro, Kan., has furnished a No. 1 article (one of his lectures) for the "educational department" of the Bundesbote.

The Kansas S. S. Convention will be held in the Hoffnungsau church, Buhler, Kan., June 8, and the Pacific District Conference and Convention at Colfax, Wash., June 10–13.

The Defenseless Mennonites have at present three missionaries in British East Africa and two other workers, Sister Doering and Bro. Emil Sywoulka, are on their way to that place.

Mother Lehman, of Mount Joy, Pa., is probably at present the oldest member of the Mennonite church in America. She is now nearing her 103rd birthday, yet able to attend the church services and the Sunday-school.

Missionary R. Petter, of Cantonment, Okla., preached at Newton, Kan., May 20. His daughter Olga who attended school there several terms returned with her father after the close of this term.

On May 13th Rev. H. R. Voth, of Newton, Kan., conducted at the Friedensau congregation, Perry, Okla., in the forenoon and in the afternoon communion services after which the Lord's Supper was commemorated by thirty-four persons.

Perkiomen Seminary (Pa.) has the offer of a $20,000 library building on condition that a like amount be raised for an endowment fund for the same, and that all indebtedness of the Seminary be liquidated. This offer has been accepted.

Bro. John Gerbrandt, formerly of Hillsboro, Kan., now of Humboldt, Sask., N. W. T., pastor of the "Nordstern" congregation, has given a very interesting account to the "Bundesbote" of this week. They have decided to build a church next summer for their services, Sunday-school, etc. Probably this will be the first Mennonite church in the Quill Lake Mennonite Reserve. It is to be located on Section 17, Township 32, Range 22.

For some time there has been a feeling of responsibility resting on the members of the different denominations that something ought to be done to "improve" or elevate the celebration of the Fourth of July. The different churches represented at Berne, Ind., have taken the initiative steps to this effect.

Consolidation.—Last week at the Old People's Home, near Rittman, O., representatives of the Old Mennonites and the Amish Mennonites met to "consolidate" their two Boards, viz., the Mennonite Evangelizing & Benevolent Board, and the Mennonite Board of Charities and Missions. This consolidation was accomplished satisfactorily by electing a new Board of nine members, now called the "Mennonite Board of Missions & Charities.

The matron of the Children's Home of Indiana says that only three per cent. of the children in her care are actually orphaned; the other ninety-seven per cent are made orphans through drink and divorce. She says: "The father, drunk, drives his children from home, or creates conditions incompatible with a proper culture of the child, while the divorce evil renders the care of the child by the wife impossible, and by the father impracticable, and the only thing left is to dump them upon the State!" An exchange comments very fittingly: "The legalized saloon makes brutes of husbands and fathers, breaks up homes, and the helpless mothers being unable to provide for the children, they are dumped into the State's orphanage!"

The statistical returns of the German universities, just published, contain some rather startling facts in regard to the decline of the number of Protestant students in theology. Twenty years ago there were 2,610 students studying theology in the different universities of the empire; to-day there are only 993. The decline has been a steady one throughout these years, and it appears in a still worse light when we remember that the increase in the number of all other classes of students has more than kept pace with the increase in population. The number of Roman Catholic students in theology also shows a healthy increase. Is it the rationalism of the German school that is chilling the ardor of the young men for the work of the Christian ministry? There does not seem to be any more likely reason to hand. When religion is but another name for spiritually dead formalism, the only attraction its ministry will have for young men will be the salary it pays; and then, when that is small, they will take to more lucrative professions.—Religious Telescope.

The American Bible Society has appointed the Rev. J. L. McLaughlin as Agent for the Philippines to succeed the Rev. Jay C. Goodrich, who has resigned after five years of service in the islands. Mr. McLaughlin was born in Iowa in 1870 and graduated from the Iowa State Normal School in 1892, from Cornell College in 1895, and the Boston University School of Theology in 1899. He joined the Upper Iowa Conference of the Methodist Episcopal Church, and after serving one charge for a year, he was appointed in 1900 to educational work in the Methodist Episcopal Mission at Singapore. He was, however, immediately transferred to the newly opened work in the Philippines, arriving in Manila the 9th of May, 1900. He has been a Presiding Elder in the Philippine Mission and editor of the "Philippine Christian Advocate" since its inception. He has special skill in languages, and will be fitted to take up and carry forward the important work of securing translations of the Gospels and the New Testament, and portions of the Old Testament Scriptures, in the important dialects of the Philippines. Mr. McLaughlin is a good speaker, an attractive personality, and deeply devoted to evangelizing these islands through the power of the Scriptures. He will sail for his new work the last of July, visiting the Agencies in Japan and China enroute.

Ministerial Meeting.

The ministers of the Eastern District Conference will have a meeting on Monday, June 4th, in the Souderton church, A. M. Fretz pastor, at which the following topics will be discussed:—

1. Whitsuntide--What is it to the Christian church?
2. "Works," and "Greater Works."—John 14:12.
3. What can we as ministers do to aid young men in feeling their call to and preparing for, the Gospel ministry?
4. Concerted action for Evangelistic meeting in all our congregations during this year.

Mission.

From Our Missionfield.

BETHANY MISSION AT BUSBY, MONT.

Missionary G. A. Linscheid writes:

Our report will be a brief one for this time. Nothing of importance transpired during the past quarter, besides our regular work from day to day. One week was similar to all the rest. During the forenoons I would write my Cheyenne sermons and perform other necessary work. During the afternoons I gave instruction to Brother Kaovess in reading. In this work we were frequently interrupted by visits from Indians. We are glad to have the Indians come and visit us, and are willing to give them all the assistance possible, by dispensing medicine to them, assist them in their correspondence etc. But at times, when we have much to do, we would prefer, if they would come at some more opportune time. But this also is an indirect missionwork. Many a word of thankful recognition is uttered by them and an opportunity is thus offered, to now and then drop a seed of divine truth into their hearts. That some of the seed thus sown is beginning to bud and sprout we have the privilege of seeing. But it is not the part of wisdom to count the sheaves before the time of reaping, nor is it wise from time to time to dig up the seed and the tender plants in order to ascertain their growth. We have to leave the seed sown quietly and patiently to the divine influence, and in due time, we shall reap, if we faint not.

The sewing hours with the Indian women had to be continued during a part of the past quarter, inasmuch as there was a scarcity of material during the preceding quarter. During this term 37 women have each made a bed cover. These covers will answer their purpos every well during the cold, wintry weather. The Sewing Circles and Missionfriends, who have furnished the material for these covers, may be assured of a warm appreciation on the part of the Indians. One male Indian said to me: "We are glad that our women learn to sew and make bed covers. Now we can use the money expended for covers for buying provisions."

Brother Kaovess assisted me in our Sunday services as before. From time to time he would go out, on week days, to his people and tell them of the Gospel of salvation.

May He who has hitherto helped us, lend us His grace and blessing in the future, so that His kingdom may soon come! Busby, Mont., April 2, 1906.

The Water Cure.

About one hundred years ago a poor peasant boy, off in the hills of Austrian Silesia, so illiterate that he was unable to write his name, was watching, studying nature, observing things about him. One day he saw a wounded deer come down to a spring near by and put its leg into the cold water. He noticed that the deer left it there for an hour or two, and the next day it came again for its cold foot bath, and so on, day by day. Finally the wound was entirely healed. A few weeks afterward he was injured himself. His horses ran away, and a big log rolled off the wagon and rolled over him. He said, "What is good for the deer is good for me." The doctors who treated him said his injury was incurable; his arm was hopelessly hurt. There was a compound fracture, and the doctors said the arm must be cut off. The boy said, "No. The deer saved his leg, and I will save my arm." So he put it into water, and then wrapped it up with cloths wet in cold water, and in a few weeks he was as well as he had ever been.

He remembered this experience, and sometime afterward, when he was run over by a sleigh, and the doctor said he could never be well again, he replied, "Water saved me once; I will try it again." So with cloths wrung out of cold water and laid upon his chest, and keeping quiet for a few weeks, he was well again. Little by little, as this lad grew up, he began practising these natural methods. He began treating other people with these simple methods when he was only fourteen years of age. Little by little he acquired reputation, until, before he was twenty years of age, royal princes and even emperors were sending for him to come and treat them, even though many of them the doctors had said were incurable cases.

Before long the cry came, "This man is practising medicine without a license!" I confess I was somewhat amused by a story told some time ago by Mark Twain. He said he was down South at one time, in New Orleans, and saw two colored men standing looking at a big picture of Christ healing the blind man. One colored man said to the other, "Sambo, what are these folks doing?"

"Why," he said, "don't you know? That is Christ healing the blind man."

He pointed to the Pharisees looking up, and asked, "Sambo, what are these men?"

"Why, those are the policemen, coming to arrest him because he has no license."

Now, my friends, there is a certain kind of medical practice that every man and every woman has a right to know about, has a right to use. No law can possibly prevent their making use of it, and no lawmakers ever attempted to prevent their employing these natural agencies, which men instinctively know how to use, and which wild animals know how to utilize. It is not in books necessarily, but has its origin in the human constitution, and instinct, and natural intelligence.

This man, Priessnitz, whom I have been telling you about, systematized the use of water one hundred years ago. He sent his patients outside into the fresh air. He made them walk in the dewy grass in the morning.

By degrees, scientific men took up this subject. The government of Austria after a time became so much interested in it from seeing hundreds of people flocking to be cured by this ignorant peasant boy, that a commission was sent to investigate the matter, and they were so impressed by the honesty of the man and the thoroughness of the cures that were effected, that the Austrian government granted Priessnitz a license to practice medicine. So here was a man who never entered a medical school, yet who had a diploma which authorized him to practise, not medicine, but natural methods of healing. The subject was still further investigated. Scientific men, scholarly physicians, were sent by the French government, by the German government, and by other governments, into the forests of Grafenberg.

I made a pilgrimage there two years ago. It is hard to get there now, and in the stage coaches of those days it took six weeks from London, and six months from Rio Janeiro to get to this place.

The result was that the French and various other governments introduced the methods of Priessnitz, and established institutions similar to his. The interest spread to this country, and Benjamin Rush, one of the greatest of American physicians, introduced these methods into this country in the treatment of typhoid fever and other fevers. And so the knowledge gradually spread over the world, and there sprang up in this country fifty or sixty years ago a great number of little institutions known as "water cures," where people were treated with water, hot and cold, mostly cold, and in various ways these simple methods were applied.

Priessnitz systematized the use of water, but he did not discover its use; for years and years before that, in fact, almost two hundred years ago, John Wesley, who was something of a doctor as well as a great preacher, wrote a book entitled "Primitive Physics," in which he described fomentations and their use; and the use of wet sheet packs, water drinking, compresses, and a great variety of hydriatic applications.

—DR. J. H. KELLOGG, of the Battle Creek Sanitarium.

The Mid-week Prayer Meeting—The Pulse of the Church.

Frequently there is heard among church members the remark, "there seems to be something lacking in our church." There is noticed, unmistakably noticed, a lack of interest in church work on the part of many members, that where all should be actively interested and regular and constant in attendance at the regular services, many habitually absent themselves and greatly discourage the faithful ones and hinder the work of the church. There is noticed a lack of profession and push, a satisfaction in haying things go on in the same even way without any deviation. While it is well, as a rule, to keep the beaten path in view, yet in church work as in business it is best to remember that no progression means that the church is retrogressing. There is noticed a low ebb of the spiritual atmosphere, a lack of spiritual activity. Then the question is invariably asked, "What is the cause of this condition?"

When a physician is called in to see a patient one of the first things he does is to feel the pulse to ascertain whether or not it is normally strong and active, the pulse giving him an indication of the strength of the body. A strong pulse is essential to a strong body, likewise a weak body has a weak pulse. Someone has said that the mid-week prayer meeting is the pulse of the church. Let us then feel the pulse of the church showing the symptoms mentioned.

It will not be disputed, we believe, that ordinarily only the most zealous and most active members take enough pleasure and interest in their church work to attend the mid-week meeting. It is safe to say also that having many active members produces much activity and vice versa few active members produce little activity. Accepting this, is it not reasonable to believe, that the regular attendance at the mid-week prayer meeting is a very fair estimate of the really active church membership, this, of course generally speaking, as there are always circumstances arising that will prevent some from attending at times. Does it not appear evident then that a largely inactive church membership and a weak prayer meeting go hand in hand and does not an active church logically follow an interesting and healthy prayer meeting.

On feeling the pulse of the church described we find at once a manifest weakness, a poor attendance, lack of interest and doubtless not without cause. The natural tendency is to trace this cause to the church membership. To attend this meeting requires a little—just a very little time each week, yet in these times of hustle and rush and multitudinous activities, the old time-worn and thread-bare yes miserable excuse of "no time" comes in so conveniently and often, we doubt not, is used to hide another far more real but really untenable. Be candid, you who use this excuse, honestly, have you no time to attend? Time for everything else, but not for a short season with God in His house? Where are you going?

Probably a simple lack of interest in the work of the church keeps most away from this meeting. There is too much of this "Oh well I don't care," feeling, there are too many whose attitude is expressed in the words, "The work of the church has been going well enough so far and I am not going to bother about it," in fact, as a rule one word, "Indifference," will give the sum and substance of these causes. Too many have no feeling of individual responsibility in church work, being unable or unwilling to realize that their individual efforts can help or that their inaction will hinder the church, they fail to see that their presence is needed and are too indifferent to find out what responsibility they have, some even question the necessity of the mid-week meeting.

A natural sequence of this indifference is a lack of honest pride in the work of the church, no desire to see the church prosper and grow, to see the church attract those outside of itself. It is however invariably true that those who are indifferent to the building up are the most untiring in their criticism and in tearing down.

The mid-week prayer meeting, a meeting which really is what the name implies, is the place aboye all others where the spiritual atmosphere of the church can be and should be most strongly developed, there the members meet for prayer and expression of opinion, for testimony as they meet at no other time and place.

There is, however, another side to this question. There are causes that lie beyond the members of the church. Would it not be well to inquire whether the leader—and he very frequently is the pastor—has anything to do with it? Is it not often true that there is a lack of earnestness in the leadership? The leader must of necessity inspire earnestness, enthusiasm, fire and activity in his hearers if he wishes them to come again; to be active, to be earnest, he must inspire the deep spiritual life if he wants it manifested in the meeting, he must enthuse his people if he wants them to show interest. If he would have a responsive and interested audience he must be interested himself, if he would arouse the deep spiritual nature he must be deeply spiritual himself.

Perhaps the method of conducting the meeting has been unvaried for years and has become quite unattractive to the indifferent, the very ones who must be won and who in turn must win others. No good business man will use the same methods without change, why then should we not do likewise in God's work. Perhaps there has not been enough originality in the meetings. People at this day want changes and progression and rightly so. Perhaps there has been a uniform sort of a program, inflexible and unchangeable, with but little chance for those present to help, perhaps not enough life in the leadership, the singing slow and lifeless, almost cold, not at all such as would draw the young and the indifferent, too much formality, perhaps, instead of very much informality and a feeling of perfect freedom. The wise leader will strive to have a pleasant conversational, yet reverent atmosphere to make his meeting attractive. The congregation has a perfect right to expect this from him, he being largely responsible for the manner and method. He must not be expected to be the whole meeting but he is expected to present something interesting and rightly conduct the meeting.

Is it not probable in some instances that the members have not been properly trained to the importance of the prayer meeting, perhaps this matter has not been presented to them strongly enough by the pastor. A forceful, yet tactful reminder at times might be very helpful.

If these words shall serve to cause any reader to think more seriously of his mid-week prayer meeting the writer shall feel well repaid. Let us hope and pray that the time may soon come when in our churches this indifference shall disappear, when each one shall realize his or her responsibility, when honest pride in things spiritual may be aroused, when pastors and leaders shall be thoroughly spirit filled and interested when they shall become enthusiastic in their work, when they and their people working hand in hand shall devotedly and prayerfully turn to the prayer meeting and make this, the church's strong lever, the means of arousing and implanting deeply that real spirit of true Godliness and Christlikeness without which no church can help spread the Kingdom of God on earth. A. S. B.

Philadelphia.

See the advertisement of the new song book on the last page. Sunday-schools or Young People's Societies who intend to purchase a new book should send for a sample copy.

A Common Fault.

Two young girls, full of the vivacity and heedlessness of youth, met in a street-car. They greeted each other with real school girl effusiveness, and one said to the other:

"I never was so glad to see anyone in my life."

"And I've just been dying to see you!" was the reply from the brilliant and blooming girl, who was certainly in the full flush of health at that moment.

"How do you do, anyhow?"

"Oh, I've a perfectly fearful cold!"

"I nearly died with one last week."

"I nearly coughed and sneezed my head off!"

"I know it makes one feel perfectly wretched. Mamma has a horrible cold."

"We've been having a regular hospital at our house. Isn't it horribly cold to-day?"

"Fearful! I thought I should perish before the car came along."

"My feet are exactly like lumps of ice! I don't believe that they'll ever be warm again."

"Have you seen Mable Reed lately?"

"Not for ages. It's certainly two weeks, anyhow, since I saw her. I'm crazy to see her."

"So am I. And it seems like an eternity since I saw Helen. I'd give the world to see her. How frightfully slow this car is going! I could go faster on my hands and knees."

And so the conversation ran on, each girl telling what was certainly untrue every time she spoke.

Statistics of Eastern District Conference from Jan. '05 to Jan. '06.

Name of Congregation.	Membership.	Increase.	Decrease.	S.-School. Membership.	Months open.	Teachers' Meeting.	Services.	Missionary Society.	Y. P. S.	Contributions. Congregational Purposes.	Sunday-School	Foreign Missions.	Home Missions.	Home.	Other Purposes.	Total.
Allentown	30			125	12	Yes	76			$ 233 22	$46 99	$10 83			$52 95	$ 363 99
Bertolets	25						29			?			?	?	?	?
Boyertown	29		5	55	12					194 73	24 89	4 25		?		223 87
Bowmansville	29	1		35	12		40			95 55	7 00	6 16				108 71
Deep Run	166	1	9	100	12		3 out of 4	10		207 65	?	17 36	5 00	12 00	60 00	302 01
East Swamp	99	1	2	91	12		29			185 60	36 51	41 76	8 98	10 52		283 37
Flatland	47	3	2	100	9		29		60	114 58	?	29 77		9 00		144 35
Germantown	18	4	1	51			Every Sunday twice.			46 77	27 00					73 77
Hereford	205		10	175	12	Yes	47	Yes	15	638 14	68 80	144 21	88 94	?	123 51	978 55
Perkasie	27			75	12	Yes	Organized Jan. 10, '05			84 75	18 71					103 46
Phila. 1st	437	30	24	486			Every Sunday twice.			2574 31	407 00	128 00	60 00	95 00	231 00	3195 31
Phila. 2nd	95	8	5	236	12	Yes	104		Yes	824 29	217 44	15 00			148 00	1204 67
Pottstown	25	2	1	90	12		52			108 29	35 79					144 08
Quakertown	57	7	2	225	12	Yes	54		35	236 57	123 36	40 73	18 82	18 50	10 00	447 98
Schwenksville	216	11	11	70	12	Yes	54	Yes		679 87	67 57	42 89	34 15	?	12 19	836 67
Soucon	14		2	120	12		29			86 94		22 50		12 00		121 44
Springfield	59		4	50	9		29			55 62	14 98	10 00	13 52	39 00		133 07
Souderton	151	16	18	125	12	Yes	54	10	25	346 64	?	20 00	20 00	15 00	27 00	413 04
Upper Milford	98		2	?	12		55	Yes		1217 90	49 78	32 00	40 26	?	32 58	1372 52
West Swamp	175	2	5	230	12	Yes	55	25	33	433 50	90 84	153 22	36 26	30 00		743 82

The Mennonite.

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Editorial.

Conferences and Conventions.

There are many reasons that Christian people ought to be incessantly grateful towards God. No one can count all the "many blessings" that the loving and merciful Creator bestows daily for body, soul and mind on the children of men. It would be an easy matter to mention even some special blessings which we are enjoying in this country of plenty and of freedom. In view of the present sad and gloomy situation in Russia we certainly ought to be remindful and grateful for the many advantages and blessings in which we delight as a church, as a nation.

The various conferences and conventions held in our country, denominational and interdenominational, for common counsel and edification of the Christian people and the promotion of God's kingdom, are properly considered a great blessing. The time for holding these gatherings are, however, not limited to one month or one season of the year. Some prefer the autumn and others the delightful spring time. A number of our conventions and district conferences meet annually in May or in June—in some localities the most agreeable and delightful season of the year! These meetings cost time and money, but they are worth it, if they are a real success. To that end every one ought to work earnestly.

The Purpose of Conferences and Conventions.

The following clipping from the "Gospel Witness" seems very fitting, and we trust that it will prove helpful to our readers:

From the time of the organization of the church there have been conferences. Beginning with the conference in Jerusalem [Acts 15], down through the centuries, the history of the church contains a record of conferences of more or less importance. They were a helpful factor in the days of the apostles, and are just as helpful to-day. "In a multitude of counsellors there is safety." There is nothing better fitted to promote a unity in faith and practice and discipline than these gatherings where the brethren come together frequently to consider the questions confronting them and devise ways and means whereby the cause may prosper along Gospel lines. A few suggestions to our conference workers may not be out of place.

1. Our ministers and deacons can not afford to miss these places. As faithful shepherds, we should keep in touch with the church. All live men are in touch with some thing, either their church, or some other, or the world. We can not but become like the forces with which we come in contact. Whoever comes in contact with other influences more than he does the influences of his church grows out of harmony with his church, and usefulness is to that extent impaired. Brethren, if there is a physical possibility for you to attend your conference, don't miss the opportunity.

2. Let us not forget what a conference means. Its leading object is not to entertain the crowds, not to enjoy the pleasure of being together, not to enjoy the feast of good things said; but — to — CONFER. There are questions confronting us. Let us by the grace of God get together, consider these questions in the fear of the L o r d, and if any edification meetings are wanted, let them be held afterwards. We do not mean that a conference should not be interesting, instructive, indoctrinating, and uplifting. All these are objects to be attained; but let them all grow out of a prayerful and spiritual consideration of the questions to be considered.

3. Let no resolution be adopted unless it has first been carefully considered, found scriptural, and applicable. These questions should always be in evidence as we consider matters in conference: (1) Am I sure that I understand the question we are discussing? (2) Is it scriptural? (3) Would it help or hinder the cause?

Our prayer is that God may abundantly bless the efforts of our brethren in conference.

A Proposition to You

We want 500 new subscribers to the "Mennonite." To obtain them we need your assistance. We believe that every reader of the Mennonite can get at least one new subscriber. Will you try? It will take only a few minutes of your time. See how easy we make it for you.

50 cents will pay for the Mennonite from now until January 1, 1907, to a new subscriber and one of the books listed below, and in addition we will credit your own subscription two months for every new subscriber you send us.

Remember, one of the following valuable books postpaid and the Mennonite for 7 months for 50 cents.

No. 1. The Young Christian—(See description on page 7).
No. 2. Mennonite Articles of Faith— " " " "
No. 3. Songs of Faith and Hope— " " " 8.

Address all communications to
MENNONITE BOOK CONCERN, Berne, Ind.

A Word to Program-Makers.

It does not require a demonstration to show what bearing an appropriate program has to accomplish the desired success in our conferences and conventions. Some time ago appeared in one of our exchanges an interesting and timely article which gives good, practical hints to program-makers. It runs like this:—The season for the summer conventions is again at hand. There will be conventions large and small, from the great State convention where enthusiastic hundreds or even thousands assemble, down to the small township gathering where a few score of interested teachers meet to discuss problems connected with their work. There will also be church conventions, conference or district, and some of these will be among the very best conventions held.

To the committees having in hand the duty of planning for the work of the conventions comes a most important responsibility. Upon their wisdom and fidelity to their trust the success or failure of the convention greatly depends. They must select with judgment both the themes to be considered and the persons who are to treat them. A mistake here, whether in subject or speaker, must militate against the best results in the convention.

The program-makers will have need to exercise not only good judgment, but firmness as well. No name must appear on the program simply to compliment any one. It is quite a mistake to select persons for principal speakers because they occupy high social or other position. Equally, in conference or county conventions, is it a mistake to look too much to the ministers to do the speaking. If they are really interested in the Sunday-school, either as teachers or otherwise, they may be assigned work on the program. But never let this be done in the case of a minister, any more than in the case of another, simply to confer a courtesy, or to secure patronage. The people who do the actual work in the schools, whose thoughts grow out of their own experience or careful observation and are not indigested theories, are they who should lead in the convention.

The committee should also be careful to have a positive pledge of presence from every one whose name is placed on the program. The failure of persons to appear who are on the program always has a dampening effect on the convention. In this there is often an inexcusable carelessness on the part of committees Names are printed on the program without the consent or promise of the persons to take the parts assigned, and sometimes even without conference with them. An absolute promise should be secured in every instance before any name is allowed to appear.

Any one who knows the name and address of any new Mennonite minister, chosen or ordained during the past year, or is aware of the death or change of address of any Mennonite ministers during the same period, is kindly requested to send this information at once to the MENNONITE BOOK CONCERN, Berne, Ind. It is desired by the publishers to make the list of Mennonite ministers and their addresses in the German Almanac for 1907 as complete and correct as possible.

Correspondence.

AURORA, Nebr., May 21. Dear MENNONITE:—As I have not written for some time I will endeavor to do so now. We've had a lovely spring, crops and everything looks promising. The weather has been somewhat windy for a week. We are hoping it will soon rain for it is real dry. Health in general is good. A few of the children are having the whooping cough.

We had a very sad and sudden death in our church. Mr. J. H. Donner's sister, Lizzie Ummel, died after only a few hours' illness of apoplexy, leaving a large family, husband, and eight boys and one little girl, the youngest one; she is only twelve years old and seems she needed her mother so much yet. It was or is so hard for them all. She never was sick or never complained about any thing. She is also greatly missed in the church and Sunday-school. She never was absent a Sunday, when the weather permitted her to go, Rev. Oesch and McVey preached the funeral sermon from Is. 64: 6, "We all do fade as a leaf." The remains were tenderly laid away in the Pleasant View Mennonite cemetery. "Let us try and live every day as though we expected it to be our last.

Send us addresses of your friends and we will send them sample copies of the MENNONITE.

Denatured Alcohol.

—The house of Representatives has passed, by a majority of 222 to 7 the "Payne bill," which provides for the removal from bonded warehouses, tax free, for industrial and manufacturing purposes, alcohol that had been chemically denatured, under government supervision, so as to make it undrinkable.

This bill is now pending before the Finance Committee of the Senate, of which Senator Aldrich of Rhode Island is chairman.

Under present legislation we allow alcohol tax free, that has not been made undrinkable, for the following purposes: (1) for making smokeless powder, (2) for scientific purposes in educational institutions, (3) for making vinegars, (4) for fortifying sweet wines, and (5) for rebate of the tax on alcohol which has been exported.

In each of these cases, the alcohol is allowed to go free in its original state, under certain regulations of the treasury department. And the Secretary of the Treasury recently testified before the House Committee on Ways and Means that practically no frauds grow out of these transactions. How much simpler is the problem of guarding against fraud when the alcohol is made undrinkable under the immediate supervision of government agents and before it leaves the custody of the government.

The problem of guarding against frauds has already been completely solved, not only by every important government in Europe, but by our Government as well. It is in the interest of the temperance cause that the bill should become a law for the following reasons, among others:

(1) It would relieve us of the burden of arguing what we should do for a market for the grain and fruit if Prohibition were to go into effect.

(2) It would relieve us of the burden of explaining what disposition should be made of the vast sums of money invested in distilleries.

(3) It would relieve us of the burden of explaining how we should provide employment for men thrown out of employment by closing the distilleries.

(4) It would enable us to drive home effectively and clearly the prohibition philosophy that we are not opposed to any legitimate industry, that we would place the sale of alcohol on precisely the same footing as rotten meat and poisonous drugs—promote their sale for proper purposes, but prohibit their sale for destructive purposes.

(5) It would have the educational effect of teaching the young to class alcohol along with kerosene and fuel, to be burned and not drunk.

(6) It would win friends to the temperance cause just as it did in Germany, where it won for advanced temperance legislation the practical support of the powerful Agrarian classes.

So satisfactory has been this legislation in Europe to the temperance workers, that so far as we can learn, they are unanimous in its support. There is not a temperance paper in the world opposing it. On the continent, where the largest use of industrial alcohol is made, the temperance leaders are among its strongest advocates.—New Voice.

The opposition to the bill to remove the tax has come entirely from two compact business organizations which control the output of wood alcohol and petroleum.

A flood of letters from temperance people to their senators at this time would be, in really important ways, good work for the cause.

Every minister should appoint himself as an active agent for the "MENNONITE."

Better Than Reading the Bible.

Some servants of the Lord called one day to invite a lady to attend a religious service. She excused herself saying, "Yes, I am not very well, but I am not particularly sick, and I thought I would stay at home and read my Bible."

"But," said the visitor, "it is certainly good and proper to read the Bible, but there is something better than even reading the Bible."

"What is that? she inquired somewhat abruptly.

"*Doing* it, madam," was the reply. "We *read* the Bible in order to *do* it. In that Bible the Lord said, 'Do this in remembrance of me,' and you have not been doing it. You have set aside the lordship of Christ by your disobedience."

It is of the greatest importance that Christians *do* the commandments of the Lord. It is not enough to read, enjoy, to meditate and muse. There is an obedience of faith which is well pleasing in the sight of God. We are taught to be *doers* of the word, and not forgetful hearers of the Word, and if we do thus, we shall be blessed in the deed. Our heavenly Father calls us to obedience, to service; to labor in His cause, and glorify His name; and happy are they who learn the way of obedience and fulfill the will of God. To them in the great day the Master shall speak His word of welcome and of blessing.

"Oh, that each in the day of His coming may say,
I have fought my way through;
I have finished the work Thou did'st give me to do.
Oh, that each from his Lord may receive the glad word,
Well and faithfully done!
Enter into my joy, and sit down on my throne."

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday. June 10, 1906.—CHRIST'S LIFE VI. HIS RELATION TO HIS DISCIPLES, AND WHAT HE EXPECTS OF US. Matt. 10, 16–33.

QUESTIONS.

1. What is a disciple? Matt. 28, 19; 10, 1.

2. How do we become disciples of Christ? Matt. 28, 19; John 15, 16.

3. What can we expect as disciples of Christ? Matt. 10, 24.

4. What does Christ expect of His disciples? Matt. 10. 17–32; John 15, 16.

5. What is our duty as disciples? Matt. 28, 20.

6. What is the reward of a disciple of Christ. John 12, 26; 17, 24.

7. What are the conditions and signs of discipleship? Matt. 16, 24; John 13, 35; 8, 31.

MEDITATIONS.

What is a disciple? A disciple is one, who receives instruction from another, a scholar, a pupil, a follower, an adherent. Disciples of any teacher become such by either electing him as their teacher or being elected by him as his scholars. Christ says: Ye did not choose me, but I chose you. The same can be said of every Christian. Christ chooses us, yet not without our consent. Christ invites His disciples to follow Him. Baptism is the sign of entering into the discipleship of Christ. The heart may have felt the call before, but in baptism we confess Christ as our Master and enter into the fuller spiritual union with Him.

As disciples of Christ we are not to expect a life of ease and honor, but of selfsacrifising service, perhaps persecution and death. We are as Christ's disciples and followers to expect the same or similar treatment as our Master. Christ expects of us, that we speak His message, preach the gospel, confess Him as our Lord and bring in His communion abundant fruit, which shall abide. Christ makes it our duty to go into all the world and preach the gospel and teach those who become Christ's disciples to observe all things whatsoever Christ commanded them.

The reward of the disciple of Christ is peace and joy in the forgiveness of sin and the spiritual union with Christ here, but after this life the true disciple will be with His Master, that he may behold His glory, which God has given Him. The conditions and sign of discipleship as expressed by Christ are to deny onesself and take up his cross and follow Christ and that the disciples love one another.

QUOTATIONS.

"Go preach My gospel," saith the Lord;
"Bid the whole earth My grace receive;
He shall be saved that trusts My word;
He shall be damned that won't believe.

"I'll make your great commission known,
And ye shall prove My gospel true,
By all the works that I have done,
By all the wonders ye shall do.

"Go heal the sick, go raise the dead,
Go cast out devils in My name;
Nor let My prophets be afraid
Though Greeks reproach and Jews blaspheme.

Teach all the nations My commands;
I'm with you till the world shall end;
All power is trusted in My hands;
I can destroy, and I defend."

He spake, and light shone round His head;
In a bright cloud to heaven He rode;
They to the farthest nations spread
The grace of their ascended God.

ISAAC WATTS.

Go, to the lands afar,
Where the changeless winter reigns,

Night has her empire there,
The night of deep despair;
Go bid the morning star
Rise o'er those snowy plains.

Go, love's soft dew to shower
In the far-off southern isles;
Though darkness hath her hour,
Truth is a mightier power;
Go, bid the lily flower,
And the rose of Sharon smile.

Go where its glittering wave
The spreading Ganges pours;
No hidden power to save
Those earth-born waters have;
Oh purer streamlets lave
Zion's thrice hallowed shores!

Go where o'er golden sands
The streams of Africa glide;
Bear to those distant lands
The Saviour's sweet commands,
Firm, firm His purpose stands,
"Lo! I am by thy side!"

Wide is the glorious field,
Throughout the world go forth,
The Spirits' sword to wield,
To bear the Spirit's shield,
Till every nation yield,
And blessings crown the earth.

Oh! speed the rising rays
Of the Sun of Righteousness!
So shall the glad earth raise
A noble song of praise,
Touched by the light which plays
From a nobler world than this!

Early and late still sow
The seed which God hath given;
Seek not reward below,
The glorious flower shall blow
Where cloudless summers glow;
The harvest is in heaven.

The Sunday School Lesson.

By A. S. Shelly.

Peter's Great Confession.

Sunday, June 10. Matt. 16:13-28.

Golden Text.—Thou art the Christ, the Son of the living God. Matt. 16:16.

Lesson Setting.

From the region of Tyre and Sidon, where the Syrophœnician woman's daughter was cured, Jesus and the twelve made a circuit around the sea of Galilee to the north, then south through the region of Decapolis coming to the sea on the east side. Here great multitudes again gathered unto Him and brought many to Him to be healed. Here, too, in those days He for the second time fed the multitude—this time four thousand besides women and children. As on the former occasion, He again immediately left the people and crossed the sea to the west side and again was met by the Pharisees and Sadducees who tempted Him, asking a sign from heaven. Afterward returning to the other side He cautioned the disciples against the leaven of the Pharisees and Sadducees. Their failure to understand this caution in its evident spiritual meaning called forth a rebuke from the Savior for their slowness of heart. At Bethsaida, a small place on the east side of the sea (Luke 9:10; Mark 8:22) He healed a blind man, the sight coming first partially, then fully. From here He turned northward and came into the parts of Cæsarea Philippi as our lesson records. Verse 21 indicates that a new era in His ministry opens at this point. His work among the people of Galilee is about at an end. Henceforth He devotes His time largely to teaching His disciples, and soon turns His face to the south, through Perea, toward Jerusalem, with Calvary's cross plainly in view.

A Leading Question.

Jesus here asks the questions that He does in order to draw out a statement of faith that would open the way for further teaching. They had been with Him so long now, had listened to His wonderful teaching, centering in the truths about His own person and mission, had seen the glorious power of God shine out in His miraculous work, had even themselves taught and wrought miracles in His name; but, as the sequel shows, they were not yet prepared for the truths, so contrary to their preconceptions, of His necessary suffering and death in order to accomplish His mission. In order to prepare them for clearer revelation along this line, He must pin them fast, by means of a clear and definite confession, to what they have thus far grasped. The desired effect was made all the stronger by having the disciples' conception of their Teacher brought out in striking contrast with the confused, superstitious notions of the multitude. What do *men* (the multitude) say? But what do *ye* say?

Having led them to commit themselves to a faith in Him as the Messiah, He charged them to keep it to themselves for the time being (v. 20), because neither were the people ready to receive it, nor were they prepared as yet to stand for it against the opposition of unbelief. Moreover their own and the people's notion of the mission of the Messiah as a temporal prince and deliverer, would make it dangerous rather than productive of good for them to promulgate their faith as now professed. But He at once began to show them what His being the Christ and they His professed adherents involved for Him and for them—that He must suffer many things, pass through death into life, and thus enter into Messianic glory; and that each one of them must be prepared to follow Him by way of the cross.

Taught of God—Used of Satan.

It was a wonderful confession that Peter, speaking for the twelve, made. Jesus said, I, the Son of man. Peter said, Christ, the Son of the living God. Such an understanding was not acquired by keen intellectual insight; it came direct from the Father, who alone knoweth the Son (Matt. 11:27). He had hid these things from the wise and prudent and revealed them unto babes; yea, for so it was well-pleasing in His sight (Matt. 11: 25, 26). Peter and his fellow apostles were blessed because the Father had taken them into His confidence concerning His beloved Son.

But they were yet clinging to some of their "flesh and blood" notions about the promised Christ, and Satan was quick to use this fact at this time to press Jesus with the temptation already rejected in the wilderness. "Be it far from thee," save thyself; there must be a way around all this to attain the desired end. This was a Satan-inspired human thought, and was promptly and peremptorily rejected by the Savior, who had come to do the Father's will, to be obedient even to the death of the cross. This is "a rebuke to all who profess a sentimental admiration for Jesus of Nazareth, but stumble at the cross which belongs to the things of God."

The Church Established and Victorious.

Christ speaks of a church that He calls "my church" yet to be established on a firm foundation. In Eph. 2:20 we are told that this structure is built "upon the foundation of the apostles and prophets, Christ Jesus Himself being the chief corner stone." The phrase used by Jesus, "upon this rock (petra)" as far as it refers to Peter (petros) must therefore refer to him in his character as a confessor, as in Christ and as representing all the apostles. From personal qualities he was the first among equals. He was the first to preach on the day of Pentecost when the church was fully established among the Jews, and the first to open the door to the Gentiles. This also explains the expression of "the keys of the kingdom." With these keys Peter and the rest should go into all the world and bring them into the church from all nations. Binding and loosing have the force of forbidding and permitting and refer to the power on authority of ordering the affairs of the church on earth. In this they would be directed by the Holy Spirit so that what they would bind or loose—establish or abrogate—should be in accordance with the heavenly design. For the fact that the apostles in general are meant and not Peter alone, see Matt. 18:18. The church thus to be established should be victorious not only in repelling the assaults of the enemy, but also in carrying the assaults against the fortifications (gates) of the adversary. Both in defensive and in aggressive conflict, we shall be "more than conquerors through Him that loved us"—Rom. 8:37.

Loss and Gain.

The same Greek word is translated "life" in v. 25 and "soul" in v. 26, in the authorized version. The revisers have made it "life" throughout. The contrast is not between body and soul, but between earthly life in all forms and true heavenly life here and hereafter. Life worldly, selfish, fleshly, is opposed to life eternal, Christian, spiritual. Whoever makes the lower life the supreme motive, shall lose the higher life, and whoever, making Christ supreme, loses even life for His sake, shall find it in the highest, truest sense.—*Revision Commentary.*

Kingdom and Glory.

The coming of the Son of man in His Kingdom foretold in v. 28—the kingdom of God coming with power (Mark 9:1), was to be fulfilled during the lifetime of the apostles. The opposition of the Jews to the bringing in of the new dispensation could not prevail against the powerful work of the spirit through the preaching of the Gospel, and was finally, while at least one of the apostles was still living, completely broken down at the destruction of Jerusalem, which event is spoken of in chap. 24 as a coming of the Lord in judgment, and was in so many respects a type and earnest of the final coming of Christ in glory spoken of in v. 27. The apostles saw the kingdom of grace and truth come with power in the hearts of men and in the world; and they with all the saints shall have a share in His kingdom of glory yet to be revealed when He shall come in the glory of His Father with his angels (Matt. 24: 30, 31; 1 Thess. 4:16, 17; Rev. 5: 9, 10).

Deaths.

Landis:—On May 20, 1906 in Chalfont, Pa., Samuel G. Landis, aged 68 years, 4 months and 22 days. Interment on the 23rd at Deep Run. Services by A. M. Fretz, assisted by, Rev. Simmons of the M. E. church.

Contributions.

For the Japanese Famine Fund.

John A. Ruth, Hesston, Kans. $5.00; C. E. Society, Wayland Church, Wayland, Iowa, per S. M. Musselman 5 00.
Gratefully acknowledged,
Harrison Landis, Treas.

News of the Week.

Domestic.

59th CONGRESS

Rigid Fresh Meat Inspection Bill.

Washington, May 25.—The senate to-day passed the agricultural appropriation bill carrying an appropriation of $7,800,000 and without a word of debate or an objection from any source added to it as an amendment the bill providing for inspection of fresh meats intended for domestic consumption. The provision is along the general lines of the law for the inspection of meats intended to be shipped abroad and the work is delegated to the bureau of animal industry.

It requires that acceptable meats shall be labeled and authorizes the destruction of condemned products. It also authorizes inspection of all animals before they enter the packing houses and requires that those establishments shall be maintained in sanitary conditions, gives the inspectors access to all departments of them and forbids interstate commerce in fresh meats which are not marked by the inspection. The expense of the inspection is to be borne by the owners and a fine of $1,000 and imprisonment for two years are fixed as penalties for violations.

Quake Separated Many Children from Parents.

Washington, May 26.— An appeal from Ellen Louise Bigelow, of Harvard, Mass., to President Roosevelt on behalf of children who were separated from their parents by the California earthquake resulted in special instructions to Dr. Devine, the Red Cross agent in San Francisco, urging him to have notices of missing children posted at all relief stations and to send to Red Cross headquarters full descriptions of missing children that immediate steps may be taken to get information regarding them.

The note from the Massachusetts woman inclosed clippings from Ogden, Utah; Salem, Ore.; Seattle, Wash., and other Western cities concerning children who became separated from their parents and were taken in all directions on trains for refugees. This letter was sent from the White House to Red Cross headquarters and immediate instructions were directed to Dr. Devine, in which the co-operation of the force at the headquarters in this city was offered for the purpose of advertising lost children and bringing about the reunion of all families scattered by the disaster.

Dow Law Closes 97 Saloons in Cincinnati.

Cincinnati, May 28.—Reports from the assessors show that ninety seven saloons closed in this city to-day on account of the increase in the tax from $350 to $1,000 a year. Deputy County Auditor Keig to-night stated that 10 per cent of the saloons in Hamilton county will close before June 1.

Eight Killed, Several Injured.

Louisville, May 28.—Eight persons were killed and twenty-two injured by the derailment of two coaches of a passenger train on the Louisville & Nashville railroad to-day. The train left Knoxville last night, was on time and was nearing the union station in Louisville at a moderate speed, when a flange on a wheel of the smoking car broke, throwing open a switch and causing two of the coaches to sideswipe a cut of box cars on a siding.

Foreign.

THE CRISIS IN RUSSIA.

Premier Defies Parliament.

St. Petersburg, May 26.—Premier Goremykin's speech, which was unexpectedly firm in tone, produced such a vivid impression that a conflict is now regarded as inevitable. To the demands made in the address of the lower House, in reply to the speech from the throne, it was almost a complete rejection of the demands. It is reiterated that general amnesty was impossible, but promised the release, as rapidly as possible, of those who had been arrested by administrative order.

There could be no question, it was pointed out, of the abolition of the Council of the Empire, or upper House, as that is an institution covered by the fundamental law and is beyond the competence of Parliament.

Most important of all, the Premier declared that the basis for a solution of the agrarian problem proposed by the lower House was completely impossible. There could be no forced expropriation of land. He promised, however, the distribution of some of the appendages of the state domains and outlined a broad program for popular education, the revision of the tax laws and the institution of political liberty.

A wonderful scene followed when M. Roditcheff, the leader of the constitutional democrats, mounted to the rostrum to reject in behalf of his party the government's reply. With burning words he flung down the gauntlet to the government, thunders of applause greeting his sallies of defiance.

The Grand Duke Nicholas Nikolaevitch shrank back into a corner of the imperial box as the orator flayed the administration and the Premier and the other members of the Cabinet seemed to shrink lower down in their chairs.

When M. Reditcheff turned toward the benches occupied by the Ministry, and, with arm outstretched menacingly declared that "it is not the government, but the representatives of the people here assembled, who must decide what is best for the welfare of the country," the members were wild with enthusiasm.

M. Roditcheff concluded with a demand for the retirement of the bureaucratic cabinet and the creation of a responsible ministry from the people's chosen representatives.

Fighting in South Africa.

Berlin, May 28. The latest official cablegrams received here describe severe fighting in southwest Africa. A series of engagements occurred between May 21 and May 25 in which the total losses to Germans were four officers and thirty-six men of whom two officers and seventeen men are dead.

Revolution in Guatemala.

Mexico City, May 28.—Revolutionary troops have crossed the Guatemalan border from the north and from Salvador and British Honduras. They are well armed and equipped. The stated object of these expeditions is to Americanize Guatemala.

Princess Ena Officially Welcomed to Spain.

Madrid, May 28.—A delegation of the foremost men in the chamber of deputies and senate without distinction of party, visited the Pardo palace to-night and presented Princess Ena, of Battenberg, the future queen of Spain, with an address of welcome on behalf of the Spanish nation. This action is significant of the sincere cordiality with which Spain has received the foreign princess.

Great Reduction

History of the Mennonite General Conference.

by H. P. KREHBIEL.

This book was published only a few years ago and is a valuable addition to the history of the Mennonite church. The author has succeeded in telling the history of the General Conference in such language that it will be both instructive and interesting to the reader.

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No. 67. Saved by Grace.
(Solo or Duet.)

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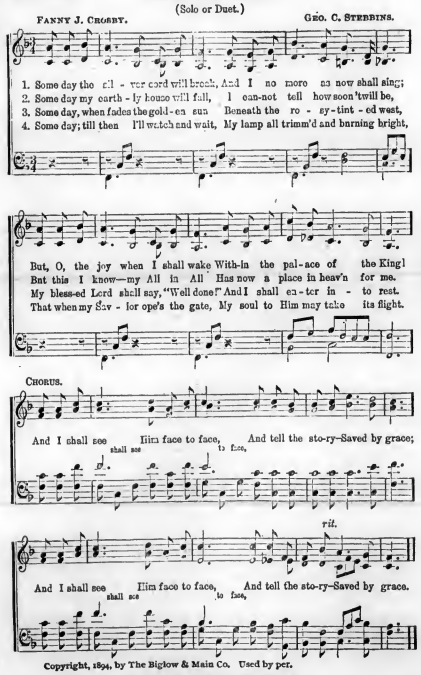
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Vol. XXI. BERNE, INDIANA, JUNE 7, 1906. No. 23.

A Song of the Farm.

A word to the reckless people—to the fast and feverish age;
A perfect manhood is better than any wealth or wage.
Some are for gold—some, glitter; but tell me, when
Will we stand for the farm and the college, that go for the making of men?

Yea, what is the old farm fit for? The word is wisely said:
There may be stumps in the pasture, and the house may be a shed;
But what if a Lincoln or Garfield be here in this boy of ten?
And what should the farm be fit for, if not the raising of men?

'Tis scanty soil for the seeding, but here we win our bread,
And a stout heart may grow stronger where plough and harrow are sped;
Then break up the bleak, high hillside, and trench the swamp and fen,
For what should the farm be fit for, if not the raising of men?

The crop by the frost is blighted, a niggard the season seems;
Yet the ready hand finds duties, and the heart of youth has dreams.
The bar and the senate, to-morrow; to-morrow the sword or the pen;
For what should the farm be fit for, if not the raising of men.

And what if our lot be humbler—if we on the farm abide?
There is room for noble living, and the realm of thought is wide;
A mind enriched is a fortune,—and you will know it—when
You see that the farm is fit for the rearing of noble men.

We tread the hills of the Holy, that the Beautiful has trod;
We till the fields of the Infinite, we dress the gardens of God;
The seer, the sage, and the poet—they utter the word again,
And ask what the farm is fit for, if not the rearing of men.

—*Pastor Feliz, in Home Journal.*

Items of News and Comment.

In the Salem—Zion church at Freeman, S. Dak., thirty-six persons have decided for Christ and His church.

Pre. Daniel Kauffman, of Versailles, Mo., is again in feeble health, but he is still active in the Lord's service.

Pre. A. S. Mack, of Berks Co., Pa., who was severely afflicted during the past winter, is again able to attend to his ministerial duties.

Well done. One of our alert ministers read the notice, "Every minister should appoint himself as an active agent for the MENNONITE," and after that he forwarded the names of "three new subscribers."

From June 10–12 a S. S. Convention and the Northern District Conference will be held at Loretta, S. Dak. Timely programs have been prepared for the occasion.

The Brethren H. Epp and Jacob Quiring, of Russia, visited in May the congregation at Menno, Wash., where they preached several times in well attended meetings. They also made short calls in the settlements at Quincy and Ritzville, Wash.

Mission-work. The Presbyterians sustain work in 14 countries with a total of 137 stations, and 1,663 out-stations, or, 1,800 points on the globe where the Gospel is preached to the heathen.

Rev. Cunningham Geikie, of Bournemouth, England, passed away April 1, 1906. He was the author of many valuable books. His chief works were "Hours of the Bible" and "The Life & Work of Christ."

Presbyterians re-united. Before the General Assembly at Des Moines, Iowa, May 24, the Moderator H. Corbett officially established the reunion of the Cumberland Church with the Presbyterian Church in the U. S. of America.

Booker T. Washington, the principal of a school for negroes at Tuskegee, Alabama, is doing a great work for his people. His purpose is to prepare the students to be useful members of society, not office-holders and gentlemen. The education he gives them is as much of the hand as of the head, and the result is that the graduates of the school are in such demand that not all positions can be filled. This demand is shown by the fact that every one of the 525 students that left the school last summer had been engaged weeks before the end of the term.

A new constitution and by-laws have been drawn up and a new charter will be drawn up under the state laws of Ohio for "The Mennonite Board of Missions and Charities," representing the American (Old) and the Amish Mennonites.

A Proposition to You

We want 500 new subscribers to the "Mennonite." To obtain them we need your assistance. We believe that every reader of the Mennonite can get at least one new subscriber. Will you try? It will take only a few minutes of your time. See how easy we make it for you.

50 cents will pay for the Mennonite from now until January 1, 1907, to a new subscriber and one of the books listed below, and in addition we will credit your own subscription two months for every new subscriber you send us.

Remember, one of the following valuable books postpaid and the Mennonite for 7 months for 50 cents.

No. 1. The Young Christian—(See description on page 7).
No. 2. Mennonite Articles of Faith— " " " "
No. 3. Songs of Faith and Hope— " " " 8.

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The Northwestern railroad has ordered that its employees shall not use tobacco while on duty around the station. It was only a few years ago that the railroads shut out the use of liquors. This last order is in the interest of cleanliness as the first was in the interest of public safety.—Jamesville Argus.

How to Handle Books.

Never hold a book near the fire.

Never drop a book upon the floor.

Never turn leaves with the thumb.

Never lean or rest upon an open book.

Never turn down the corners of leaves.

Never touch a book with damp or soiled hands.

Always keep your place with a thin book-mark.

Always place a large book on the table before opening it.

Always turn leaves from the top with the middle or forefinger.

Never pull a book from the shelf by the binding at the top, but by the back.

Never touch a book with a damp cloth, nor with a sponge in any form.

Never place another book or anything else upon the leaves of an open book.

Never rub dust from books, but brush it off with a soft, dry cloth or duster.

Prohibition a Blessing in Kansas.

Not long ago Rev. Charles M. Sheldon made an address at Hartford, Conn., in which he declared that, in Kansas, the majority favoring prohibition was larger than ever. Letters from Governor Hoch and Congressman Scott were read, showing the advantages of the prohibitory law. Some of the important facts presented were as follows: "Eighty-five counties of the hundred and five have no paupers; thirty-five county jails have no prisoners, and one jail is used by farmers to store corn. A quarter of a million of people twenty years of age, or more, have never seen a saloon. He stated that in his journey from Topeka to Hartford he saw more drunken men and boys than in

his seventeen years' residence in Kansas." — Attention was called to the fact that the bank deposits of Kansas increased nearly ten million dollars between November 9 last and January 29. The farmers of the state are largely responsible for this rapid increase. Undoubtedly agricultural conditions must be good in Kansas, but that is not the only reason. Late figures show that the cost of liquor consumed in this country per capita is $17.44. It being unlawful to sell liquors in Kansas, this money is free for other purposes. That some money is spent unlawfully for liquor in Kansas is true, if human nature is the same there as elsewhere, but the testimony, even on economical grounds, is overwhelmingly in favor of total prohibition when the welfare of the commonwealth is considered. —U. G. News.

Admiral Dewey and Liquor.

The following story from the *Normal Instructor* throws some light upon the proposal to have a "canteen" for the navy.

At Canton, Ohio, in teaching the temperance lesson in Sunday school in one of the local churches, one of the teachers was met with the declaration that Admiral Dewey gave his men liquor frequently during the battle of Manila. She was sure it was not true, but did not know that the statement was based on the fact that the Spanish admiral in the battle of Santiago gave his men liquor every half hour or so during that famous battle. The young men got the Spanish Admiral mixed up with Admiral Dewey. She wrote Admiral Dewey, and received the following reply:

"Dear Madam: I am very glad to have the opportunity of correcting the impression which you say prevails among your Sunday-school scholars, that the men of my fleet were given liquor every twenty minutes during the battle of Manila Bay. As a matter of fact, every participant, from myself down, fought the battle of Manila Bay on coffee alone. The United States laws forbid the taking of liquor aboard ship except for medical uses, and we had no liquor that we could have given the men even if it had been desired to do so.

Very truly yours,
GEORGE DEWEY."

Those receiving a sample copy of THE MENNONITE will kindly accept the same as an intimation that we shall be pleased to receive their subscription.

Mission.

From India.

Missionary P. A. Penner writes as follows to the Mission Board:

CHAMPA, C. P. India, April 4, 1906.

Esteemed Brethren of the Mission Board! Greetings with Gal, 6:9. May these simple but comforting words of the Apostle Paul be words of comfort, encouragement and strengthening to you, as they have been to me. I am fully conscious of the fact, that laborers in the vineyard of the Lord are not altogether exempt from the danger of becoming weary eyen in Christian lands, in case the fruits of their labors are not as they desire them to be and as they believe to have a right to expect them to be. This temptation of beboming weary in my work sometimes looms up before me, and endeavors to discourage me in my labors because the visible fruits are so few and because we can not speak in every report to the Board of new conversions. During these times of weariness one stands in danger of losing his "first love" towards these people. What does all our preaching do? What does our testifying for the Lord amount to? What is accomplished by all our works of mercy and benevolence shown to the sick, the orphans and the lepers? Despite of all these the heathen do not come to Christ. Even your greatest sacrifices for them are not appreciated. Therefore quit your efforts, cease to love them, because all your labors are in vain. Such and similar thoughts the devil is endeavoring to implant into our minds and thus to make us weary in our labors. But thanks be to God for the consciousness that these thoughts come from the evil one. Thanks be to Him that such thoughts can not make us weary in our work. And thanks be to God for the fact, that our labors are not in vain, even if we cannot speak of actual conversions unto the Lord. The kingdom of God is compared to a leaven, and I sincerely believe, that the seed sown will not remain without fruit. Whether I shall garner in the ripe sheaves or some one else, makes but little difference only so that they are garnered. A year ago a Brahmin laughed at me when I told him of the power and willingness of Jesus to forgive sins, when I told him that the Lord had freed me from sin and that He gave me power to withstand and overcome temptations. A few days ago the same Brahmin came to my room and confessed with sorrow, that the caste system makes people hardhearted towards each other. Now, I am not enough of an optimist to believe, that this Brahmin will become a Christian. It will be a material gain to him to remain a Brahmin. But his great profession thus made, after he had before laughed at me, shows that the Lord is blessing His word.

I can not report of a great deal of work done during the past quarter. The words of Solomon have verified themselves with me when he says: "By sorrow of the heart the spirit is broken." Soon after the departure of my dear wife I made arrangements upon the station, so that I could leave it for several weeks. I felt that I needed a time of recreation. Brother Kroeker was quite willing to visit the station three times a week and look after the work of the orphans and the building of the asylum. I then accompanied my dear father and brother Remple for several weeks, and I am sure this change has done me a great deal of good.

After our return we accompanied brother and sister Krocker to a mela (heathen festival). Here we preached the Gospel and sold parts of God's word for several days in succession. Having returned from this festival I again took up my regular work. My dear father was a great help to me during the erection of the asylum. He suggested a number of improvements and gave me much other wholesome advice. March 7th, was the time of his departure from Champa. Both the lepers and the orphans took a touching leave from my father, my little Marie and brother Remple. We first went to Calcutta, where my loved ones boarded the ship which was to take them via Rangoon, Singapore, Yokohoma and Honolulu to San Francisco, on Sunday March 11th. The feelings which I experienced in thus ing away my last will never appear on paper.

The following Thursday I came back alone to Champa. Since then it has been my aim in part to retrieve the loss occasioned by my prolonged absence from the station. The first asylum building is nearing its completion and if no unforseen hinddrances are put in our way, it will be completed in about four weeks. There is great rejoicing already among the women in the anticipation of soon having new and more comfortable quarters.

What will be possibly of more particular interest to you is the fact, that I had the privilege of adding eleven new members to our leper congregation by baptism on Sunday, February 18th. All these made a clear and open profession of their faith to me previous to their baptism. I commit these dear plants to your interceding prayers. The most ripened of them are yet weak. Our leper congregation now consists of 19 members. Thus far I had to discipline but one member on account of inordinate deportment. A week after baptism we celebrated the ordinance of the Lord's supper. The reason that we do not yet have a regular church building seems to detract somewhat from the solemnity of such occasions. But it is to be hoped, that in course of time we may also have such a one.

I was highly pleased to learn, that brother and sister Wiens could decide to break off their devoted studies and come to India at once. I regard them highly on this account. Every missionary on entering the field of his labors desires to have his mind stored with all possible knowledge. This is only right and proper. Then again brother and sister Wiens will arrive here during the hot season. This means something for them too. But now, my dear Brethern, let me urge you again to send more laborers. What I wrote 3½ years ago has come to pass, only in a different way than I anticipated. I therefore pray earnestly give heed to our pleadings and send us more help at once. There ought to be a sufficient number of workers here, so that when one or the other becomes disabled the work will not suffer loss thereby. We will for the present not speak of the extension of the work, although this would seem to be necessary too. In case we cannot cultivate the entire field other missionary societies will enter upon it. For this my assertion I have sufficient ground. I therefore plead more earnestly with you, to let this subject engage your immediate attention.

The Tabernacle.

By E. L. DONNER.

The outer court, or the court of the tabernacle in which the tabernacle itself stood, was an oblong space 150 ft. by 75 ft., having its longer axis east and west with its front to the east. It was made of hangings or curtains of fine twined linen, which were attached to the pillars by hooks. The pillars and their sockets were made of brass, the hooks of the pillars and their fillets of silver. The gate of the court was a hanging of blue, purple and scarlet, and fine twined linen wrought with needle work. Ex. 27:9—18.

In the outer or eastern half of the court was placed the brazen, or altar of burnt offering, between it and the tabernacle was placed the Lavar. Ex. 40:29—30.

The tabernacle itself was placed towards the western end of this enclosure. It was an oblong rectangular structure 45 ft. by 15 ft. and 10 ft. high. The two sides and the western end were enclosed by boards of shittim wood over-laid with gold; twenty on the north and twenty on the south side, six on the west end. The corner boards were doubled. They stood upright edge to edge, their lower ends being made of tenons which dropped into silver sockets, the corner boards being coupled at the top with rings; five golden rings on each side through which passed bars of shittim wood overlaid with gold. The middle bar passed from end to end, so as to brace the whole together. Ex. 26:15—29. Four successive coverings of curtains looped together. They were placed over the open top and fell down over the sides. The inmost one was fine linen embroidered with figures of cherubim in blue, purple and scarlet and looped together by golden fastenings. The next was a woolen covering of goat's hair, the third of ram's skins dyed red, and the outermost of badger's skins. The front of the sanctuary was closed by a hanging of fine linen embroidered in blue, purple and scarlet and supported by golden hooks, on five pillars of shittim wood over-laid with gold and standing in brass sockets. Ex. 26:1—15.

The interior was divided into two chambers by a yail made of blue, purple and scarlet and fine twined linen of cunning work; with cherubim shall it be made, hung on four pillars with silver sockets, to divide the holy from the most holy place. Ex. 26:31-33. It was called the veil as it hid from the eyes of all (but the high priests) the inmost sanctuary where Jehova dwelt on His mercy seat between the cherubim above the ark. Hence "to enter within the veil" is to have the closest access to God. It was only passed by the high priest once a year, on the day of atonement in token of the meditation of Christ who, with His own blood, hath entered for us within the veil which separates God's own abode from earth. But the veil was at last rent by the hand of God Himself at the same moment that the body of Christ was rent upon the cross, to indicate that the entrance into the holiest of all is now laid open to all believers "by the blood of Jesus," by a new and living way which He hath consecrated for us through the veil, that is to say His flesh. Heb. 10:19—20.

The holy place was only entered by the priests daily, to offer incense at the time of morning and evening prayer, and to renew the lights on the golden candle stick, and on the Sabbath to remove the old show bread and to place the new upon the table. The former was the holy place or first tabernacle containing the golden candle stick on the one side, the table of shew bread opposite, and between them in the centre, the golden, altar of incense. Ex. 26:35—30:6. The latter was the most holy place, or the holy of holies, containing the ark of the testimony, or the ark of the covenant. Thou shalt put in the ark, the testimony (or the two tables) which I shall give thee. The ark was the first piece of the tabernacle's furniture for which precise directions were given. It was made of shittim wood 3¾ ft. long, 2¼ ft. broad, 2¼ ft. high. It was over-laid within and without, with pure gold. It was fitted with rings one on each corner, through these were passed staves by which it was carried. They were made of the same wood overlaid with gold. The mercy seat was also made of pure gold 3¾ ft. long and 2¼ ft. wide. The two cherubims were made of beaten gold, (i. e. not moulded). It tells us nothing about their shape, only that they were winged and had faces. They were placed on the mercy seat, one on each end, stretching forth their wings on high, covering the mercy seat with them, looking towards each other, down at the mercy seat. The mercy seat was placed above upon the ark. The ark and the mercy seat also pointing to Christ, taking them together, the latter resting upon the former, in the one we haye Christ in His life fulfilling the law in our behalf, and in the other we have Christ in His death becoming a propitiation or a mercy seat for our sins. Ex. 25:10—23.

The table was made of shittim wood nearly 3 ft. long 1½ ft. wide, 2¼ ft. high, also overlaid with pure gold. It had a border of a hand breadth round about it having a golden crown to the border. Four rings made of gold were put in the four corners that are the four feet thereof. Over against the border shall the rings be for places of staves to bear the table. The staves were made of shittim wood overlaid with gold. The dishes, spoons, covers, bowls were pure gold. And thou shalt set upon the table shew bread before me always. Ex. 25:25—30. Every Sabbath twelve newly baked loaves were put on it in two rows, six in each row and sprinkled with incense, where they remained till the following Sabbath. Then they were replaced by twelve new ones, the incense was burned, and they were eaten by the priests in the holy place, out of which they might not be removed. Lev. 24:5—9. That bread was not merely the means of nourishing the bodily life but as spiritual food as a means of appropriating and retaining that life which exists in seeing the face of God—"Our Food."

The candle stick was made of pure gold (beaten work). His shaft, and his six branches, his bowls, knobs and flowers were made of gold, were seven lamps thereon. The tongs thereof also the snuff dishes were made of pure gold. Ex. 25:31-40. A type of preaching, or of "the light of the law"—Our Light.

The Altar of incense. It was made of shittim wood 18 inches long, 18 inches wide and 36 inches high. The four horns, were of the same all overlaid with pure gold, had a crown or wreath of gold round about it. Below this were two golden rings which were to be for places for the staves, to bear it with. Sweet incense was burnt upon it every morning and evening as well as that the blood of the sin offering of atonement was sprinkled upon it once a year. Ex. 30:1—10. Symbolical, not of prayer itself, but of that which makes prayer acceptable—the intercession of Christ.

The brazen altar was made of shittim wood almost 7½ ft. long, 7½ ft. wide and 4½ ft. high. It had four horns, one on each corner, all overlaid with brass. On this blood was shed by the priests, for the consecration of the priests, and the offering of the sin offering. The blood of the victim was sprinkled on the horns of the altar. The grate was a net work of brass, in about the middle of the altar. At the four corners of the net work were four brazen rings into which were inserted the staves (made of shittim wood covered with brass) by which the altar was carried. The utensils for the service were pans, shovels, basins, flesh hooks, fire pans. All were made of brass. Symbolical: Christ our sacrifice for sin. Ex. 27:1—8. The Lavar was made of brass. It rested on a basis, or a foot also made of brass of the looking glasses or brazen glasses of the women which assembled at the door of the tabernacle of the congregation. It was used by the priests to wash their hands and feet before offering sacrifice. Typical of "Our cleanser." Ex. 30:18—21.

Everything was completed in the first month in the second year. Ex. 40:17. They had a free will offering to get all things that were needed for everything. Ex. 25:2 Every man that was twenty years old and over shall give an offering of about twenty cents each to make an atonement for their souls. The rich shall not give more, or the poor any less. It cost just the same to redeem a rich man as a poor man. Ex. 30: 12—17 this money was used for the service of the tabernacle. It cost the world just thirty dollars that our redemption might be brought about. When Moses had reared up the tabernacle and finished the work, a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle. Ex. 40: 33—34. Symbolical of the Holy Spirit filling and purifying us. The tent of Jehova was also called the sanctuary and the tabernacle of the congregation. It was God's dwelling place on earth, a wonderful type of the person and work of the Lord Jesus Christ.

Do you want to do a little missionary work? If so, get a new subscriber for the MENNONITE.

The Dishonest Boy.

The boy who used to boast of "getting the best" of his teacher has been heard from. The same traits of character that tempted him to deceive his teacher, led him to cheat his employer, to clip his day's work, until finally he lost his position.

His dishonesty, which started in the school-room, has grown until nobody will trust him and he has no credit or standing in the community and no one will give him work. His lack of education, too—the result of cheating his teacher and leading him to believe that he had solved his problems, when he had not, has been a perpetual handicap, and has lost him many a good situation.

Dr. Torrey on the Theater.

"If you think it will please God for you to go to the theater more than it will for you to stay away, you can go to the theater, no matter what anybody says."

Having said that much, Dr. Torrey remarked that perhaps, however, he could help them to settle the question, "Everybody who has ever made any study of it," he went on, "knows that the inevitable tendency of the stage is demoralizing. One of the greatest dramatic critics in England said that it was practically impossible for any woman in this century to be on the stage and preserve her womanly modesty and purity. I think he put it pretty strong. Certainly he put it stronger than I would put it; but he knew more about the theater than I do. I know enough."—Selected.

The Mennonite.

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Editorial.

Any one who knows the name and address of any new Mennonite minister, chosen or ordained during the past year, or is aware of the death or change of address of any Mennonite ministers during the same period, is kindly requested to send this information at once to the MENNONITE BOOK CONCERN, Berne, Ind. It is desired by the publishers to make the list of Mennonite ministers and their addresses in the German Almanac for 1907 as complete and correct as possible.

Points of a Good Pastor.

Some writers take pleasure to handle subjects "negatively", that is, to point out the mistakes, to inform and instruct the readers, how *not* to do a thing. It is, however, as a rule, better to treat a subject "positively"—to mention the good points, to show clearly *how* to do a thing. This applies also to preachers and teachers. Advice of this kind is doubly valuable if it comes from the pen of a very devoted, experienced, practical and successful worker like the writer of this article, Rev. Theodore L. Cuyler, of New York, who has recently celebrated his eighty-third birthday. The following is a reproduction of Dr. Cuyler's article in the New York Observer:—

Probably I can indicate these points more clearly if I put them in the form of a short epistle to a young minister; and some older ministers may profit by the plain, practical suggestions.

I assume that you realize intensely that the work you have undertaken is unmeasurably the highest calling this side of heaven. Your business is not to earn a living, or gratify an intellectual taste, or simply to study God's Word and prepare the best sermons you can produce. Your object is to awaken the care, to instruct the ignorant, to comfort the afflicted, to edify believers, to make bad people good, and good people better.

1. To be such a pastor and such a soul winner, the first point is to have in the core of your heart a supreme love for your Master, a love for your work, and a love for the souls committed to you. The moment that your love-labor sinks into an irksome drudgery, you are shorn of your locks, and had better resign.

Thorough pastoral occupation is no pastime for tea-table gossiping, or game playing with the young folks. It will consume several hours each day; it will tax your patience, and will often put a severe strain on your nerves. Henry Ward Beecher once said to me: "I envy you for your love for pastoral duties. It costs me more consumption of nerve force to spend an hour with a family in trouble than to prepare a whole sermon." It is our business to bear our people's burdens. Paul must have been a good pastor, as well as a great preacher, or else he would never have dared to write to his Thessalonian converts: "We were gentle in the midst of you as when a nurse cherisheth her own children; even so, being affectionately desirous of you, we were well pleased to impart unto you, not the Gospel of God, only, but also our own souls, because you were become very dear to us." The love that beareth all things is the first essential of a good pastor.

2. You have got to study your people just as carefully and intently as you study any book in your library—not excepting God's own book. Wordsworth's intimate intercourse with his mountains made him the sovereign poet of nature. Lifeless books are dry provender after all; your heart will need to be vitalized by constant contact with living persons. Books teach certain truths in the abstract; your people and neighbors can teach you many more truths in the concrete. Some of the best sermons you preach will be those which your congregation will help you to prepare. As the prime object of your preaching will be its influence on the souls of your auditors, your chief opportunity to discover what influence it is exerting will be when visiting them at home.

3. In all your intercourse with your flock and those outside of your flock, be a thorough democrat. The Lord's ambassador must never be a "respecter of persons." More than one minister has sadly damaged, and even destroyed, his usefulness, by toadying to the rich and the aristocratic, or allowing himself to be regarded as the property of one or more of the influential men in the congregation. Be no man's man. Whomsoever you neglect, be sure never to neglect the poor, the unfortunate, and those who have few friends. Do not fail to remember where poor old Father A. lives, or blind Mother B., or forlorn Widow C., or bedridden Brother D. You will find the footprints of your Master on the doorsteps of such humble abodes.

4. Tact is a very important point in the making of a successful pastor. For want of it, some brilliant talents have come to nought. Next to the gift of grace, my brother, seek the gift of "gumption." You will have to deal with some very disagreeable people; to them be all the more agreeable. You will encounter some crotchety parishioners; study their crotchets, and do not be balked by them. In my first charge, the most troublesome character was a venerable and godly-minded, but most obstinate and quick-tempered, church elder. After he had aroused the whole congregation by a peculiarly irritating performance, I called on him; and when he looked for a lashing, I surprised him with such a sweet love-talk that the old man melted like wax in a furnace, and he never gave me the slightest trouble afterwards.

5. If courtesy and tact are important points with a pastor, you will often find that courage is quite as important. It is a woeful mistake to suppose that a minister wins popular favor by concealing truth, by compromises with error, trimming his sails to every breeze. Your people will admire courage. Let them see that God is the only being of whom you are afraid. Deal faithfully with all sinners, and do it with love. If you have grappled your flock to you, they will stand any amount of plain, pungent truth, without flinching. Conscience will often require you to be unsparing in exposing sin and rebuking wrong; you must not flinch.

6. These are some of the strong points of every pastor who makes himself approved as a good workman, and a successful soul-winner. Do not minimize this last word—it touches the core. You are set to be a watchman for souls. No erudition, no pulpit brilliancy, can compensate for lack of conversions, and a low state of spiritual health in a church. Watch for the Holy Spirit; work with the Holy Spirit. Keep your doors always open for inquirers, and be glad to be interrupted by any one who is seeking light, or comfort, or personal salvation.

When you detect symptoms of the Spirit's presence, then call your officers together for special work. Never defend your Bible; preach it boldly in love, the whole truth of it; God's Word is its own vindication. The strongest of all strong points is to have Jesus Christ in your own soul, and Jesus Christ with you in your pulpit, and Jesus Christ beside you at every step of your untiring round of labor among the souls entrusted to your charge.

Correspondence.

BERNE, Ind., June 5.—Our congregation had the privilege on Whit Sunday to commemorate Pentecost by baptismal services, as thirty-two young souls were admitted to membership of the congregation through that sacrament and two through the right hand of fellowship. Next Sunday, God willing, our congregation will celebrate the holy sacrament of the Lord's Supper. On June 19th our pastor, Rev. J. W. Kliewer and family intend to leave us for a few weeks on a visit with their relatives and friends in Kansas and Oklahoma.

DEER CREEK, Okla., June 4.—Wheat harvest will be here in a week or less. We have reasons to be thankful to God for the same although on account of dry weather the wheat crop will not be as large as was expected early in the spring. We have had several good rains during the last few weeks and there will also be an abundance of fruit of all kinds.

On Sunday, May 20th, there were no services in our church here on account of baptismal services being held in the Mennonite church near Medford, ten miles west of here. Our congregation was invited to attend and nearly all did so. Rev. H. J. Gaede is pastor of that church and Rev. Peter Balzer, of Kansas, was present and administered baptism to eleven souls in the forenoon after which dinner was served on the grounds. In the afternoon Revs. Peters and Balzer both preached.

On Ascension day, May 24th, there was preaching in the forenoon. Our pastor is giving catechetical instruction every Sunday afternoon to a class of six.

Mid-week prayer meetings are held every Wednesday night and in spite of this being a very busy season the attendance is very good and every meeting is surely a blessing to all who attend.

I heartily agree with the writer of the article "The Mid-week Prayer Meeting" in the Mennonite of May 31st, and I hope all who read these lines have or will read the article referred to.

Rev. H. R. Voth, of Newton, Kan., was here on Pentecost, June 3rd, and conducted communion services in which forty members took part.

Send us addresses of your friends and we will send them sample copies of the MENNONITE.

Too Lazy to Stop Working.

There is the story of a man who described his brother, who was so absorbed in his book that he was too late for dinner—as being "too lazy to stop working." This inability to stop is a most serious infirmity of some great minds. Perhaps this is one of the secrets of their greatness, but it is also a hindrance to their success. It is very well for men to be able and willing to delve and pore, and search and investigate, day after day and year after year, till they reach the bottom of things; but it is also well to be able to stop and turn to other things of immediate importance and deal with other facts which demand attention.

There are public speakers whose mighty efforts often result in failure simply because they do not know how or where to stop. They talk and talk till everybody is tired out, and till the hearers' minds no longer absorb what they have to present. They are able speakers, profound students, learned men, but, like a certain Western railroad, they "lack terminal facilities;"—there is no stopping place.

A man who is to speak should know how to begin, how to continue, and how to stop. There is very little use talking to men who are asleep: and many a speaker has great abilities in the way of putting his hearers to sleep. In a kind of dreamy, hazy, slumbrous manner, he talks on, and on, and on, till people forget what he is saying, and lose themselves in slumber. Public speakers should learn to begin, learn to stop, learn to know when they have said enough—not perhaps everything they could say, but everything that their hearers are likely to receive and digest. Blessed is the man who speaks short, for he shall be asked to speak again.—Armory.

Breaking the Bonds of Caste in India.

Christians and Christian teachers in our mission are almost all from the outcaste class, yet we have a school taught by a non-caste man where all the pupils are caste boys, Brahmans, merchants and Sudras; and a school of caste boys taught by a Christian woman, which is an unheard of thing. Many caste children attend the Christian village schools, mingling freely with Christians. The despised Pariah has become the teacher of the proud Brahmans. Ten years ago a non-caste child dare not attend the free government boarding school. I insisted, and to-day all classes meet as one. I have heard it stated by missionaries that a convert from the caste people could not remain in his home after baptism. About thirty Sudra converts are now scattered over our field in ones and twos, all remaining in their own homes, and with very little opposition. The preacher who baptized them and who presided at the Lord's Supper is from the non-caste class. I have heard no word of caste prejudice. At our associational gathering all the delegates sit at a common table. Caste converts go to the homes of non-caste converts and eat and drink.

A caste convert who ten years ago was driven from home and family with great cursing and weeping is to-day honored by his relatives, and eats and drinks freely with them. Three years ago a Sudra was driven from his family for becoming a Christian. They called him back again and now I have the freedom of the entire house. The office of headman, munsiff, in a village became vacant by death. The people signed a petition requesting that the Christian preacher be granted the office. One member of the town where I live is a Christian from the non-caste class. The office of chairman becoming vacant, he was appointed. He had to inspect Brahman houses and Brahman wells. He sat as chairman with Brahmans as councilors. India moves. The common village Hindus know that caste must go and they rejoice in it.—George H. Brock, Kanigiri.— Baptist Missionary Magazine.

He Planted Flowers, not Thorns.

To say as Lincoln said, when his life was not far from its end, "I have never willingly planted a thorn in any man's bosom," is to claim one of life's greatest victories. And this great man did not reserve his kindliness and helpfulness for outsiders, but from his boyhood up, was the right-hand dependence of his home. The following incident is one of many illustrating the knightly nature of this untaught lad:

He never thought of going to his work in the morning without seeing that the water-pails were full of water, and on wash-days the steep hill from the spring was climbed many times in order to save the weary mother extra steps.

One day, just at the close of corn-planting, Abraham agreed to go with some boys down to the river to fish. After procuring his bait, he ran back to the cabin to see if any more water would be needed to finish the washing, but he found his mother sitting on a low rocker holding her head.

"You go and lie down, mother, and I'll finish the washing," said the boy, rolling up his sleeves. "You ought to have told me that your head was aching, and I would not have fooled away an hour digging fish-worms."

The mother remonstrated, but Abraham insisted on staying at home, and half an hour later when the boys called for him, they found him up to his elbows in the suds, and knowing his ideas about right as they did, they knew there would be no use to ask him to leave his work to accompany them.

Alphabetical Hints to Sunday-School Scholars.

A-lways be on time.
B-ring your Bible with you.
C-onscientiously apply the lesson truth.
D-o not whisper to others.
E-very Sunday bring an offering.
F-old your papers quietly.
G-o out of the school orderly.
H-ave a desire to know God's Word.
I-nvite others to come with you.
J-oin heartily in responsive readings.
K-eep with the chorister in singing.
L-ive up to your knowledge of right.
M-ake no unnecessary noise.
N-ever read papers during the session.
O-bserve all regulations of the school.
P-ray for your teacher and others.
Q-uickly find the hymn when announced.
R-espect teacher and officers
S-tudy your lesson at home.
T-arry for the preaching service.
U-nite in the singing.
V-isit your class-mates and teacher.
W-orship God as you learn of Him.
X-alt Christ in your life.
Y-ield quickly to God's commands.
Z-ealously uphold the Sunday-school cause.

—*Friend for Boys and Girls.*

Every minister should appoint himself as an active agent for the "MENNONITE."

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, June 17, 1906.—THE GLORIFIED LIFE. John 17, 1–10; 22–24.

QUESTIONS.

1. What is glorified life? John 17, 1–10.
2. When can we glorify God? John 17, 1.
3. How can we glorify God? John 17, 4; Matt. 5, 16; John 15, 8.
4. How is Christ glorified in us? John 17, 22.
5. How are we glorified by Christ? John 17, 24; Rom. 8, 17.
6. What foretaste of glory had the three disciples? Matt. 17, 1–8.
7. How is Christ's glory described in Revelation 5, 1–14.

MEDITATIONS.

To glorify is to make glorious by bestowing glory upon, to confer honor and distinction upon, to elevate to power and happiness. A glorified life is a life full of heavenly joy.

God's glory and our glory are connected. We can glorify God only, when He has glorified us. Jesus prayed that God would glorify His Son, that the Son might glorify the Father; how much more is that the case with us, who have not had glory with the Father. We can glorify God only by accomplishing the work which God has given us to do. Obedience to the will of God glorifies God. Men will glorify our Heavenly Father, when they see our good works. God is glorified by our bringing much fruit.

Christ being the power which enables us to do God's will, he is glorified in us. Christ's love filling our hearts so that we are one in love as Christ and the Father are one, glorifies Christ. In thus glorifying Christ we are glorified by him, for we become more like Christ and to be like Christ is glory, is honor, is happiness. We shall suffer with Him, but if it is with Him we will be glorified with Him and through Him. We are glorified by Christ living in us and His life and character showing in our life and character.

On the mount of transfiguration the three disciples saw Christ's glory. His spirit shone through his sanctified body and even his clothing. Yet his glory shone through them more, when Christ's Spirit filled their hearts and lives.

In Rev. 5, 1–14 is a description of Christ's heavenly glory as the lamb that was slain, standing in the midst of the throne of God receiving honor and glory from the inhabitants of heaven, yes even from every created thing.

QUOTATION.

I remember on my return to France, after a long voyage to India, as soon as the sailors had discerned the shores of their native country, they became, in a great measure, incapable of attending to the duties of the ship. Some looked at it wistfully; others dressed themselves in their best clothes; some talked, others wept. As we approached, their joy became greater; and still more intense was it when we came into port, and saw on the quay their parents and children, so that we had to get, according to the custom of the port, another set of sailors to bring us into the harbor. Thus would it be with God's children, if they saw the full and unclouded glory of eter-

nity before they reach the eternal heaven. DR. PIERRE.

A little before Mr. Golding's death, when his brother said to him, "You seem to enjoy foretastes of heaven," he replied, "Oh! this is no longer a foretaste: this is heaven! I not only feel the climate, but I breathe the fine ambrosial air of heaven, and soon shall enjoy the company. "The last words he was heard to utter were, "Glory, glory, glory."

Flavel, at one time, on a journey, set himself to improve his time by meditation; when his mind grew intent, till at length he had such ravishing tastes of heavenly joy, and such full assurance of his interest therein, that he utterly lost the sight and sense of this world and all its concerns, so that he knew not where he was. At last perceiving himself faint through a great loss of blood from his nose, he alighted from his horse, and sat down at a spring, where he washed and refreshed himself, earnestly desiring if it were the will of God, that he might there leave the world. His spirits reviving, he finished his journey in the same delightful frame. He passed that night without any sleep,—the joy of the Lord still overflowing him, so that he seemed an inhabitant of the other world. After this, a heavenly serenity and sweet peace long continued with him; and for many years he called that day "one of the days of heaven." BOWES.

The Sunday School Lesson.

By A. S. SHELLY.

The Transfiguration.

Sunday, June 17. Luke 9:28–36.

GOLDEN TEXT.—This is my beloved Son: hear him. Luke 9:35.

In each one of the three gospels that record the transfiguration, the account follows immediately after that of our last lesson, and each of the writers mentions the interval of time between the two. Though no mention is made of anything that occurred during those days, that week must have been indelibly impressed upon the memory of the apostles. It was probably a time of deep depression of spirit for the apostles, they being sorely perplexed by the words of the Master spoken that day when He had drawn from Peter that "great confession." The dark shadow of the cross into which the teaching of Jesus was now leading them, began to cast a gloom upon the outlook where the apostles would feign see only bright hopes of a glorious kingdom, with their Master on the throne. The faith expressed by Peter, speaking for the apostles, was severely tested by the revelations that followed. A violent death at the hands of His already avowed enemies would make the realization of what the Messialship meant to them, impossible. Peter had ventured to enter their protest against such a fate and had met with a severe rebuke. Speaking of these intervening days G. Campbell Morgan says:

"The cross of shame loomed ahead, and they (the apostles) were bewildered, they fell back, fear possessing their hearts, and mystery enshrouding their pathway. Those six days must have been among the saddest in the life of the Master; six days of silence, six days in which His loneliness was the supreme fact in His progress. He had chosen these men, but there was not one of their number who fully followed Him now. They loved Him and He loved them, and having loved them He loved them to the end; but the way to the end lay through the desolate days in which He realized, and they proved, their present incapacity for fellowship with Him in suffering. He was moving in sublime loneliness to the cross."

THE OBJECT.

That there was a definite end to be served by the transfiguration, there can be no doubt. There was need for such a revelation as it afforded else it would not have been given. This need is seen in the struggling faith of the apostles at this time, and the effect produced on their minds is seen in their reference to the experience years afterward (See 2 Pet. 1:16–18 and 1 John 1:1–3.) Matthew and Mark use the expression, "He was transfigured before them"-with emphasis on the last two words. It was for their sake that His glory was made to shine forth in their presence, that these representatives of the law and the prophets were unveiled and recognized as they communed with Him about the very things which so puzzled, not to say, offended, the apostles, and that the voice of God, speaking out of the shekinah of glory enveloping their Master, spoke unqualified approval of Him as the Son of His love, whose words are to be accepted without question. Thus these disciples were given an impressive object lesson, to enable them to reconcile in their conceptions the two phases of Messianic truth, viz., that of vicarious suffering which was typified in the bloody sacrifices of the Mosaic law, and foreshown in prophetic visions like Isa. 53, and that of triumphant glory, in the settings forth of which Old Testament writings also abounded. It went hard for them to learn that without the cross there could be no crown for the Son of Man, that "it behooved the Christ to suffer these things and to enter into His glory" (Luke 24:26 Rev. Ver.) What they saw and heard on the mount helped to drive in the wedge of this much-needed lesson.

THE CIRCUMSTANCES AND THEIR LESSONS.

They had gone up into the mountain to pray, and it was while thus engaged, that the marvelous change appeared. To Jesus, prayer was a rapture of intimate communion with the Father. Love met love in holy embrace. He revelled in the light of God's holy presence, and it may be, as F. B. Meyer suggests, that such a suffusion of light through His body was a usual accompaniment of our Lord's prayers. Mostly He was alone, but this time He was transfigured *before them*. The faces and lives of believers are likewise transfigured in proportion to the intimacy of their communion with God in Christ Jesus.

Moses and Elijah appeared in glory. Each of them had had a wonderful earthly career, and both had been signally distinguished in the manner of their passing beyond. This glimpse of them tells us that they were now in glory. While on earth they were of those of whom the Spirit in Hebrews tells us that they having had witness borne to them through their faith, received not the promises, but saw them and greeted them from afar. In Paradise they were awaiting with eager interest the fulfilment of that which they and the dispensation in which they had lived had foreshadowed. Thus also the saints of all generations shall rest in hope till, in God's appointed time of the consummation of all things, the Lamb once slain shall take the book of God's redemption promises to open the seals thereof and they shall unite in the new song of Rev. 5:9–10.

The attestation of the Son by the Father is similar to that pronounced at His baptism. The command is here added, "Hear ye Him." In Him all that Moses had commanded, and all that the prophets had taught, was fulfilled. In Colossians we are told, It pleased the Father that in Him should all the fulness dwell; and again, In Him are hid all the treasures of wisdom and knowledge. Christ is all, and in all.

Peter felt he must say something though he knew not what to say. The suggestion that he formulated was out of place in various respects. It shows how imperfectly he apprehended the true relation of things as he saw them. The very idea that they should abide there was inconsistent with the accomplishing of that about which the heavenly visitants had communed with Jesus. Then, too, the thought of *three* tabernacles was a mistaken one. If they all could have continued there, one tabernacle for all would have been more appropriate. No doubt he thought they (the disciples) would abide with Jesus; but why not the others too? In his suggestion Peter was keeping Moses and Elijah separate from Christ, and placing them on a level equal with Christ. The same mistake is made when any one "for a moment thinks it possible to put the best of religious teachers in comparison with Christ." *Morgan*. God's answer to the suggestion was that when they looked up again they saw no one but Jesus only. And thus, even if we let Him, the Spirit will direct our searching after spiritual knowledge so that we shall see *Jesus only*.

Marriages.

SPRUNGER—BEER.—On May 31, 1906, at Berne. Ind., by J. W. Kliewer, Ezra Sprunger and Rose Beer.

Contributions.

For Foreign Missions.

During the month of May the following gifts were received:—

I. FOR GENERAL FUND. — From Menno Simon church, Butterfield, Minn., $8; Hillsboro Mennonite church $13.76; Jacob Claassen, Beatrice, Nebr., for Petter's mission, $30; Jacob Claassen, ditto, for the mission in Montana, $25; Jacob Claassen, ditto, for the mission in Arizona, $15; Sister of Salem church, Dalton, O., $10; West Zion church, Moundridge, Kan., $12.50; Alexanderwohl church, Goessel, Kan., 128.86; San Marcus church, Paso Robles, Cal., $25; Saucona church, Center Valley, Pa., $4.50; Halstead church, collection at the Y. P.'s convention, $15 91; Brother of the Garden Tp. church $100; Chris Schowalter, Donnelson, Iowa, $1; Mission Soc., Trenton, O., $50; S. S. collection of the Beatrice church, Nebr., $20 38; Clarence Center Mennonite church, $34; Sharon church, Orienta, Okla., $22 32; Brother of the Swiss church, Whitewater Kan., for Sister Mary Shirmer, $30; Mennonite church, Upland, Cal,, $25.

II. FOR MISSION IN INDIA. — From Jacob Claassen, Beatrice, Nebr., $30.

III. FOR LEPERS IN INDIA. — Alexanderwohl church, Goessel, Kan., $6; Anna J. Lehman, Dalton, O., $5.

IV. FOR WATER WORKS IN ARIZONA.— From Lissette H. Kinsinger, Collinsville, O , $5

V. RENT FOR ROOM IN CANTONMENT.—From Mr. Randolph, $16.

Gratefully acknowledged,
GUSTAV HAIDER, Treas.

FOR ILLUSTRATIONS IN MENNONITE:—From S. K. Mosiman, Halle, Germany, $3.

Thankfully acknowledged,
MENNONITE BOOK CONCERN.

News of the Week.

Domestic.

59th CONGRESS

PRESIDENT SENDS BEEF TRUST MESSAGE TO CONGRESS.

WASHINGTON, June 4.—President Roosevelt to day transmitted to congress the first instalment of the report of Charles P. Neill and James B. Reynolds, appointed by him to investigate conditions in the Chicago stock yards.

The report contains sweeping allegations of a shocking disregard of the first principles of cleanliness in Packingtown, but fails to make many of the sensational charges that have been rumored in recent alleged forecasts. In commenting upon the document the president says that it reveals a "revolting" condition of affairs, but calls attention to the fact that most of the allegations of his commissioners apply to canned meats and not to the dressed product that is the main staple of the people's food.

As an absolutely necessary remedy Mr. Roosevelt recommends the passage of the Beveridge amendment proviging for a rigorous government inspection "from hoof to can." The cost of the inspection must lie with the packers, says the president, if it is to be at all effective.

CHARGES IN THE REPORT.

"Potted ham" is made with the help of meat scraps "unfit to be eaten," bits of rope and other rubbish.

There are no rest rooms and women are stationed in the wash rooms to prevent the girls from resting there.

There are no lavatories or sinks where employes may wash their hands before plunging them into meat products.

Even ordinary decencies of life are ignored in the sanitary arrangements made for the man and woman employes.

The phrasecology of the labels alleging government inspection is wholly unwarranted and tends to deceive the purchaser.

Canned meats moldy with age are "livened up" by being heated, relabeled and placed on the market.

Girls of sixteen stand ten hours a day, although their works could be done just as well if they were permitted to sit down.

Workers climb over heaps of meat with their dirty shoes and cut up sides of beef holding them against "indescribably filthy aprons."

Girls and women are forced to work in a room at a temperature of 38 degrees, with a water-covered floor and a leaky ceiling, although all these conditions apparently are unnecessary.

COMMENT BY PRESIDENT.

I urge the immediate enactment into law of provisions which will enable the department of agriculture adequately to inspect the meat and meat food products entering into interstate commerce, and to supervise the methods of preparing the same, and to prescribe the sanitary conditions under which the work shall be performed. I urge the enactment of the Beveridge amendment.

The conditions shown by even this short inspection to exist in the Chicago stock yards are revolting. It is imperatively necessary in the interests of decency that they should be radically changed. Under the existing law it is wholly impossible to secure satisfactory results.

If inspection of meat food products at all stages of preparation is not secured by the passage of legislation recommended, I shall feel compelled to order that inspection labels and certificates on canned products shall not be used hereafter.

In my judgment the expense of the inspection should be paid by a fee levied on each animal slaughtered. If this is not done the whole purpose of the law can be defeated at any time through an insufficient appropriation.

SMOOT AND BURTON MUST QUIT SENATE.

WASHINGTON, June 1.—That Reed Smoot is not entitled to his seat in the United States Senate as a Senator from Utah, was the decision of the Senate committee on privileges and elections, declared to-day by a vote of 7 to 5.

During the last week petitions have been sent to Senators from nearly every State and Territory protesting against Senator Smoot being retained as a member of the Senate. The signers were women, and from nearly every State.

Senator Bailey to day introduced a resolution in the committee on privileges and elections for the expulsion of Senator Joseph R. Burton, of Kansas. Action on the resolution went over until next Tuesday. It is said that the sentiment of the committee is such that the resolution will be adopted if Burton does not resign before the next meeting of the committee.

Burton was recently sentenced to serve six months in jail and pay a heavy fine, for illegally accepting a fee from a St. Louis concern which he represented before the Postoffice Department. The sentence was affirmed by the United States.

Senator Gorman Dies.

WASHINGTON, June 4.—Senator Arthur P. Gorman, of Maryland, died at his residence in this city at 9:05 o'clock this morning, after an illness of many weeks.

The end came suddenly, as the Senator had been improving lately. Heart trouble was the cause.

Senator Gorman, in a written request addressed to Mrs. Gorman, asked that no state funeral should be held. He said that he did not wish his body to be brought to the Capitol, as he wanted his colleagues always to think of him as they knew him in life as an active Senator. There he was cheerful and invariably smiling, and it is regarded as characteristic of his disposition that he should desire so to be remembered.

The Senate adjourned immediately on receiving the announcement of Senator Gorman's death. No business whatever was transacted. Senator Bailey announced the death of Mr. Gorman and the usual resolutions were adopted.

The House adjourned when the announcement of the death of Senator Gorman was made.

Arthur Pue Gorman was born in Maryland in 1839. At the age of 13 he became a page in the national capitol and quickly rose from office to office, up to the postmastership of the Senate. His ambition was to become United States Senator, to which body he was elected from Maryland in 1881, and in which body he was the Democratic leader almost up to his death.

Great Reduction

History of the Mennonite General Conference,

by H. P. KREHBIEL.

This book was published only a few years ago and is a valuable addition to the history of the Mennonite church. The author has succeeded in telling the history of the General Conference in such language that it will be both instructive and interesting to the reader.

The book contains over 500 pages, about 70 illustrations, is printed on good quality paper, clear type, and bound in neat cloth binding. We have lately purchased the entire edition of this book and offer it now at the

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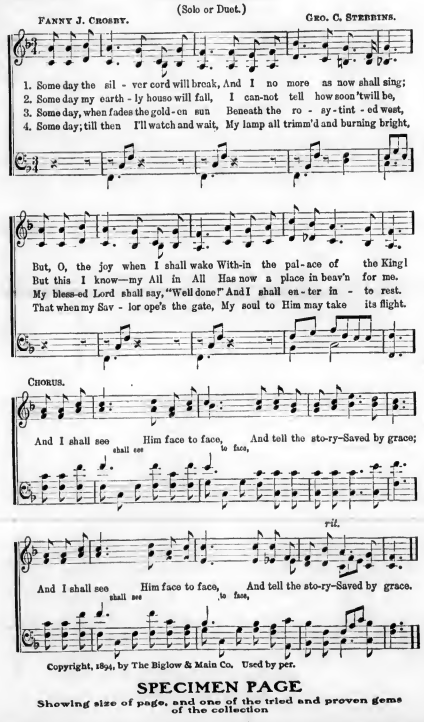
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"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XXI. BERNE, INDIANA, JUNE 14, 1906. No. 24.

He Knows.

He knows it all at set of sun,
The little errands I have run,
How hard I tried and where I failed,
Where dreadful wrong and sin prevailed;
He knows the burden and the cross,
The heavy trial and the loss
That met me early on the way,
And lingered still at close of day.

He knows it all—how tired I grew,
When pressing duties that I knew
Were mine, I left in part undone.
And how grieved at set of sun,
And could not rest till His sweet tone
Of calming love had gently shown
Me that He did not blame—He knew
That I had tried my best to do, —Sel.

Items of News and Comment.

On June 6th the villiage Goessel, Kan., was damaged considerably by a cyclone.

The Amish Mennonite brotherhood in Ohio is reported to have now 2,829 members, 272 having been received during the present conference year.

Bro. Reuben R. Ebersole, formerly of Roseland, Nebr., but later of Goshen, Ind., was ordained to the ministry in DeKalb Co., Ind., on May 8.

Twenty-seven members—twenty-one by baptism and six by the right hand of fellowship—were added recently to the Mennonite church at Meno, Okla.

Still better. Another prompt minister, anxious to do a little mission work at home, forwarded the names of "eight new subscribers" to the MENNOMITE.

The two Bethel College students, P. P. Prieheim and Emil Waltner, visited friends in the Hoffnungsfeld Eden church, Moundridge, Kan., shortly before their return to Freeman, S. D.

On May 20 three applicants were baptized in the Bethany church, Freeman, S. D. Rev. H. A. Bachman officiated. On May 22nd four students—the first ones—graduated from the Freeman Mennonite Academy.

Rev. David Goerz, of Newton, Kan., treasurer of the General Conference, corrected in the last issue of the "Bundesbote" his previous financial report stating that at present there is in the treasury a balance of $86.36.

The communion service at the Berne, Ind., congregation, on June 10, was well attended. Nearly all of the members, including those in Ft. Wayne, were present and partook of the Lord's Supper.

Rev. Wm. H. Grubb, pastor of the Bethel congregation at Perkasie, Pa., has been elected Elder of the congregation. He will be ordained to the full Gospel ministry on June 24 by Revs. N. B. Grubb and A. B. Shelly.

The annual convocation for prayer will be held in Urbana, Ill., June 22–July 2. It is interdenominational. Rev. S. B. Shaw, the noted evangelist and author, is Chairman. Rev. L. L. Pickett, Wilmore, Ky., is the Secretary.

Rev. S. M. Musselman, of Wayland, Iowa, is visiting his sick mother at Steinsburg, Pa., his old home. Last Sunday, June 10, Bro. Musselman was to fill the pulpit for Rev. A. B. Shelly at the West Swamp church, Flatland and Quakertown.

Church dedication. Rev. P. J. Krause, of Lehigh, Kan., has announced in the "Bundesbote" that, if the Lord is willing, their new church will be dedicated on Sunday, June 24th. A cordial invitation is herewith extended to all the neighboring congregations.

Rev. A. B. Shelly retires. Rev. A. B. Shelly, of Quakertown, Pa., for forty-two years pastor of the West and East Swamp Mennonite congregations, announced on Sunday, June 3, that owing to his impaired health and physical weakness he could not continue to perform the duties and asked the congregation to relieve him by securing another pastor.

The cry from the brewers, liquor dealers and saloonists against the Aiken law which increased the Dow tax on saloons in Ohio from $350 to $1000 each, is good evidence of its effect in decreasing the number of saloons. They complain that the high tax is driving "many honest men" and "highly respected citizens" (?) out of the—saloon business!

Denatured alcohol. Thanks to President Roosevelt that the free, denatured alcohol bill has become a law. Denatured alcohol will now come into the market in active competition with kerosene and gasoline, as cheap fuel for engines, and for use in the mechanic industries in this country. It stands to reason that Senator Aldrich opposed such a bill for it is said that representatives of Standard Oil interests in Washington regard this free alcohol law as the heaviest blow that has yet been dealt the trust.

It is given out through the secular press that the General Assembly of the United Presbyterian Church, in session at Richmond, Ind., last week, refused to elect a certain one of their ministry secretary of their Young People's Union, *because he smoked.* The Religious Telescope comments on this as follows: —"They certainly acted wisely. Why should a minister who has neither grace nor grit enough to abstain from the use of the filthy, poisonous weed be set up as a leader of young people and a model for them to imitate? What mother wishes her boy to follow the example of such a minister in the practice of such a habit?"

Rev. Peter Sommer, of Herbeville, has forwarded to the German church paper a very interesting and encouraging report of the conference of the French Mennonite congregations, which convened on May 5, 1906, at Montbeliard, France. Rev. Henry Ummel, of Switzerland, conducted in connection with the conference a Bible conference. Such important and timely subjects were treated as: mixed marriages, i. e, marriages with non-Mennonites; the necessity of evangelization work within the congregations; a request to furnish the addresses of the soldiers in order to supply them with good literature.—The church choir of the Montbeliard congregation enhanced these meetings by splendid singing.

Do you want to do a little missionary work? If so, get a new subscriber for the MENNONITE.

First Anniversary.

On Sunday, June 10, the Bethel Mennonite church, of Perkasie, Pa., celebrated its first anniversary. The pastor, Rev. Wm. Grubb, delivered an able address, which was appreciated by a good attendance. The work done by this congregation here the first year has already shown its fruits. We rejoice to say that it is our sincere hope to push the work, which has so earnestly begun. Every member is showing his activity and willing services, thus the work is becoming interesting and progressive.

Ministerial Conference.

On June 4th the minister of the Eastern District Conference held a very interesting and instructive conference in the Zion Mennonite church, Souderton, Pa. Jacob S. Moyer, of Center Valley, spoke on "Works" and "Greater Works," John 14:12, in German. The "Greater" works are not the power to work miracles but the saving of souls through the power of the Holy Spirit.

H. G. Allebach showed what Whitsuntide is to the Christian church. The Pentecost of the Jewish dispensation is displaced by the day commemorating the sending of the Holy Spirit on the apostles in the organization of the Christian church.

N. B. Grubb read a very practical symposium on what we as ministers can do to aid young men in recognizing their call to and preparing for the Gospel ministry. The article will appear in the Mennonite.—A. S. Shelly gave a talk on concerted action for Evangelistic meeting in our congregations during the year. Such meetings are helpful, should be had, there should be concerted action for them. Efforts are to be made to arrange for such meetings by the Home Mission and Church Extension board. The different subjects were fully discussed by all present. Besides those named above the following ministers were present: A. B. Shelly, Elwood Shelly, A. M. Fretz, F. F. Gabel, S. M. Grubb. The next meeting is to be held in a few months at the house of F. F. Gabel in Philadelphia. FRETZ.

Whitsuntide Meditations.

H. G. ALLEBACH.

The Church was born on the first Whitsunday in history, hence the day is the anniversary of the birthday of the Church. The annual recurrence of this day or season should accordingly be one of the great days or high festivals of the Church.

The Greek word for Church being "Ecclesia," which means "the called out ones," or more elegantly paraphrased, "God's chosen people," it is in order to notice (1) that God, since the beginning, has always had His chosen people, and (2) that from Abraham to Pentecost this chosen people was Israel, and from Pentecost down to our time the Church, the latter very aptly termed by Peter (1 Pet. 2:9) "a chosen generation, a royal priesthood, an holy nation, a peculiar (or purchased) people," terms exactly corresponding to those applied to Israel in the Old Testament. In the course of the great disputation recorded in Acts 15, James, the Jewish patriarch and oracle at Jerusalem, quotes one Simeon (presumably a prophet) as declaring "how God at the first did visit the Gentiles to take out of them a people for his name." This distinctly defines and specifies the Ecclesia: (1) They are Gentiles; (2) God yisited, or revealed Himself to them; (3) God called them out in a manner analogous to the original calling out of Abraham—from heathenism to His service, to grow into a people for His name. Although the nucleus of the Church consisted of Jews—the apostles and disciples, and the several thousand converted at Pentecost and during a few years afterward—eventually the Church, as historically presented and developed in the Acts, and pictured in the Epistles, consisted mainly of Gentiles. This transition from Israel to the Gentiles and the presence of a broad decided line of demarcation is strikingly alluded to by Paul throughout Romans 9–11, where Israel is shown to have been relegated to a temporary second-place, while the Gentiles have superseded them as God's people. From then on until to-day the Gentiles have constituted the bulk of the Church.

The Church, like Israel of old, was and is now being called out to show forth the praises of Him who calls, to shine as a seven-fold or perfect candle in the midst of a crooked and perverse generation, to live separated to God in a royal priesthood of spiritual worship and service, and to be finally translated to heaven when the fulness of the Gentiles shall have come in, and the last believer shall have been gathered into the fold. Then the blindness in part with which Israel is to be afflicted during this age is to be removed, the scales will fall from its eyes, they shall look upon Him whom they pierced, and following repentance and a belated faith, all Israel shall be saved.

Now this chosen body, the Church, was born on Pentecost. Several lines of Biblical argument may be followed in establishing this fact. Christ said to Peter a year and a half before Calvary, "Thou art Peter (a rock) and upon this rock will I build my Church." Without touching the mooted question whether Peter himself or Peter's confession was the "rock," whichever view we adopt, it does not alter the conclusion that the Church at the time of Christ's speaking was still future. That Peter and the rest of the apostles were to play a prominent part in the setting up of this Church is undeniable. Between then and Pentecost there is no event stupendous enough to serve as an adequate fulfilment of this prophecy. Pentecost alone fulfils it.

Another convincing sequence of facts may be noted in the interval between the promise of the Spirit and His coming. The first chapter of the Acts may be called the Waiting Chapter. "Ye shall receiye power after that the Holy Ghost is come upon you, and ye shall be witnesses unto me, etc." was the parting instruction of Jesus. From then on, while they tarry at Jerusalem, a solemn hush, a tension of expectancy subdues the little circle. A great event is imminent. Mighty, unheard-of power came hand in hand with the advent of the Spirit. The second chapter of the Acts marks an epoch—and what is the epoch? What other name, indeed, can one give it but that of the Church.

It is needless to accumulate proofs from other sources, although there is a multiplicity of them. Pentecost was the Church's natal day. Since then the Spirit has indwelt Christ's people. Since then He has been convicting men of sin, righteousness and judgment, and has steadily been adding believers to Christ's people. Since then the assembly of believers has been able to worship God in the Spirit—the only worship acknowledged in heaven.

Whitsuntide should press close home to every member of our churches the solemn truth of the sovereignty of the Spirit in all matters pertaining to the government, the dignity, the authority and the wholesome growth of the true Church of Jesus Christ. It is especially worthy of note that the disciples did not proceed at once to undertake the Great Commission of evangelizing the world, beginning at Jerusalem, but in strict obedience to the instructions of the Lord of the harvest, waited for the genuine evangelizing power to be conferred by the Holy Spirit. Home and foreign missionary activities alike had to remain in abeyance until the Head Missionary came in person to superintend them. Not a soul could be won for Christ before the Spirit had taught the apostles just what to preach and how to preach it. Human wisdom could not dictate the effectual methods, nor could human power stand the strain, the repulses and the persecution incident to missionary effort. The Spirit brought enlightenment and indefatigability, so that the pioneer work was sure to prove both genuine and persistent. Both the home minister and the foreign missionary to-day are as dependent upon the Spirit for true success in their respective fields as were Peter and John, Paul and Timothy. Men have become very wise in the progress of civilization, but in many respects not wiser than the ancients. The perfection of Church machinery, the psychological and pedagogical theories of appeal to men, the so-called "knowledge of human nature," etc., are useful in their way, but no substitutes at all for the divine insight and energy needed to lead souls into the truth. The Spirit need not perhaps teach us all that He had to teach the apostles, for we have the written Word to teach us the content of the message of salvation through Christ. But after all is said and done, after the human agent has done his best, the Divine Source must still do His before anything divine is accomplished. Paul may plant and Apollos water, but God through the Spirit must give the increase. We as ministers may have graduated our classes in catechetical instruction, but without Divine co-operation, they are not converted, without which they may be a hindrance to the Church instead of a help. This truth of Pentecost should be impressed upon us especially whenever we are tempted to ascribe results to our well-written or well-delivered sermons, our executive ability, our personal popularity or magnetism, or our well-oiled Church machinery. It should keep us humble and close to God.

Send us addresses of your friends and we will send them sample copies of the MENNONITE.

All doors to success in this part of the country are marked "push."

The Latest and Most Potent Facts.

The American Brewer, the Brewers' Journal, the Wine and Spirit Gazette, and all of the five other liquor organs in our country have been and are most vigorous, persistent and bitter in their opposition to the law abolishing the regimental liquor saloons, euphemistically and misleadingly called canteens or the "canteen." This to thoughtful persons will be positive proof that the law is a good one, and greatly lessens the consumption of intoxicants by the army.

The annual reports of General George B. Davis, the Judge Advocate General of the Army show that the number of men court-martialed and punished for drunkenness during the four years since the saloons in the army were abolished, is less than half of what it was in the corresponding period of time in which they were allowed. The Rev. Harvey Wood, secretary of the National Temperance Society, says that the decrease was actually sixty-six per cent. The number of the men convicted of crime has also been greatly lessened.

The Rev. Mr. Tewkesbury, a missionary of the American Board at Peking, after some months of observation of the troops of the different nationalities, which had captured that city at the time of the boxer outbreak, wrote that, in his opinion "The American soldiers are more given to drink than those of any other nation." This was before the passage of the anti-saloon law.

The American Methodist Missionary Society has much the largest of all the missions in the Phillipines. Its superintendent, from the time of its foundation, which was soon after the American occupation of the Islands, is the Rev. Homer C. Stuntz, D. D. In the performance of his duties he has visited numerous places in the islands and he has had abundant opportunity of knowing whereof he affirms. He recently wrote, "The abolition of the canteen has given us a more sober army."

General A. S. Daggett, who has been forty years in the service, said not long since that, in the days when the regimental liquor saloons were in vogue, "It was no unusual thing to find a company on inspection with the majority of the men under the influence of liquor." He added that if these saloons are reestablished they will be exceedingly demoralizing to the army.

For every general who has expressed himself in favor of these army drinking places in connection with the regimental post exchanges at least two of equal, or higher rank and longer and more varied service, can be given who have declared themselves as utterly opposed to them. Among the latter are General Miles, Shafter, Wheeler, Ludlow, Boynton, Bliss, Wilcox, Rochester, O. O. Howard, and a dozen others.

These eminent men unite in saying that the regimental liquor saloons are an ever present temptation to the men to indulge in the use of intoxicants, that they greatly increase the number of the victims of the drink habit, and multiply the number of those who resort to outside saloons and vile places on pay day and other "days off."

The announced intention of Senator Proctor and others to effect, if possible, the restoration of the law which has been attended with such evil consequences, should cause all the real friends of the soldiers to be earnest in prayer and zealous in effort against this ill-considered purpose.—John Liggins, in the Evangelical Messenger.

Unique Missions.

The missionary work of the National Indian Association differs in several respects from the Indian work of all other missionary societies. In the first place it is done only in tribes where there is no mission of any denomination, and where, almost without exception, no Christian instruction is given by any other organization.

Second: Our industrial work is a prominent feature at all our stations.

When this department of the work opened there were more than eighty tribes wholly destitute of Christian teaching. In fifty of these, or in separated parts of tribes, our missionaries have done elementary Christian work, teaching also domestic arts six days in the week, for that instruction can be given concretely even before an Indian language can be acquired. Civilized cookery, tidy household habits, the care of the sick, the use of cow's milk,—little known among Indians till recent years,—raising vegetables and poultry, and other industries have been thus taught interestingly and effectively by object lessons. Such service to Indian women wins their hearts quickly, and holds them for mental, moral, and religious teaching.

For one who can so teach in practical matters, earnest pleas often come from thoughtful Indian women. Said one who is in effect the leader of her village, a Deborah in her little Israel, "Those Indians over there have teacher; learn ever'thing; can plant, make cupboard, hatch chickens, make bread; have plenty eat, live nice, get rich. My people not know; all time hungry. Why you not send teacher my people?" And we echo the 'why not?" It is only for want of means. Good workers are ready, and proffer service, and all the moral and industrial Indian deserts of our land might become fruitful fields had we the means to place practical Christian women in them. Nor is the industrial work of our missions confined to Indian homes. Among the Navajo Indians in New Mexico where was only a desert stretch Mrs. M. L. Eldridge, then the superintendent of our missionary hospital, taught the Indians irrigation, engineered their labors for it, and six small farms in one direction from our mission, and seven farms at another point emerged from the desert and proved a practical success, giving subsisting harvests to Indian families even when the crops of white men near by were a failure. Wherever our workers have gone industrial results have been marked, as was to be expected when among the Association's petitions as early as 1881 none was more emphatic than that for industrial teaching of the Indians and opportunity to trade. At our Spokane mission in the State of Washington ten trees each were given to families who would cultivate an orchard, and children were given little gardens, were taught how to manage and work them and delighted in them. Among neat little home ranches in southern California are some opened or improved by our loans under the care of our missionary.

Third: Our missionary work is unique in respect to the religious truths taught, these being but the great elementary truths accepted by all Christians. No denominational instruction is given. It is such work as is more and more done by consecrated men and women of all denominations on foreign heathen fields. At our missions all sectarian teaching is left to be done by the particular church to which the mission when well established is finally given. The plan is to get the land needed for the station,—from three to 160 acres,—with consent of the Government and the tribe on whose reservation it is, or as in some cases, to buy from a white man land near the tribe; then to build the cottage and chapel, furnish them, provide horses, vehicles, and stock where possible, and let the work grow from kind, quiet beginnings to a well established mission ready for transfer to some able permanent society asking for it.

Fourth: Our work is unique in another respect. In these mission transfers all the property gathered is given, not sold, to the church or society taking the mission. In one case a mission costing the Association $4,000 was given to the Methodist Episcopal Board, as the missionary providentially given us for that station was a Methodist. In that case the property consisted of 160 acres of land, a good five room cottage, a new chapel, agricultural implements, horses, cows, etc. In another instance 160 acres and a new cottage and chapel were given to the Protestant Episcopal Board and were placed in charge of Bishop Hare in Dakota, and more land than this was given to the Episcopal Church in Florida under the care of Bishop Gray. Two other stations and our hospital among the Navajos in New Mexico, have been given to the Presbyterian Board, and the hospital property alone is now valued at more than $4,000. Our Hopi mission in Arizona, and a Navajo station in New Mexico were transferred to Baptist Boards; two cottages and two chapels, with other stations in southern California, were given to the Moravians. One in Oklahoma went to the Society of Friends, and others might be named did space permit.

At all these points industrial work of all the kinds needed has been taught on week days, along with temperance, hygiene and Sunday-school instruction, while all the Christian truths possible have been given with all these in simple loving ways. Besides all this our missionary workers find political wrongs to be righted, bright Indians to win into the schools, and capable Indian leaders to stimulate and prepare for wise leadership among their people.

This work has been done among the Poncas, Otoes and Pawnees of Oklahoma, among the Bannocks and Shoshones of Idaho, the Omahas of Nebraska, the Sioux of Dakota, the Mission Indians of S. Cal., the Kiowas of Indian Territory, the Apache prisoners, the Seminoles of Florida, the Hopi, Navajos, and Walapai of Arizona, the Piegans of Montana, the Spokanes of Washington, and at Sitka, Alaska. In connection with all this help given, twenty mission cottages, nine chapels, five school houses, a home for orphans and two for aged women have been built. Several hospitals for Indians have been aided, and the well appointed hospital for the Navajos has been built, with out-of-door conveniences such as stables, sheds, and a morgue. In all more than fifty buildings have been erected, and work of many kinds has grown out of these missionary enterprises.

Among the Moqui Indians, now called Hopi, a scourge of smallpox broke out in the winter of '97 and '98, and our brave, devoted Mabel Collins, ministering, vaccinating hundreds of Indians, was the last white person to leave the field, and went only when ordered to do so by a government official for her own safety. On her return what scenes of grateful love were mingled with the mourning for the dead, whole families having been swept away by the fell disease.

Time fails for making even briefest mention of other kinds of help which have resulted from the presence and observation of our workers on the field, besides the inspiration given Indians to commercial, educational, artistic, and missionary enterprises. Most of the changes wrought in homes, character, and communities have been so gradual, so silent, so like the working of 'leaven in the meal' in that domestic yet divine parable, that no catalogue can be made of them, and yet moral and material results are as discernable as is sunrise after the gray of the morning.

But the Association's missionary work is not yet finished. In at least forty tribes or separated parts of tribes it is yet only twilight, not morning, and the prayer for means to send laborers to these tribes wholly destitute of Christian missions, a never-ceasing cry in the hearts of those who know the need, constantly echoes, and we appeal for help in order to fulfil the purpose of driying out the darkness of paganism and superstition from every one of our native tribes by bringing to each the evangel of hope and of all redemptions by the knowledge of God and of His Christ.—(Nat. Indian Association.)

Keep Trying.

If boys should get discouraged,
At lessons or at work,
And say, "There's no use trying,"
And all the hard tasks shirk,
And keep on shirking, shirking,
Till the boy became a man,
I wonder what the world would do
To carry out its plan?

The coward in the conflict
Gives up at first defeat:
If once repulsed, his courage
Lies shattered at his feet.
The brave heart wins a battle
Because through thick and thin
He'll not give up as conquered—
He fights, and fights to win.

So, boys, don't get disheartened
Because at first you fail:
If you but keep on trying,
At last you will prevail;
Be stubborn against failure,
Try, try, and try again;
The boys who keep on trying
Have made the world's best men.

—Selected.

The Mennonite.

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Editorial.

A Hard but Sure Road.

There are very many roads and highways in this world, leading to different points east, south, west and north. A large number of streets, routes and thoroughfares have been planned, advocated and even outlined, but not operated upon for years, or the work has been obstructed and perhaps abandoned partly or altogether.

There are roads which were constructed at enormous expense; what seemed at one time impossible was accomplished by patience, perseverence and hard work. What seemed a loss, for a while, turned out to be a great gain.

Some roads are not traveled very much, although they are safe and sure highways. They are not popular because it requires exertion, effort or even struggle to reach the desired point. They are considered "hard" roads, yet the "only" roads that lead to a certain place.

There is a beautiful similarity between a "road" and a "church paper." The streets in the towns and cities, the roads and railroads in the country are an urgent necessity. They must be considered good and practical means to connect villages, towns and cities, counties and states, commerce and institutions of various kinds. A lack of good streets in a city and serviceable roads in a country is a great hindrance to its development and prosperity. This is easily understood by all, and for this reason they are willing to expend constantly large amounts for this purpose.

Can you, dear reader, see the fine analogy between our thoroughfares and the church paper? What can we expect of a denomination without its own church organ? And what can and do we expect of such church members who are subscribers of one or several secular papers but refuse to support their own church paper? If we as a denomination want to develop and prosper as we should, with the help of God, we must do like other denominations, "be loyal to our church papers" and encourage the church members to fall in line with us.

Our English church paper, the MENNONITE, seems to have a hard road to travel on account of its limited circulation. But if we ever want to "increase" its circulation—and we ought to put forth special efforts to do it—all must lay hands on the wheel ourselves, commence at home. This may seem to be a hard, but it will be a sure way! Now is the time to work.

Father Schowalter is about the same, a great but patient sufferer.

F. H. KREHBIL.

TOREVA, Ariz., June 2, 1906.—Dear Readers: Those of you who have with interest followed the developments of our different mission fields, will at this time, too, be especially glad to hear a word about the present situation here on this field—the Oraibi Mission Station.

I shall refer here principally to the situation in the village; and try to show a few of the immediate *outward* consequences.

As many of the readers know, there have existed in Oraibi for a number of years two parties—political, we might term them—differing on the issue of American civilization. The conservative party (often called "hostile") have always been forced, by policemen, to give up their children to go to school. Often very harsh and even cruel measures have been employed to get those children; and to my knowledge only once the police have been able to get *all* the children of school age. At that time—about four years ago—great predictions were made by teachers and Supt. that now there would be no longer a "hostile" party. We at the mission (Bro. Voth was visiting here) could not feel so enthusiastic over the success (!?) of having been able *once* to get all the children. We were inclined to discredit the "Quaker Indians" in their seemingly friendly attitude toward the white man. We rather made the discouraging prophecy, that the children of the hostiles would have to be gotten to school by police or other *force* for perhaps twenty years. Of course, we were pessimists.

But the force was withdrawn, especially is this done under the new Supt. The consequence is, that about ⅓ of the children of school age are not in school; another third are at school because they like the school under the present management of Mr. and Mrs. Viets, which is so different from anything we have yet seen in the government service. No force has ever yet held the children at the Oraibi school so well as the gentle, *honest*, and fair management of the present teachers—just now it would take a *great force* to hold them.

Some force was lately used in the neighboring village Cungohpavi, where there are also a few "hostile" families, to get a few children to go to school. This aroused the entire party, including our Oraibis; and a skirmish ensued between about half a dozen Navajo Policemen led by the Supt. and Bro. P. Stauffer, and the "Quaker Indians." The Supt. stated to me, that he regarded these Hopis no longer as cowards; but he felt that they "meant business."

The Supt. not knowing what to do, went straightway to Washington. He is back now for several months—no word or sign from him yet, of any kind, regarding the matter, which *cannot rest* at this stage:—The "hostiles" from that neighboring village have *moved* here to Oraibi; many of those Oraibis, who for sometime did not belong to any party—rather were leaning over to the friendly side—are now in the "hostile" camp. That now makes over ⅔ of the village conservative ("hostile"). They feel very safe and show great bravery, which is *not* being *misunderstood* by the Supt.

The friendly chief and his little party hate the others the more for it; and seeing that no punishment follows to the gross disobedience of the "hostiles," and having themselves for sometime doubted the advisability of being *very friendly* towards the Americans, they now also act quite conservatively. This is very noticable in our Sunday chapel attendance, too.

That this cannot rest thus, is evident. All eyes here are turned towards the Supt. at Keam's Canyon. All expect something extraordinary to happen. What, no one knows. To express the present situation in the words of a Hopi as he observes it—he says: "We are all *shaking with nervousness*, day and night watching the eastern horizon, expecting the Supt. with many soldiers."

A Proposition to You

We want 500 new subscribers to the "Mennonite." To obtain them we need your assistance. We believe that every reader of the Mennonite can get at least one new subscriber. Will you try? It will take only a few minutes of your time. See how easy we make it for you.

50 cents will pay for the Mennonite from now until January 1, 1907, to a new subscriber and one of the books listed below, and in addition we will credit your own subscription two months for every new subscriber you send us.

Remember, one of the following valuable books postpaid and the Mennonite for 7 months for 50 cents.

No. 1. The Young Christian—(See description on page 7).
No. 2. Mennonite Articles of Faith— " " " "
No. 3. Songs of Faith and Hope— " " " 8.

Address all communications to
MENNONITE BOOK CONCERN, Berne, Ind.

Correspondence.

DONNELLSON, Iowa, June 11th.—Dear Mennonite:—On Sunday, June 3rd, our congregation celebrated the Lord's Supper, and on Monday the German Sunday-schools assembled at Primrose for their annual convention. We had fine weather and a good attendance. We hope that many were encouraged to work in the Lord's vineyard with renewed vigor, trusting that the Lord's blessing will rest upon them and the work.

A small section of Lee county here is having quite a drought for this time of the season as there is still some corn lying dry that was planted the first days in May. The hay crop is more than cut in two, oats very short.

The situation from the standpoint of the missionary, I shall try to describe in a following No.

Knowing that this is of great interest to the readers who have this work here at heart; and having privately been urged to write about the present *critical* situation I submit this to the press for wider distribution.

J. B. EPP, Missionary.

Children's Day.

Some sentimental suggestions will not bear permanent use, yet when broached they may please many. There is a seeming fitness which does not inhere in the nature of the theme. To select a Sunday in June as Children's Day is one of the most beautiful of conceptions. Children are young and bright, and, when in a good humor, whatever their form and figure, beautiful. Children are buds of promise, so are the puttings forth of the trees. The birds, that do not sing in darkness or in storm, make in June the sweetest and the most far-reaching melody of the year. To set apart that date in the midst of June as Children's Day, to teach them that the Church remembered them and made it (subordinate to the holy thoughts of the Lord's Day) in a certain sense sacred to childhood and youth, gives pleasure to them, to their parents, to their Sabbath school teachers, and, when the exercises are not overdone, to the whole congregation. We have known Children's Day to be spoiled by captive birds in cages being distributed through the house, whose notes were discordant with the songs of the children and distracting to those who would hear the words that are addressed to them. And the floral decorations have sometimes been in such excess as to remind one of a funeral where a man had belonged to all the secret orders, and each member of every society had sent flowers.

To make Children's Day a day for gifts to promote education has a peculiar fitness. The birds need no education, and the flowers need none. The trees and the vines need only pruning. Children—and they alone—in the double sense of training and infused information, are susceptible to education. All the gifts on that day are devoted to the culture of worthy youth—some for one sphere in life, some for another, but most for the preaching of the Gospel. When these children, who now sing and give, and bear the gifts of others to this cause, are grown to manhood and womanhood, it is possible that they will be abundantly rewarded by having as a pastor some one whom what they gave has helped to secure the best preparation.

May Children's Day be bright, or if the rain pours in torrents, may they not be disappointed, but have the first clear day that comes! Our Father who sendeth rain and giveth sunshine, cannot always order the world constantly and everywhere to the wishes of those in any one place, but dispenses His gifts of rain and sunshine according to His infinite wisdom. When we are not pleased with the weather we hope for better, but it is ungrateful and wicked to find fault with the weather.—*Christian Ad.*

The Greatest Blunder of my Life.

Here are some "Blunders," written down by five hundred men, and to be found in the Crerar Library:

"The greatest blunder of my life was gambling."

"When I left my church and mother."

"My greatest blunder was when I first learned to smoke,"

"When I left school before I was past the fourth grade."

"Did not stick to my trade."

"Was to fool away my time when I was at school."

"Not keeping my position, but grew slack in my work."

"Reading worthless books."

"Thinking that my boss could not do without me."

"Refused a steady position with a good firm."

"Would not hearken to the advice of older people."

"Not saving money when I was young."

"Beating some one out of money."

"Did not stick to anything."

"Careless about religious duties."

"Did not take care of my money."

"The greatest blunder of my life was not accepting Christ, and thereby avoiding many sorrows caused by serving Satan."—American Weekly.

The Delusion of Drink.

H. L. Hastings, of Boston, Mass., gives the following:—One of the delusions of the whiskey drinker is, that he is made stronger by the use of stimulants. He is made stronger just as he is made wiser and richer,—"in his own conceit." A man half drunk would be ready to out-argue Solomon, or offer to buy out the Rothschilds. Everything with him is on a grand scale. The stones in the road look larger, and he steps several inches higher than he did before; but in fact he is no wiser, richer nor stronger than he was before he impaired his judgment by the deceiving cup.

A man eighty years old, wrote some years ago to the *Temperance Advocate*, illustrating the principle thus: "Fifty-five years ago the writer of this was a resident of West Virginia, and one morning four of us, young men, started to walk some two miles on a new-made turnpike; and on the way two of my friends got to talking about their personal strength. Each one thought himself the strongest, and in order to try we stepped out to the side of the road, where there were plenty of rocks of all sizes. One was selected that after trying neither one could lift. I then tried myself, and raised it quite easily on to my knees. We then went on to the camp of the turnpikers. There we were treated to whiskey. I drank some (but I think quite moderately), and on going back, as I believed myself so much stronger for the whiskey, I thought I would step out and lift it again, and perhaps toss it off a rod or two, but my surprise was great when I found I *could not raise it enough to let daylight under it*. It set me to thinking, and I thought that whiskey was a lie; that its use gave weakness instead of strength. And although I had a good and growing appetite for it, I joined a temperance society the first opportunity, and since that I have not pulled the cork out of a bottle of spirits of any kind, and I am quite certain if I had continued to drink spirits I should not have attained the age of eighty years, as I have already done. My advice to young men is, if you want to be strong in body and mind, happy in this world and the next, use neither whiskey nor tobacco.

Zeal and Knowledge.

A young minister came into a pulpit full of zeal for social reform. A business man said to him kindly: "Now you are going to discuss the ethics of business. By the way of preparation you ought to know how business is done. If you will come to my countingroom, I will give you an opportunity to learn all that can be known about the conduct of our business and the condition of all who are engaged in it." The invitation was never accepted; and the zeal of the young man, having no basis in knowledge, soon faded away.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, June 24, 1906. JOHN ELIOT AND MISSIONS AMONG THE INDIANS.—2 Tim. 2 1—13.

QUESTIONS.

1. Who was John Eliot?
2. Why did he preach to the Indians?
3. What did he do for the Indians?
4. What was his success?
5. What destroyed his missionwork?
6. Who was another renowned missionary to the Indians?
7. What nearly destroyed the missionwork of the Moravians among the Indians?
8. What missionwork are we doing among the Indians?

MEDITATIONS.

John Eliot, the apostle to the Indians, was born in England in 1604. He studied in Cambridge University and taught. He was converted and decided to become a minister. For freedom of conscience he came to America and preached sixty years as pastor of the church at Roxbury near Boston.

In 1620 the pilgrim fathers came to America, their seal showed an Indian surrounded by the words: "Come over and help us." They treated the Indians at first kindly, but more and more coming and taking the land from the Indians; these in 1637 made war against the colonies. The white men paid the other Indians a bounty for every Pequod scalp and the Pequods were exterminated.

Eliot was 42 years old, when he first began preaching to the Indians, because he loved them and wanted them to be saved. His first sermon Oct. 28, 1646 to the Massachusetts Indians was on Ezek. 37, 9—10. He learnt the language of the Indians and translated the whole Bible. It was printed in 1663. This was the first Bible printed in America. Eliot gathered the Christian Indians in villages, there were 14 such villages with 3600 inhabitants, and 24 young Indians went to college in Cambridge near Boston. 20 years Eliot had successfully worked among his Indians, when in the King Philipp's war the missionwork was nearly destroyed and in 1675 it received such a decisive blow in the war, neither whites nor Indians trusting the praying Indians, that in his last days Eliot said: "A dark cloud hovers over the work of salvation among the Indians. May the Lord receive and bless it again, that it may continue to live, when I am dead." He died in May 20, 1690 at the age of eighty-six, toiling for the Indians to the end. His last words were, "Welcome! Joy!

Another missionary to the Indians was David Brainerd, who worked three years among the Indians at the Delaware Bay. More famousis David Zeisberger, the Moravian missionary to the Indians, who called him their father.

He came to Bethlehem in Pennsylvania in 1741, learnt the language of the Iroquois and won their confidence to such a degree, that they gave him their documents for safekeeping. In 1756 New Year's day wild Indians destroyed the Christian village of Gnadenhuetten, because the Christian Indians would not fight. Pontiac's war with the whites nearly destroyed the Christian Indians, whom, though they were neutral no one trusted. Zeisberger worked among the Delawares with marked success and four Christian villages flourished on the Muskingum and Tuscarawas. In 1781, 300 Hurons, the Iroquois having refused to serve against their friend Zeisberger, lead 400 Christian Delawares and their missionary into captivity. When, driven by famine, some returned to their farms to husk the corn they had left, the Americans killed 29 men, 27 women, 34 children.

In 1786 the remaining 117 Indians returned to the land given them by the American government, but they never prospered like they had before the war of independence. Nov 17, 1808 Zeisberger died, 87 years old. Our missionwork has been chiefly among the Indians. We have a Christian congregation of Arapahoe Indians and of Cheyennes, the Bible has been partly translated into both languages and Pilgrim's Progress into Cheyenne. A new mission is begun among the northern Cheyennes, two Hopi Indians are the first fruit of the mission work among the Hopis.

In a whole the maltreatment of the Indians by the whites is a great hindrance for the mission among the Indians. It takes a long time and patient, never tiring love to convince the Indians that there are whites who love them and are willing to live for their good. After the confidence of the Indians is won, the glad gospel of Jesus Christ works in the heart.

The Sunday School Lesson.

By A. S. Shelly.

Quarterly Review.

Sunday, June 24.

Golden Text.—Never man spake like this man. John 7:46.

The twelve lessons of this quarter cover a large part of the active ministry of our Savior. They begin with the closing words of the great sermon on the mount, and close with the transfiguration scene on Mount Tabor, from which point the events in the Savior's earthly career move rapibly toward its tragic end "about to be accomplished at Jerusalem." In these lessons we have seen Jesus teaching and ministering unto the multitudes that gathered around Him wherever He went. The Twelve whom He had specifically commissioned to be His apostles are the objects of His special instruction and are sent out on at least one mission tour with authority to preach and to heal and cast out demons in His name.

Jesus Himself has been presented to us in these lessons as the great Teacher whose words possess divine authority; as the Great Physician, having power over all disease and even death; as the Liberator at whose word the evil spirits must loosen their hold upon lives held in terrible bondage; as the Provider of heavenly food for famishing body and soul; as the Friend of repentant sinners having power on earth to forgive sins and speak peace to the believing soul. All these are but different aspects of His great work as Saviour of man, of bringing man back into the estate lost through sin.

The Great Teacher.

First, then, let us sum up the teaching of Jesus in these lessons. In the first lesson we see that the sayings (words) of Jesus are of supreme importance. Whether or not we yield believing obedience to them will determine our eternal destiny. Our spiritual house can stand the testing time only if based on a living accord with what He teaches. In the last lesson the Father sums up the whole meaning of that mountain top revelation in the short but impressive attestation and command: This is My beloved Son; hear Him. As compared with the law and the prophets of the Old Testament, the word of Jesus is final. He is the interpreter of the law of the Sabbath (Lesson 2), indicating in His own conduct and by precept the true spirit of this divinely ordained institution.

In the parables of the sower and the tares (Lesson 5 and 6), together with the other five parables spoken at the same time (Matt. 13), He indicates how the kingdom of God begins and progresses in the hearts of men and in the world, though much hindered by conditions of evil and the determined opposition of Satan; and brings into view the first judgment when all hypocrisy, self-deception and unbelief will be shown in their true light, all sin and Satanic iniquity will be put down, and the word of God, as taught and exemplified by Jesus, will be established forever to the eternal glory and happiness of them that by faith received it into honest hearts.

The Great Physician.

In the healing of the centurion's servant at Capernaum and the raising from death of the widow's son at Nain (Lesson 3) we have examples of the exercise of His miraculous power over disease and death which are the most tangible effects of sin. His power over these proved His power to counteract, and therefore to forgive sin. Faith in Him as the Healer of body and soul conditions these blessings. In the case of the centurion Jesus found a simplicity and directness of faith that caused Him to marvel as He frequently had to marvel at the unbelief of those more favorably situated. The psalmist calls upon his soul to bless the Lord "who forgiveth all thine iniquities, who healeth all thy diseases."

The Sinner's Friend.

The case of the woman in the Pharisee's house (Lesson 4) most beautifully illustrates Jesus' dealing with the sinner. His loving words of invitation such as Matt. 11:28 attracted her. By faith anticipating His forgiveness of her sins which she was willing to confess, she began to lavish her love upon Him, and in return received from Him His benediction of Peace in the assurance of that saving grace which she had laid hold on by faith. The root of the contrasted case of the Pharisee lay in his self-righteousness. But for this, he too might have been much forgiven and have loved much.

The Mighty Deliverer.

We have two cases of deliverance from torment by demons (Lessons 7 and 10). Demon possession seems to have been a peculiar putting forth, by Satan, of his power, brazenly asserting his right of possession in the face of the Son of God, the "seed of the woman" who had come to bruise his head. In the case of the Gadarene demoniac he even presumed to appeal to the decrees of God against the sealing of his doom before the time. Jesus in every case met the evil one with rebuke and the word of authority and power. It is nowhere intimated that being possessed by evil spirits was an indication of particular sinfulness. On the contrary the instance of the little Syrophœnician girl points to innocence coupled with devout humility (on the part of the mother), and in the case of the Gadarene his being drawn to Jesus in adoration in spite of the demons, and then his grateful readiness to follow Jesus and to do His bidding when restored to himself, point to a noble character. So Jesus says that in the time of Satan's wrath as his final doom approaches (Rev. 12:12) he shall seek the destruction of even the elect (Mark 13:22).

The Divine Provider.

To Jesus the multitude in the desert appeared as sheep without a shepherd (Lesson 9). He is the Good Shepherd of whose tender care and abundant provision the psalmist sang so sweetly out of his own blessed experience. Jesus created bread for the supply of physical need, and He gives Himself as the true bread from Heaven and the water of life for the satisfaction of every soul hungering and thirsting after righteousness.

Christ, the Son of God.

Three of our lessons hinge upon human and divine testimony regarding Jesus (Lessons 8, 11, 12). Herod's speculation as to who this mighty miracle worker might be, led to the story of the shameful debauchery and diabolic hatred that had encompassed the death of John the Baptist. Jesus Himself was concerned about what men thought of Him, not out of vanity or any other unworthy prompting, but for the reason that upon their conception of Him and faith in Him depended the result of His mission in their behalf. He drew from His apostles the great confession, voiced by Peter, that He might from that as a fresh starting point lead them further into the mysteries of His own great redemptive work yet to be accomplished, and the great mission to be intrusted into their hands. And then to help their struggling vision, obstructed by their preconceived notions, to get the true focal adjustment, He took three of them with Him into the mount to be trasfigurated before them and receive in their hearing the attestation of glorified saints and of the Father Himself.

When we contemplate all that these lessons reveal unto us of Jesus, how expressive becomes the saying of the soldiers in our Golden Text,—"Never man spake like this man."

Deaths.

Loewenberg.—On June 3, 1906, at Dornellson, Iowa, Barbara K., daughter of John and Katharine Loewenberg, aged 34 years, 10 months and 20 days. About three weeks ago Sister Loewenberg was thrown from a buggy, the horse being frightened at a passing automobile, and thereby received internal injury which caused her early demise. The funeral was very largely attended. Services were held at her late home. Rev. P. P. Hilty, of the Zion Mennonite church, conducted the services and based his discourse on 2 Kings 20:1, assisted by Rev. C. Schowalter, who had known the deceased from her childhood, made a few touching remarks eulogizing her excellent Christian qualities and consistent life.

News of the Week.

Domestic.

59th CONGRESS

The Railroad Rate Bill Up.

Washington, June 12.—The conferees on the railroad rate bill have arranged to meet at 10:30 o'clock tomorrow. It is expected that an agreement on all differences will be reached speedily.

The Live Stock Bill.

Much of the remainder of the day was devoted to the bill extending to 36 hours the time that live stock may be carried in transit without unloading. Senator Warren was in charge of the measure, and he and a number of senators debated it at length.

The Packing House Exposures Up Again.

Washington, June 12.—An echo of the Reynolds-Neill report on the packing houses of Chicago was heard today in the house when Mr. Mondell (Wyo.) in a speech precipitated discussion of the whole question of government inspection. Mr. Mondell observed that the house of commons in England yesterday had under consideration the subject of American meat products which he said called attention to the far reaching and disastrous effect of the present agitation.

Mr. Mondell said: "I consider it most unfortunate for the great packing and cattle industries; for the peace of mind of our people; for our good name abroad, that it should have been deemed necessary in order to call attention to the somewhat careless handling in some packing houses of certain meat products constituting an infinitesimal proportion of the entire product and to certain unsanitary conditions affecting some workers in the great packing industries with a view of securing or recommending an extension of federal inspection to place before the country in a manner calculated to magnify their contents certain reports which bear on their faces the stamp of hypocritical criticism, if not visionary bias."

Mr. Hayden (Texas) condemned the methods used in placing the Neill-Reynolds report before the public.

No Money for Canteen Soldiers.

Washington, June 12—An amendment offered by Mr. Bowerscok, of Kansas, to the sundry civil appropriation bill that no part of the appropriation should apply to any national soldiers' home in which a canteen is maintained, brought before the house to-day the entire canteen question. The amendment was adopted.

Booth Tucker to Marry.

Minneapolis, June 12.—The engagement of Commander Booth Tucker, of London, international secretary of the Salvation Army, to Colonel Emma Reid, at present in charge of the Salvation Army forces in Ireland, has been announced. The wedding will take place in London and will be private. The date has not yet been settled.

Yellow Fever Again.

New Orleans, June 12.—The fact has become known that three cases of yellow fever have been under quarantine for the last ten days at Ship Island, a Government quarantine station in the Gulf of Mexico, about midway between the mouth of the Mississippi river and Mobile, Ala.

Packers Convicted in Federal Court.

Kansas City, June 12.—The cases of the four meat packing companies, charged with accepting rebates, were to-day given to the jury in the United States District Court here at 10:40 this morning and a verdict of guilty was returned in one hour.

Judge Smith McPherson, of Red Oak, Ia., the presiding judge, stated that sentence would not be assessed until the case against the Burlington railway, which is charged with granting the concessions to the packers, is concluded. The law in the present case provides for a fine only and not a jail sentence.

The cases are those of Armour & Co., Swift & Co., Cudahy & Co., and the Nelson Morris Packing Company. They were charged in indictments returned here last December with accepting from the Burlington railway concessions on shipments from the Kansas City plants to New York for export. The cases were consolidated for trial purposes. The specific case considered, which is practically identical with the others, is that charging Cudahy & Co. with accepting a rate of 23 cents a hundred pounds on a shipment of lard to New York for export to Germany when the legal tariff then on file with the Interstate Commerce Commission was 35 cents. The trial began last week, and, after a long argument, was continued until to-day, when Judge Smith McPherson, of Red Oak, Ia., the presiding judge, instructed the jury.

Judge McPherson, in stating the case, said that according to the indictment returned against the defendant, the packing company signed a contract to run until December 31, 1905, in which the Burlington railway agreed, with other connecting railways, to carry packing-house products from the Missouri river to Germany, billed via New York; that the rate agreed on included a rate of 23 cents a hundred pounds between the Mississippi river and New York; that while this contract was in existence the Burlington railway filed with the Interstate Commerce Commission an amended tariff of 35 cents on these products from the Mississippi river to New York, and that the defendant continued to accept the 23-cent rate after August 6, 1905, when the alleged offense was committed.

Galveston Cut Off.

St. Louis, June 12.—A special to the Post-Dispatch, from Houston, Tex., says:

About 1,000 feet of the bridge which connects Galveston island with the mainland burned this morning, completely isolating Galveston from all connection with the outside world, except by boat. Galveston is built on an island in the Gulf of Mexico and a long stretch of shoal water separates the city from the mainland. This water is spanned by the single long bridge.

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A FEW SELECTIONS FROM THE TABLE OF CONTENTS.

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No. 67. Saved by Grace.
(Solo or Duet.)

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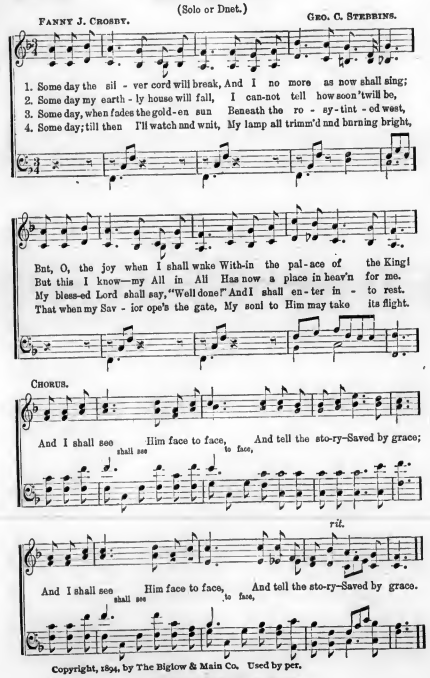
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Vol. XXI. BERNE, INDIANA, JUNE 21, 1906. No. 25.

The Bible.

This Book unfolds Jehovah's mind.
This Voice salutes in accents kind.
This Fountain has its source on high.
This Friend will all your needs supply.
This Mine affords us boundless wealth.
This Good Physician gives us health.
This Sun renews and warms the soul.
This Sword both wounds and makes us whole.
This Letter shows our sins forgiven.
This Guide conducts us safe to heaven.
This Charter has been sealed in blood.
This Volume is the Word of God.

Items of News and Comment.

Sister Frieda Kaufmann, of Newton, Kan., has started on a vacation trip to the East.

On June 20, Rev. J. W. Kliewer and family, of Berne, Ind., started on a trip to Kansas and Oklahoma.

The German school at Bethel, Newton, Kan, will be taught by Bro. O. D. Goerz, which will be his first term.

Bro. Rupp, of Bloomington, Ill., has donated $500 toward the purchase of a village near Dhamtari, India.

Pre. Geo. R. Brunk, of Inman, Kan., is visiting in the East. Early in June he began a series of meetings at Lindale, Va.

Children's Day was observed at the St. John's church and the Ebenezer church, Bluffton, Ohio, respectively on June 10 and 17.

On July 5 and 6 a conference of Mennonites of Middle Canada will be held at Rosthern, Sask. A rich program has been prepared for the occasion.

On June 13, Rev. Benj. Diller, Bluffton, Ohio, was seriously hurt. He was kicked by a horse, which resulted in a compound fracture of the leg.

The Western District Conference has built at Burrton, Kan., a neat chapel for regular services. Also a Sunday-school and a class of catechumens are held there. The interest is good.

The hospital at Halstead, Kan., has been purchased by Mennonites at the consideration of $3200. There is a nice opening for a conference institution. The shares are sold at $50 each:

Several students returned to Berne, Ind., after the close of the spring term: three from C. M. College, two from Bethel College, and one will return soon from Oberlin, O.

The depot of the Warsaw-Goshen interurban road has been built just south of the campus of the Goshen College, which is indeed very convenient for students and visitors from the south.

Change of teachers. Bro. Mosiman, for several years one of the instructors at the Mennonite Academy, Gretna, Man., intends to take up his studies next year and for this reason has tendered his resignation.

On motion, at the meeting in May, of the Boards of the Amish and the American Mennonites, the Mission committee was authorized and instructed to consider the advisability of sending an investigating committee to India.

Prof. J. W. Bixel, for several years musical director of Bethel College, was married to a Miss Jones on June 14, at Newton, Kan. The couple will make a trip to Bluffton, O., the Professor's home, where he is to assist in a program, in July.

Good news. An active minister who does not consider it unworthy of his calling to present ardently to the congregation the great importance and urging necessity of our church paper, has forwarded within a few weeks a list of *twenty-one* new subscribers to the MENNONITE.

Pre. A. D. Wenger, of Millersville, Pa., is on a trip through the West and Northwest, via Goshen, Ind., Baden, N. D., to Alberta, Canada. On his return he will stop at points in Iowa and Illinois. Bro. Wenger will hold meetings as the way opens for them.

Children's Day is the day of birds and flowers. Nature is beautiful and at her best, and we want as much of the beautiful as possible in our churches and homes. You all love flowers, and like to gather them for the church on Children's Day. They teach us many beautiful lessons if we but take the time to learn them. They speak to us of God's love and care and are really His messengers. They inspire us to lead good, beautiful lives and call forth all that is noble within us. —Ex.

We are very foolish to attempt to entertain two guests so hostile to one another as Christ and Satan. Christ will not live in the parlor of our hearts, if we entertain the devil in the cellar of our thoughts.—C. H. Spurgeon.

The Arctic traveler Nansen was asked by a neighbor: "Did you take any alcohol with you when you left the 'Fram' to make your heroic expedition by sledges?" "No," said Nansen; "if I had done so I should never have returned."

Bro. Levi B. Troyer lost his life suddenly by an accident which occurred on June 6, near Orrville, O. He was driving along the road when his horse became frightened at an engine used by the Wabash railroad. When falling from the buggy, his head struck a stone and fractured the skull. His age was 75 years.

Elder William Gehman, of Lehigh Co., Pa., recently visited his son-in-law, Rev. George Lambert and family, Elkhart, Ind. On June 3 he preached in the Elkhart Mennonite congregation in the German language. Bro. Gehman, who has been many years a very active minister in the church of the Mennonite Brethren in Christ, is now eighty years old.

President N. C. Hirschy and family, of Bluffton, Ohio, expect to sail from New York City September 6th. Mr. Hirschy has been granted a leave of absence for one year by the College trustees, which time he will devote to study in foreign universities and travel through Switzerland, Germany and Holland. At the end of that time Mr. Hirschy will return to resume his duties as president of the C. M. College. During his absence the college will be under the management of D. F. Jantzen, E. J. Hirschler and I. B. Beeshy. The many friends of Mr. and Mrs. Hirschy, while they sincerely regret to be deprived of their presence during the year, extend well wishes for a safe journey and an enjoyable trip.—Bluffton News.

The two Boards of the general conference of the Amish and the American (Old) Mennonites were consolidated on May 22. On May 23d the following appointments were made: A. H. Leaman, Supt., Chicago Home Mission; Abram Metzler, Supt., Orphan's Home, West Liberty, O.; J. D. Minninger, Supt., Old People's Home, Rittman, O.; J. F. Brunk, Supt., Kansas City Mission; D. S. Weaver, Supt., La Junta Mennonite Sanitarium, La Junta, Colo., J. F. Brunk, general manager, La Junta Mennonite Sanitarium.

The third Steiner reunion took place at the home of Bro. J. C. Steiner at Bluffton, Ohio. Nearly 400 relatives were in attendance where dinner was served and a good program rendered. These Steiners trace their lineage back six generations, to Daniel Steirer, of Canton Berne, Switzerland, who lived in 1746-1811. He was one of a family of fourteen children, a bishop (elder) in the Mennonite church, a man of wide influence and marked convictions, and was much loved. The next reunion, in 1907, will be held at Berne, Ind.

If anything additional were needed to prove that the Anti-Saloon League hits the liquor business in its most vital parts more effectually than any other temperance organization the evidence is had in the fact that the Ohio Liquor Association, at its recent meeting, in their address issued to the people saying that "of all the various prohibitory organizations the Anti-Saloon League is by far the most hypocritical and pernicious." Surely no higher compliment could be paid the League than that, nor is any better evidence of its efficiency needed. This testimony of the Ohio Liquor Association will inspire thousands of the enemies of the saloon to rally to the support of the Anti-Saloon League, and work hereafter through it against the liquor traffic. The Liquor Association in its address, also, quotes Bishop Potter, whose fame (?) once be-

came notorious by reason of his officiating at the opening of a saloon in New York, as saying that "the whole prohibitory movement in all its phases is 'tainted with falsehood, dishonored by essential unreality and discredited by widespread and consistent failure.'" Surely the Bishop is welcome to all such laudations from such a source. Shame on the church dignitary who dares to truckle to the rum cohorts by denouncing the work of the noble men and women who are heroically struggling to save this country from being ruined by the infamous liquor traffic.—Religious Telescope.

Report of Convention.

The eleventh annual convention of the Young People's Union of the Eastern Mennonite Conference was held in Bethany Mennonite church, Quakertown, Pa., on May 30, 1906. The morning session, presided over by Howard G. Moyer, of Philadelphia, was opened with a song service led by U. S. Stauffer, of Quakertown, after which devotional exercises were conducted by D. W. Landis, president of the Quakertown society.

After singing by the audience, an excellent paper on "The Society a Soul Saving Institution" was read by Warren Oberholtzer of the West Swamp Society. At this point the president, E. S. Shelly, announced the following committees:

Resolution Com.—A. A. Moyer, Warren Oberholtzer, Anna Stauffer.

Nominating Com.—Howard Moyer, James Rosenberger, Flora Fellman.

Auditing Com.—Adelaide Z. Roth, Henry Detweiler, D. W. Landis.

In the absence of Jacob Landis, an Open Parliament was conducted by Frank Thatcher, of Quakertown, on "The Devotional Meeting—Time, Place, Method, Fruits, etc." Under "Fruits of the Devotional Meeting," the thought was expressed that it gives us a deeper realization of our place in the church. The singing inspires and equips us for our work the coming week. As to "Methods" the following suggestions were brought out: "The meetings should not be in the hands of one or two. Every one should do something, To get the best results, we must take part ourselves. The work should be planned systematically. All should work together in harmony. A regular program encourages the weaker members. Variety arouses interest in the work. More time should be devoted to prayer in the meetings. Previous to the meeting ask members to pray along certain lines. Have a short prayer service with the pastor, leader and program committee, in an adjoining room prior to the regular meeting. Distribute questions to the members to be answered in their own words.

Distribute programs containing suggestions and Bible passages bearing on the topic. This will encourage participation in the meetings.

Following this, a very interesting and practical address on "Equipment for Work" was delivered by the Rev. Thomas W. Dickert, of Reading. From the many helpful thoughts presented, we note the following:

The work for which we are to equip ourselves is witnessing for Christ. Our whole lives are witnesses either for or against Christ. Christ entrusts the great work of evangelizing the world to us, as his followers, by the power of the Holy Spirit. For so great a work we need the best equipment. The first requisite is, fellowship with Jesus. We have the most intimate relation with Jesus possible—the fellowship of spirit with spirit.

2nd. We must have the presence of the Holy Spirit. The Spirit is our very life in Christ Jesus. He gives us power for service.

3rd. Prayer, the channel through which the power of God comes to our souls, is essential.

4th. Church worship is indispensable to keep alive our interest in the work.

The convention was then favored with a duet, sung by the Rev. W. S. Gottschall and Miss Jennie Godshall, after which the offering was taken. A short business session followed and the convention adjourned to meet at 1:45 in the afternoon.

AFTERNOON SESSION.

A. C. Oberholtzer presiding. After a short song and consecration service, conducted by the chairman, the devotional exercises were led by Rev. Harvey Shelly. The business session followed, conduted by the president.

After singing by the convention, Miss Mabel Landis, of Philadelphia, read an able paper on "The Importance of having a Junior Society." The discussion brought out the following remarks:

"The Junior Society is the flower garden of the church.—The secret of success is to have a few consecrated managers."

A double male quartette from the Allentown church rendered two selections which were highly appreciated.

The speaker of the afternoon was the Rev. Robert M. Kern, of Allentown, who addressed the convention on "The Work of the Young People in the Church." The following points were emphasized:

1st. Organization: Study the needs in your church and organize the young people into societies to meet the special demands of the congregation.

2. Centralization: Societies must be feeders to the church.

3. Specialization: Set a goal before you and strive to reach it.

4. Consecration: Without it, all work will amount to nothing. Get the members of your societies to give their hearts to God and then the work will be God's.

The offering was then taken, and after singing by the audience, Clarence E. Hunter, of Philadelphia, conducted an Open Parliament on "Missions, Evangelism, Socials, etc." Evangelism was said to include holding open air meetings, meetings in hospitals, fire houses, etc. The subject of "Missions" was discussed by members of different societies stating what was being done in the mission cause in their respective societies.

The matter of supporting native helpers in mission fields was brought before the convention, which led to a call for a special business session to take action on the matter. A motion was adopted that the Cor. Sec. be asked to communicate with the different societies of the Union and the Mission Board of the General Conference and thus see whether by united contributions, which the societies are willing to give above any work they are doing by themselves, a sufficient amount can thus be brought together to support through the Mission Board some special worker needed in any of the fields.

That the Cor. Sec. peport to the Executive Board of the Union, and the Board be hereby empowered to receive such contributions and through the Mission Board carry the thought of this resolution into effect.

Prayer was then offered by Rev. W. S. Gottschall, after which the convention adjourned with the doxology and the benediction.

ADELAIDE Z. ROTH, Sec.

The Cost of War.

It is claimed by Russia that the late war between that country and Japan cost her $1,000,000,000. The Japanese say that the war cost them an equal sum. This is to say nothing of the hundreds of thousands of soldiers killed in the fierce conflicts which ensued between the armies nor the families left destitute in their respective countries. War is a costly scheme of settling disputes—disputes which might easily be arranged by diplomacy or arbitration. The scars of the war are healing in the countries where they were made, but the scars to the human family which were scored so deep and plentiful will not be healed in many a year. In Russia especially the aftermath of the war is proving worse than the first gleaning, and the end is not in sight. Unless there is a better and wiser solution of the question effected before the national congress than is in sight, there may be a revolution which will equal if not exceed the war with Japan. A revolution such as is forecasted by events would be frightful in its results, possibly more so than the French revolution of a little over a hundred years ago, when the fair realm of France was drenched in blood of the people by the people. And yet Russia is busy building other warships and drilling a million more soldiers, and getting ready for another war.—Ex.

Send us addresses of your friends and we will send them sample copies of the MENNONITE.

The Protest in Congress Against Further Naval Increase.

To most people the protest in Congress last month against a new $10,000,000 battleship and the present policy of ever-increasing expenditures upon the navy means very little. It is looked upon by them as nothing more than a factional debate in which the Democrats, supported by a few not very loyal men of the other side, were trying to discredit the Administration and make political capital for use in the elections next year.

But this is a very superficial view. It shows utter want of insight into the conditions which caused the protest to be made. What was expressing itself on the floor of the House of Representatives had practically no partisan significance. The men who led in it—Bartholdt, Burton and Tawney—were Republicans, and Republicans known for their general party fidelity, each of them chairman of an important committee. What was expressing itself was the growing feeling of dissatisfaction amongst thoughtful citizens everywhere at the continuance of a policy, at such enormous and ever-increasing cost, for which no real reason can be assigned.

The immense figures which set forth what the government is spending on armaments have become known to the people, and they have grown so large that Congressmen themselves can no longer, even if they would, turn a deaf ear to their mute but mighty call for a halt.

In the debate on the naval bill Mr. Tawney of Minnesota, chairman of the Appropriations Committee, pointed out that for the fiscal year 1906 the army and the navy, including maintenance, have cost the nation $199,702,081.44. Adding to this the sum expended on pensions, interest on the public debt created by wars, etc., $175,957,638.02, and we have the total appropriations for war purposes, direct and indirect, for the single year, footing up the colossal sum of $375,659,719.46. This is 63¾ per cent. of the total expenditures. Mr. Tawney declared that for the fiscal year 1907 the government is to spend in round numbers about $385,000,000 for war purposes, or about $28,000,000 more than the total revenue received in 1897, exclusive of the postal revenues, the great increase being chiefly due to the enlarged outlay upon the army and the navy. The annual cost of maintenance of a first-class battleship he set down as $634,255.54, of a second-class one as $468,729.31, and of an armored cruiser as $489,206.27. If these expenses continue to grow as they have done, there will be no escape, Mr. Tawney told Congress, from increased taxes upon the people. That is perfectly plain to anybody, and the country is at last awakening to the fact.

Mr. Burton of Ohio made an effort to have the $6,000,000 item for the new 20,000 ton battleship (exclusive of armaments) to outdo the English "Drednaught" stricken from the bill. The building program of the navy, he said, was provided for for the next four years, and in view of the prospect that the relations of the nations in respect to armaments might be greatly changed by a general agreement at the second Hague Conference for limitation and reduction, he thought it most unwise to authorize the construction of this big ship. When the vote was taken his motion to strike out the item received 103 votes against 135 for its retention.

Mr. Bartholdt from Missouri, on the same grounds as those put forward by Mr. Burton, offered a resolution authorizing the Secretary of the Navy to defer the construction of the new ship until after the coming Hague Conference, and making it then optional. But this motion was also voted down, though it received a strong vote.

This latest protest in the House of Representatives, which was much stronger than that led by Mr. Burton in the previous Congress, was of such a character and reached such proportions that its meaning cannot possibly be misunderstood. A few years ago an attempt was made by some of us to induce some member or members of Congress to take up the subject of arbitration and peace and make it an object of specific attention and effort, in some systematic way, as had already been done in the British House of Commons by Henry Richard and later by Mr. Cremer. But not a man could be found who showed the least disposition to do anything of the sort. But now, on the spontaneous initiative of Mr. Bartholdt, an Interparliamentary Arbitration Group has been formed in Congress and has grown in two and a half years to over two hundred members, who are actively engaged in strengthening and advancing arbitration as a substitute for war, not only in Washington, but also in co-operation with similar groups in other countries.

This is a very great advance, quickly made. It means much in itself, but much more when the fact is taken into account that behind it is a vast and rapidly growing popular movement, of which it is simply the most important expression. This movement is throwing its waves against the doors of every government and parliament, and many of them it has already entered and practically mastered.

It would be impossible to overestimate the significance of the vote of 103 against 135 cast for Mr. Burton's motion to strike out of naval bill the provision for the big new battleship. A change of the only 17 votes would have defeated the provision. This vote was not simply on approval of the principle of arbitration and international friendship: it was a direct attack upon the prevailing rivalry of armaments, the gigantic evil which is exhausting the peoples of the world and imperiling more or less all the higher interests of civilization.

Nor was it a mere passing spasmodic effort. It will be repeated again next year, unless in the meantime the coming Hague Conference shall make it unnecessary to do so. Congressmen are saying openly that they will never vote again to add another battleship to the navy. Seventy-five out of the 135 who voted against Mr. Burton's motion are reported to have declared that this is the last vote of the kind that they will cast. This may or may not prove to be true when the test comes. But in any event the hour of deliverance from the insane rivalry of armaments, with which all the best phases of our civilization are entirely out of hormony, is about to strike, and no efforts of those who would keep the barbarisms of the past alive can put back the hand on the dial plate.—Advocate of Peace.

The Dimensions of Heaven.

(An Extract.)

And he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the heighth of it are equal. Rev. 21:16.

Twelve thousand furlongs, 7,920,000 feet, which being cubed, 496,793,088,000,000,000,000 cubic feet. Half of this we will reserve for the Throne of God and the Court of Heaven, and half the balance for streets, leaving a remainder of 124,198,272,000,000,000,000, cubic feet. Divide this by 4,096, the cubic feet in a room sixteen feet square, and there will be 30,321,843,750,000,000, rooms. We will now suppose the world always did and always will contain 990,000,000, inhabitants, and that a generation lasts for 33½ years, making in all 2,970,000,000, every century, and that the world will stand 100,000 years, or 1,000 centuries, making in all 2,970,000,000,000, inhabitants. Then suppose there were one hundred worlds equal to this in number of inhabitants, and duration of years, making a total of 297,000,000,000,000 persons, and there would be more than a hundred rooms sixteen feet square for each person.

Nobody knows the extent of God's Kingdom, yet the estimate may be true, for Jesus himself hath said, "In my Father's house are many mansions, if it were not so I would have told you, for I go to prepare a place for you." Therefore we are heirs of His, in the heavenly mansion. If our faith and works are for Him, despising sin and all that is wicked, while muffled drums are beating and funeral marches to the grave; when the sunny part of life is spent and we stand with the boatman pale, on the shore of this departing world; we perhaps hear the dip of the oars of a departing boat. On the other shore, the shining shore, we hear the Master beckon, and the angels sing, and the morning clear, the meeting of celestials there, with radient faces and white-robed gowns. There is that joy, that peace and rest, and a crown of the King of kings.

C. F. M.

Tickets, Please?

The conductor was one of those gifted men who remember where each passenger got aboard, and can look through all the conscience of a traveler and find out if a ticket is still due the railroad. He stopped, says the *Detroit News Tribune*, by a seat in which was a small boy, kneeling of course, so that his shoes were soiling the plush covering of the seat, and a woman whose face was a declaration of independence.

She handed the man in brass buttons a pink tripslip, then folded her hands as if her duty was done. But the conductor was not satisfied. His official glance took measure of the boy, whose back was turned to the aisle and who was staring at the landscape through the greasy finger-marks with which he had decorated the window.

"I shall have to ask you for a ticket for that boy, ma'am."

"I think not."

"He's too big to travel free."

"That's all right."

"He occupies a whole seat and the car is crowded."

"That's the fault of the road, not mine."

"And there are people standing up."

"Well, that's not my affair."

"See here, ma'am, I haven't time to argue the matter!"

"It wouldn't do you any good to argue it with me."

"You'll have to pay for that boy."

"I never have yet, and I'm not going to begin now."

"Don't you expect to some time?"

"That's not the question now."

"If you haven't had to pay for him, you've been mighty lucky, or else you do not do much traveling."

"Oh, yes; I travel six months a year."

"You'll have to pay for him, ma'am, or I shall be obliged to put you off."

"That won't help you to get any money out of me."

"You know what the rules of the road are, ma'am."

"No, I never read them."

"How old is the boy?"

"I don't know. I never saw him before. You'd better ask the gentleman who's asleep three seats up. They got on together at Beckenham street."—*Selected.*

Any one who knows the name and address of any new Mennonite minister, chosen or ordained during the past year, or is aware of the death or change of address of any Mennonite ministers during the same period, is kindly requested to send this information at once to the MENNONITE BOOK CONCERN, Berne, Ind. It is desired by the publishers to make the list of Mennonite ministers and their addresses in the German Almanac for 1907 as complete and correct as possible.

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Editorial.

Our National Reputation.

Wrongs, whenever they are exposed, are sure to stir up indignation and we have no apology to offer for righteous indignation. When once the spirit of a people becomes so submissive, that not even a mild protest follows the exposure of some evil, then there is very little hope for that people.

We are so accustomed to hold up our hands in horror oyer the tyrannies of Russia, the arrogance of the English aristocracy, the militarism of the German Empire or the immorality of the Parisian French, that we neglect to note how that the people of other lands may be detesting our rich and sympathizing with our poor. The reputation American people are getting abroad is one not to be envied. The political grafters, the brazen and heartlessly extravagant four hundered, the corrupt insurance companies and railroad interests, the coal barons, the oil barons and the beef barons are all, it seems, doing their best to make the American nation a stench upon the face of the earth. The self-respecting American who finds himself classed with a nation of such things must blush for shame and wonder what the dear old stars and stripes stand for anyway.

These things must be remedied, and the remedy must come from the people. They must fix their standard of morality so high that tyrant, the thief and the libertine, will be branded and treated for what they are no matter how rich or influential or successful they may be. We have a right to look to the pulpit for an exercise of its power in these matters. Every preacher ought to thunder against them. We are out of sympathy with sermons preached for the sensation that is in them. Sensationalism is out of place everywhere. But the corruption of to-day has reached a proportion greater than any artificially created sensationalism can ever hope to attain and it is "up to" the pulpit to "handle it without gloves." The attitude of the church should be a more aggressive one. And it should be an aggressiveness directed against the persons more than against corporations with which they are connected for such an institution is too impersonal. It is as Lord Beaconsfield puts it, "without body to kick or soul to damn." Any man who is a party to bribing a legislature, or robbing widows and orphans or poisoning the food of the nation is a partner to thieves and murderers and should deserve no more consideration than we give to such criminals. To tolerate their fellowship, to solicit their favor or contributions belittles and befouls the church. The good citizen will be a good Christian and the good Christian will stand for everything that protects the weak and keeps the national honor unspotted. G.

A Proposition to You

We want 500 new subscribers to the "Mennonite." To obtain them we need your assistance. We believe that every reader of the Mennonite can get at least one new subscriber. Will you try? It will take only a few minutes of your time. See how easy we make it for you.

50 cents will pay for the Mennonite from now until January 1, 1907, to a new subscriber and one of the books listed below, and in addition we will credit your own subscription two months for every new subscriber you send us.

Remember, one of the following valuable books postpaid and the Mennonite for 7 months for 50 cents.

No. 1. The Young Christian—(See description on page 7).
No. 2. Mennonite Articles of Faith— " " " "
No. 3. Songs of Faith and Hope— " " " 8.

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Amity, Friendship and Peace.

These three words sound like sweet music in the ear and the heart of the peacemaker, when put into practice. Where there is a lack of mutual amity and friendship, we find the precious peace at stake. This holds good for the family circle as well as for the churches, races and nations.

Extremes are always hurtful. We should avoid and overcome them in every social, political, commercial and religious movement. The superficial optimist who is often not aware of the approaching and threatening danger may proclaim: "Peace, peace!" when there is no peace. The pessimist, in his dark and deceiving vision is apt to cry: "War, war!" when troubles and differences may be settled, and bloodshed can be abated.

It is a well known fact that some of the newspaper and magazines color existing relations between people and nations too dark and horrible, so that "international friendship" would seem almost an impossibility. It is, however, better and safer to put the light on the candlestick, instead of under the bushel. This statement is well supported by the following encouraging article on International Friendship, from the *Christian Guardian*, of Toronto, Canada:

"The recent visit to London of a number of German burgermeisters, or mayors, was an event of great significance and importance. They were publicly received and feted, and though King Edward was not able to receive them personally because of his absence, his cordial greetings were conveyed to them. They listened to many speeches expressive of goodwill between the two countries, many times themselves replied in the same tone, and wrote as they were leaving, "We are thoroughly delighted with our visit, and are returning home with pleasurable memories and the firm hope that the friendly relations between Great Britian and Germany will continue to grow in depth and strength." As a breeder of good friendship the influence of such an incident is incalculable, and happily it is only one among many indicating that a feeling of cordiality between the people of the two nations is growing rapidly, yet healthily. The frequent outbreaks of Anglophobia on the part of a section of the German press do not express, by any means, the real sentiment of the German people, any more than does Emperor William's irrationally belligerent tone upon many inconvenient occasions express their real feeling. There are also many indications that an Anglo-Russian agreement will soon be reached. An understanding on the Near-East and the Central Asian questions would be a relief to both powers, and that such an agreement will soon be reached is almost certain. France and Great Britian still continue in the most cordial relations, with no cloud upon the sky so far as can be seen. With such favorable relations among these four great powers, and in view of the reception that has been given the world over to Sir Edward Grey's proposal for reduction af armaments, the prospects for the Peace Conference, to be held next year, are very bright. Russia, France, Germany, and Great Britain spent in 1904 considerably over five hundred million dollars on their navies. Surely a better use will soon be found for part of that immense sum."

Also the present conditions of the worlds international commerce. In 1850 the commerce between all the nations amounted to only four thousand millions. It is estimated that this year the world's international commerce will aggregate twenty-five thousand millions of dollars. The increase in the half century has been, therefore, over six hundred per cent. And the impressive fact about colossal figures is that international commerce is everywhere now becoming a positive and active agency in behalf of world-peace. We certainly have reasons to be encouraged, and we ought also encourage others, for national and international amity, friendship and peace along gospel lines.

Correspondence.

BERNE Indiana, June 20, 1906. The young people of the four churches in Berne are arranging to hold a union meeting in the Mennonite church on Sunday evening, July 29. A program committee composed of members of the different societies is, or will be appointed to prepare a special program for the occasion.

Prof. Russel, of Earlham College, Richmond, spent Sunday with the Mennonite church here, preaching in the morning, addressing the Sunday-school in the afternoon, and delivering an address in the evening at the Young People's meeting on the subject of international peace. He presented the most forceful arguments against war ever given in Berne. Prof. Russel is a Quaker by denomination.

STERLING, O., June 18.—Our congregation had the privilege, on June 3, to celebrate the holy sacrament of the Lord's Supper. Rev. E. F. Grubb, of Wadsworth, O., officiated. He was assisted by Rev. Schumacher, who read for Scripture lesson Ex. 12. There were 32 members present to partake of this feast in the presence of a large assembly. We were again pleased to welcome to this communion several members from the Canton church who were present to celebrate this event with us.

Rev. Schumacher who had charge of the work at Sterling, and occupied the pulpit regularly every alternate Sunday since November 5, delivered his closing sermon on June 17. He took for text John 14:6 which he very ably handled. Rev. Grubb will preach for us until the beginning of another school year when we expect to have Rev. Schumacher with us again.

PHILADELPHIA, June 10th. It has been some time since anything has appeared in these columns about us, because there was nothing specially new to say, but to-day was a special day for us, and believing the readers would be interested in knowing what it was, will proceed to tell you about it.

Well, to-day was the Children's Day. The exercises throughout the day were arranged especially for the benefit of the boys and girls and to interest them. We grown up folks often think that beyond coming to Sabbath-school, listening to the teacher and not stirring a bit, is about all a child can do on the Lord's day. But to-day it was different and if you could have heard the sermon by our Pastor, Silas M. Grubb, you would have learned that even a child can do more than listen to sermons; even they can be doers and not hearers only. As I entered the church, upon my arrival, I saw many boquets of flowers arranged in front of the pulpit, and which presented a most pleasing appearance. I was reminded that it was Flower Day, as well as Children's Day. The boys and girls brought most of these and after the day was over these flowers were distributed among the sick and hospitals. Thus the first act they performed on the Sabbath day resulted in giving cheer and hope to many a weary soul and heavy heart. The pastor's address was a talk to the boys and girls and in such a clear and simple language that I am sure each boy and girl understood every word he spoke. The subject upon which his remarks were based was "doors." An ordinary thing and yet concerning which many beautiful and helpful thoughts were expressed.

Jesus said "I am the door." "There are three doors which every one carries with them continually" He said. "The eyes, the mouth and the ears." "The eyes are the door through which the inner man looks to see what is going on outside." "Boys must always keep their eyes open for good things. There is always a chance to see where you can do some kind act, some helpful thing." The Apostle said, "Look unto Jesus the author and finisher of our faith." "If we see wicked things the heart becomes hardened and sinful." "The ears are doors that always let something in, but never anything out." "Those doors must be shut to hearing ungodly things." "The lips are like a door to a wild beast's cage." "Inside is an unruly being." "The tongue when aroused is capable of doing great harm." "Our Lord shows how bad things can be tamed and evil things made over." "Keep your tongue from saying evil things."

Preaching to the children is just as important as to the older ones for if we teach a child to walk in the paths of righteousness in its youth, you will have a godly father and mother when they grow up. Besides preaching, another pleasing feature of the exercises was the singing. Bro. Ahlum with the Junior Choir rendered beautiful songs of praise and showed us, how the boys and girls can not only do good as the pastor pointed out, but that they also sing sweet songs of praise to their Saviour, Lord and King.

In the afternoon the Sabbath-school was crowded with children and their parents. The Secretary read in his report that during the year 7540 scholars attended the school and that the 19 teachers of the school maintained an average attendance of fifteen.

BALLY, Pa., June 15, 1906. It is a long time since the last correspondence from this congregation appeared in the Mennonite. Not that there has been nothing to write, but the reason of the silence has been that there is no one appointed for this work, and general invitations and urgings in things of this kind are apt to be passed on to others instead of taking them to be meant for yourself. However to read of the work in the churches here and there is encouraging, giving one the stimulating sense of fellowship, and in order that this profitable mutual helpfulness may be enjoyed we must all give as well as take.

To begin with, a word about the special service on Sunday evening, June 10th, may be of interest. It was held under the name of Children's Day Service, the exercises being in the nature of a festival program prepared by the Sunday-school and given in the main church room. Members of the school mostly from the younger classes, singly and in groups, gave a number of recitations interspersed with singing from a pamphlet selected for the occasion from the scores of similar exercises written and published by music publishers and church publication houses each year. The music was of an easy grade, but very pleasing and appropriate, the words also breathing a spirit of joyful devotion, suitable for youthful worshippers. The accompaniment of a small orchestra composed of members of the school added much to the beauty of the music without detracting any from the devotional effect. Bro. Robert Gottshall, of Adamstown, Pa., a student and teacher at Perkiomen Seminary, had been invited to give an address and added much to the profit of the evening by his appropriate and impressive remarks. The membership of the congregation was well represented in the large audience that gathered on the occasion.

In connection with the above, it may be said that our Sunday-school is making encouraging gains in members and in the spirit of progress at present. The two young men superintending it are putting energy, intelligence, and devotion into their work, and the Lord is blessing their efforts.

At the communion season in April four young persons were admitted into the church upon profession of faith. May they find much joy in the Master's service. Others are thinking of taking the same step.

Many of our members, especially of the young people, are leaving this community, finding positions in larger towns and cities. This keeps the active membership of the church and the corps of available workers suffering more or less from depletion all the time. Six of our girls are at East Northfield, Mass., just now, doing work and at the same time enjoying some of the religious advantages offered there, during the summer especially.

One of our members, Sister Annie Funk, who has for some time felt the inner call of the Lord to work in the cause of missions, has received and accepted a call from our Mission Board to go to the mission field in India. May the Lord, whom she joyfully serves, be her strength and her shield, and may He greatly bless her with all the other workers in the field to which His providence is leading her. We believe that her going will be used of the Lord as a means of arousing our people to a more intense interest in the carrying out of the Master's last and great commission, and a reflex blessing will come to our churches and Young People's Societies whose prayers will follow her into that far away field.

Our C. E. Topic.

Topic for Sunday, July 1st, 1906. HUMILITY, THE FOUNDATION VIRTUE. Matt. 20, 20-28; 1 Pet. 5, 5. (Consecration meeting.)

QUESTIONS.

1. What is humility? Phil. 2, 3-4.
2. How does God regard humility? Ps. 9, 1-12; 10, 12. 17; 1 Pet. 5, 5 c; Jas. 4, 6.
3. What is the opposite of humility and how does God regard it? Ps. 138, 1-6; 1 Pet. 5, 5 b; Matt. 23, 12 a.
4. Why is humility teachable? Prov. 4, 1-13; Jas. 1, 5.
5. Why does humility serve? Matt. 23, 11-12; 1 Pet. 5, 5a.
6. How is humility childlike? Mark 9, 33-37; Matt. 18, 1-4.
7. How did Christ teach humility? John 13, 1-14; Phil. 2, 8; Matt. 11, 29.
8. What is the consequence of humility? Matt. 23, 12 b; Luke 18, 14; 1 Pet. 5, 6; Prov. 15, 38.

MEDITATIONS.

Humility was before the Christian era not a virtue, but a despicable abasement, Christianity made it the foundation virtue. Humility means freedom from pride and arrogance, lowliness of mind, or modest estimate of one's worth as the Bible says: in lowliness of mind each counting other better than himself.

Such humility which looks up to God can receive grace from God, but God resisteth the proud; whosoever shall humble himself, shall be exalted.

Anyone, who is humble has a modest estimate of his own knowledge, therefore is willing to learn from others, whom he thinks to know more. His mind not being puffed up, is willing to receive from others and will ask God for the wisdom which he feels he lacks. When we do not over-estimate our own value and importance, we are willing to serve and the more we serve to gain real value. "In serviendo consumor," in serving I consume myself is the motto of a German prince and the Son of God said of Himself: "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."

The humble does willingly the

will of someone else, whom he esteems his superior; he is willing to obey. The more he can serve, the happier he is, for like a child he does not over-estimate himself, but in lowliness of mind he esteems others higher than himself; is not selfreliant but looks to God for help and guidance and salvation. Christ says of Himself: Learn of me for I am meek and lowly in heart; and He taught humility by His life and example as well as by words. He washed the disciples' feet when none of them was humble enough to do this lowly service for the others. Such humility is the way to be exalted by God and men; it is the foundation of wisdom, of nobility, of honor and influence, of happiness and contentment and even of salvation.

QUOTATIONS.

St. Augustine, being asked, "What is the first article in the Christian religion?" replied, "Humility."—"And what the second?"—"Humility" "And what the third?,"—"Humility."

Those showers of grace that slide off from the lofty mountains rest on the valleys, and make them fruitful. He giveth grace to the lowly; He loves to bestow it where there is most room to receive it, and most return of generous and entire praises upon the receipt. Such is the humble heart; and, truly, as much humility gains much grace, so it grows by it.

LEIGHTON.

It has been remarked, that in A. D. 59, soon after Paul was converted, he declared himself "unworthy to be called an apostle." As time rolled on, and he grew in grace, in A. D. 64, he cried out, "I am less than the least of all saints;" and just before his martyrdom, when he had reached the stature of a perfect man in Christ, in A. D. 65, his exclamation was, "I am the chief of sinners."

Could I bear to be the author of a treatise which should be the means of enlightening and converting thousands, and be without the credit of it, or see it given to another? It is cause enough for humility to know that we are not humble.

REV. T. ADAM.

Jonathan Edwards describes a Christian as being like "such a little flower as we see in the spring of the year, low and humble on the ground; opening its bosom to receive the pleasant beams of the sun's glory, rejoicing, as it were, in a calm rapture; diffusing around a sweet fragrance; standing peacefully and lowly in the midst of other flowers." The fullest and best ears of corn hang lowest toward the ground. BISHOP REYNOLDS.

Humility and resignation are our prince virtues. DRYDEN.

The Sunday School Lesson.

BY A. S. SHELLY.

Jesus and the Children.

Sunday, July 1. Matt. 18:1-14.

GOLDEN TEXT.—Even so it is not the will of your Father who is in heaven that one of these little ones should perish. Matt. 18:4.

From the Mount of Transfiguration Jesus came down to find an aggravated case of misery, caused by an evil spirit, His disciples in confession resulting from their failure to cast out the evil spirit, and His enemies taking advantage of this failure in His absence to turn the multitudes against Him. The ecstatic experience on the mount could not be prolonged because there was need of His help below. Back from communion with the Father and glorified saints to conflict with the forces of evil and to bearing a while longer with human weakness and unbelief—this was needful for the accomplishing of His mission, and therefore as always He chose this path of self-denial leading toward the cross.

In His presence defeat was turned into victory and unbelief was silenced. The discomfited disciples were rebuked for their little faith and encouraged with a renewed promise of overcoming power, to be theirs in answer to faith. Then He continued to instruct all His disciples in the things about which Moses and Elijah talked with Him in the mount. Mark says, "They went forth from thence and passed through Galilee; and He would not that any man should know it, for He taught His disciples, etc."

Coming to Capernaum, He told Peter where to get money to pay their annual temple tribute. On the way there the disciples had disputed one with another as to who among them should be the greatest, and when they were come into the house, as Mark tells us, He sat about correcting in them the spirit thus manifested. When He asked them abont their disputing they at first would not out with it; but seeing the matter was not hid from Him, they put the question directly to Him as the fitst verse of our lesson gives it. He had told them abous the church He would build, the kingdom of heaven that should be established through their instrumentality (Matt. 16:-18, 19) and now they want to know what should be the criterion of rank in this kingdom. At another place Jesus tells them that the members of this kingdom shall take rank according to their willingness to serve a lesson repeatee with forceful emphasis in the night He was betrayed by His act of washing their feet. Here He attacks their spirit of rivalry and pride using a little child as the basis of an impressive object lesson. The lessons enforced by this passage may be put under five subheadings which we will name as wa go along.

BECOMING LIKE CHILDREN.

Jesus tells them that the first question is not that of rank but that of admission. Only those can *enter* the kingdom who becomes as little children. Not the path of ambitious pride but that of childlike humility leads to true greatness and glory, and the entrance upon that path is through a strait gate. A child is humble without any conscious effort. Older people, in whom the inbred sinful nature has asserted itself, need to turn and become so. Moreover, a child is unconscious of possessing humility and this is a characteristic of true humility in older persons. Self-conscious humility is probably pride in disguise. To parade one's humility is to expose it as a sham.

Children are true-hearted, whole-hearted, and loyal in their love, and when they embrace the Lord Jesus Christ their simple, trustful faith in Him is a beautiful pattern for older people to imitate. We must receive the kingdom of God as a little child (Mark 10:15).

RECEIVING LITTLE CHILDREN.

Jesus loved the children and they loved Him. He took them into His arms and they nestled affectionately there. Mark tells us He took this boy in His arms, when He spoke of receiving such little children in His name. By this He means, therefore, that we shall love them as He does and for His sake. The reference is primarily to those young in years, but as we see in the following verses it applies to those who are children in the faith. To have a tender love and an affectionate concern for those young in the Christian life receiving them into helpful fellowship, is to carry out the Master's spirit and will be rewarded by the consciousness of His approving smile. Loving those that love Him gives us assurance that we have passed out of death into life (I John 3:-14).

CAUSING LITTLE ONES TO STUMBLE.

Jesus next sounds a warning against being stumbling blocks in the way of humble Christians, especially Christian children, causing them to fall into unbelief. If a tender regard for Christ's little ones indicates a Christlike spirit and brings us into closer fellowship with Him, being on the contrary a hinderer instead of a helper brings upon one the severest condemnation of offended Love. Professing Christians who are inconsistent, proud, selfish, unloving and unlovable are the worst of stumbling blocks, and they are the first to make sneering remarks concerning the humble followers of Jesus.

Jesus also warns us against the things in our own lives that cause us to stumble. Anything, whatever it may be, that keeps us from accepting Christ or causes us to lose ground in our Christian life must be given up, cut off, plucked out, if we would escape being ourselves cast out.

DESPISING THE LITTLE ONES.

This error may be committed by failing to recognize Christ's interest in little children or in others whom we pass by as perhaps not worth our while to concern ourselves about. Many a little one whom Christ would gather as one of His jewels, and whom angels in heaven are commissioned to watch over and minister unto, are passed by with neglect, if not indeed with contempt. "Suffer the little ones to come unto me and *forbid* them not."

SEEKING TO SAVE.

This is the same lesson on its positive side. Our Father in heaven is not willing that one of these little ones should perish. Heaven's arches ring with acclamations of joy over everyone that is found and saved. Christ loves each one of them and gave His life for their redemption. And now in tones of pleading love He says unto us: See that you despise them not, forbid them not, hinder them not; but rather let them come unto me. Go out after the lost sheep and fail not to carry the lambs in your arms into my bosom. Lovest thou me, Peter—lovest thou me indeed? Feed my lambs, feed my sheep.

Deaths.

LANDIS:—On May 10, 1906, near Bally, Pa., Mary M., wife of George Landis, aged 76 years, 7 months, 15 days. Deceased was the mother of five sons and two daughters, all living. One of the sons is in the Foreign Mission in Japan and another is doing Home Mission work in Utah. The interment took place on May 16 in the Union Cemetery at Bally. Funeral services were conducted by Rev. Lutz, pastor of the church where the deceased was a member (Reformed,) and Rev. A. S. Shelly of the Mennonite church where the husband and the two daughters are members, assisted by Rev. Eli Keller, her former pastor and Rev. N. B Grubb.

BIELER:—On May 27, 1906 near East Greenville, Pa., Lillian Ellen, infant daughter of Mr. and Mrs. Elmer Bieler, aged 1 year and 1 day. Interment in the Union cemetery, Bally, on May 31. Services were conducted by A. S. Shelly.

News of the Week.

Domestic.

59th CONGRESS

HOUSE VOTES FOR LOCK CANAL.

WASHINGTON, June 15.—In committee of the whole to-day the house by a vote of 110 to 34 voted in favor of a lock canal across the isthmus of Panama, the amendment to this effect being presented by Representative Littauer, of New York.

With members of congress sitting on the short steps in the aisles of the house to-day, around the space in front of the speaker's desk with a large membership of the lower branch of congress, with the galleries filled and with Mr. Burton of Ohio, pointer in hand, indicating by charts the difference between sea level and lock canal the house presented every appearance of the class room of a great university.

Taking his position in front of the maps he called attention to the vital differences between the two types and remarked that when topography is understood it would be the very strongest argument for the lock level canal.

He said thirty-four of the ablest engineers of the world were for the lock level type and he believed their judgment should be accepted.

ROOSEVELT SIGNS OKLAHOMA STATEHOOD BILL.

WASHINGTON, June 16.—The statehood bill making Oklahoma and Indian Territory one state, has been signed by the President and at last has become law. The greatest change to take place in official life in Indian Territory will be in the Federal courts. The territory finally will comprise one Federal district, and there will be only one set of Federal officers where now there are four, each district now having two judges who draw salaries of $5,000 a year each.

HOUSE VOTES FOR MEAT AMENDMENT.

WASHINGTON, June 19.—The meat inspection amendment to the agricultural appropriation bill was to-day adopted by the House without division. The agricultural appropriation bill was sent to conference.

Dowie Says He Has Always Been Elijah.

CHICAGO, June 16.—John Alexander Dowie was on the witness stand to-day before Judge Landis in the United States District Court, in the Zion City controversy. Under cross-examination to-day he was asked:

"Are you Elijah the Restorer?"

"I have always been."

"When did you first become conscious of the fact?"

"It gradually grew. I resented the revelation as it were, and for years was grieved and angry if any one suggested that I was Elijah. I am not a visionary man. The first time it came to my attention was in Melbourne, or Sydney, Australia, while at the head of a Bible society. One night I was asked to preach a sermon. I went to supper and ordered two meals, which I forgot to eat. I had been thinking over my subject and could not get beyond Elijah. I was thinking of his remarkable career, and my supper got cold.

"One of my deacons told me I had a message from God. I laughed and said, 'You go away and let me alone.' He said, 'I want to tell you, you are Elijah.' He said that three times and walked away. I was much distressed, for he could not have known I had been thinking of Elijah for an hour. I spoke, and my last idea was that I was Elijah. But as God is my judge, the thought that I was the second embodiment never entered my head. After the sermon one member said to me, 'I feel like saying "You are Elijah."' I said, 'I am not—don't get that bee in my bonnet.' For years I would not think of it, but in after years I had to come to it. They were all right The first open revelation was that night."

A number of alienists were in attendance at court while Dowie was on the stand.

Gov. Pattison, of Ohio, Dead.

CINCINNATI, O., June 18—John M. Pattison, governor of Ohio, died at his home in Milford, a suburb of this city, at 4:20 o'clock this afternoon.

The death of the governor was entirely unexpected.

Not at any time a man of powerful physique, Governor Pattison entered upon the responsibilities of his office in a somewhat weakened condition the strain of the political campaign having so worn on him that a trip to the south was taken in November and December in the hope of regaining his health.

However, when he returned from a sojourn of several weeks in the south, and under the advice of his physician his part of the inauguration ceremonies was gone through with the utmost care. A glass covering was provided for the reviewing stand, that he might be protected from the stormy January winds, and through that he reviewed one of the most elaborate parades that has ever graced the inauguration of any Ohio governor. He continued to oversee the work of his office up to his very end.

Andrew Lintner Harris, lieutenant governor, who under the constitution becomes governor during the balance of the term for which Pattison was elected, was born in Butler county, Ohio, November 17, 1835. Although he took up the study and practice of law after an enviable war record, he has preferred the greater quiet of the farm and classes himself as a farmer, having lived nearly his whole life on a farm and made a financial success of that occupation.

Bialystok, Russia, Runs with Blood.

A dispatch received at Berlin from Bialystok, Saturday afternoon, said:

"Plundering and murdering continue. The garrison here and from several neighboring places is in possession of the city, which is on fire. Further fires are continually breaking out. The situation is frightful. A few Jews, through high payments, have been allowed to escape."

ST. PETERSBURG, June 16.—M. Vinaver, a constitutional democratic member of the lower House, has received the following dispatch from Bialystok, dated 2:45 this morning: "The rioting proceeded throughout the day with unabated fury, and is still continuing with no signs of cessation. It is impossible to send particulars of the horrors."

Dispatches received at Warsaw say the sacking of Jewish houses and shops, accompanied by conflicts in the streets between the mob and the troops, continued at Bialystok until late last night. Many Jews, Poles and Russians, civilians and soldiers were killed or wounded.

The snburb of Bojary was totally burned, and eight streets at Bialystok were completely sacked.

Great Reduction

History of the Mennonite General Conference.

by H. P. KREHBIEL.

This book was published only a few years ago and is a valuable addition to the history of the Mennonite church. The author has succeeded in telling the history of the General Conference in such language that it will be both instructive and interesting to the reader.

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Wonderful Story of Love.

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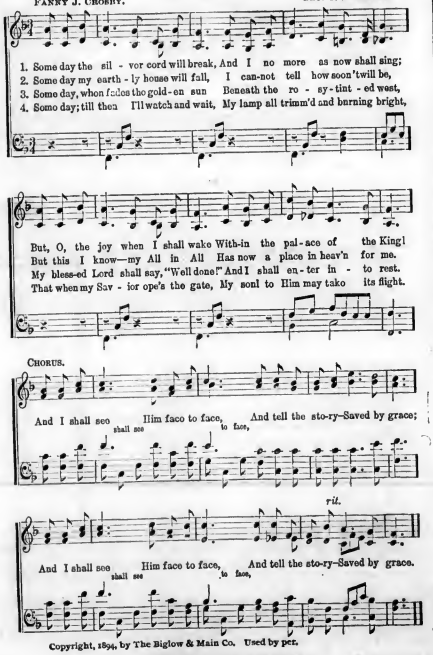
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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XXI. BERNE, INDIANA, JUNE 28, 1906. No. 26

Children's Day.

A sound of clear young voices,
A burst of happy song,
A rush of eager footfalls,
The marching of a throng,
A troop of flower-like faces,
That brightens all the way,
Till no one needs the whisper,
"Why, this is Children's Day!"

Within the solemn temple,
And down the quiet aisles,
The children bring their banners,
And flash their merry smiles;
And hovering above them
I think their angels stay,
And make the church like heaven
Upon the Children's Day.

In that bright upper temple,
The house not made with hands,
I know the children's Savior
In gracious waiting stands
To bless them as they enter
The straight and narrow way,
And He who loves the children
Draws near on Children's Day.

And none of them forgotten
Shall wander from the fold,
His eye is on the darlings,
The timid and the bold;
From Christ's own safe protection
Not one wee lamb shall stray
Of all the flock who follow
The cross on Children's Day.

—Margaret E. Sangster.

Items of News and Comment.

Stationery sent free on application to correspondents of the MENNONITE.

No MENNONITE will be issued next week. For this reason two C. E. Topics and two S. S. Lessons are inserted in this issue.

Pastor A. M. Fretz, Souderton, announces for next Sunday as follows: Souderton, German 10:15 a. m. Deep Run, English 3 p. m.

The Young Women's Cabinet of Goshen College have decided to send a delegation of four to the student conference to be held at Winona Lake this summer.

Bro. Warren S. Shelly, of Allentown, Pa., had an appointment to preach in Bethany church, Quakertown, Pa., on Sunday evening, June 24.

A Mennonite Peace and Arbitration Society was organized by the action of the Church Conference of Ontario, on May 22, located at the Wideman Church, Markham, Ont. Its object is to further the peace spirit and aid the cause of universal peace in every consistent manner.

Bro. Henry Maurer, of the Mennonite Brethren in Christ, is a prospective missionary worker. He intends to leave New York City soon for Germany where he will visit his parents, and in August will start from there for Hadjin, Turkey.

Those who can read our German church paper will enjoy the facinating account of Bro. Abr. Penner's Trip to India. Bro. P. left Mt. Lake, Minn., in October, 1905, and returned via Hong-Kong, Yokohama and San Francisco shortly before the terrible earthquake at the Golden Gate City. From Champa, India, he was accompanied by little Mary, the only child living of Missionary P. A. Penner.

Children's Day.

Christ's love for little children taught the world a new lesson about its relation to children. Christianity gives the child a place, and a prominent one, in the kingdom of God. Each succeeding year the church recognizes more fully this important fact concerning child-life, and accords to the children larger favors and privileges. For many years the Protestant churches have designated some particular Sunday as "Children's Day." The U. B. Church set apart the first Sunday in June, and for more than a quarter of a century it has been known and observed as "Children's Day." It is an occasion when the children take part in a special service, singing sweet songs, reciting interesting selections, reading the Scriptures, etc., thus showing their interest in Christ and the church. We hope all the readers will be happy on this "Children Day." This is your Sunday and we are anxious for you to get the most out of it. Let old and young unite in the special exercises. —The Friend for Boys and Girls.

A. M. Fretz has still a quantity of Cassel's Mennonite histories on hand which he would like to dispose of. He offers them for a limited time at 75 cents single copy, prepaid; 60 cents in lots not prepaid. If you want one or more order now.

Pro. P. W. Penner, formerly of Hillsboro, Kan., and of late a student at Berea, Ohio, has accepted the call from the Grace church at Pandora, O., to serve as pastor during the summer months. A class of catechumens has been organized and a short term of German school is under way.

Bro. and Sister Burkhard, missionaries at Dhamtari, India, needed at this time after arduous work some kind of recreation. They, however, have abandoned this much needed rest—the plan of vacation—in order to be able to go to our mission station at Champa to assist Bro. P. A. Penner who is at present in great need of such help. This is indeed a noble act on part of the helping, sacrificing missionaries from the station of the American Mennonite Mission in India.

Rev. Herman Epp writes from Alberta, N. W. T., stating that he intends to return by middle of August to Russia via Germany. He would like to get a fellow-traveler, as Bro. J. Quiring will stay in this country for an indefinite time. All correspondence in regard to this request are to be directed to Newton, Kan., in care of Rev. John Epp.

The San Francisco authorities claim about 500 deaths (mostly from fire,) as the total mortality of their recent affliction, and it is claimed by statisticians that 100,000 lives go out every year in these United States, as the direct result of the liquor traffic. More deaths, every four days, are caused by that which you, Mr. Christian voter, can stop if you will, than were caused in the awful San Francisco disaster. The financial loss in San Francisco is estimated at $300,000,000. It is almost exactly one-fourth the actual financial loss and waste per annum of the drink traffic. As great a loss is occasioned every three months financially, and every four days physically, by that which we can put an end to it if we will.—Christian Herald.

A splendid offer. 50 cents will pay for the MENNONITE, from now until January 1, 1907, to a new subscriber, and one of the following three books:

No. 1. The Young Christian.
No. 2. Mennonite Articles of Faith.
No. 3. Songs of Faith and Hope.

Notice description on page 7.

MENNONITE BOOK CONCERN,
Berne, Ind.

A New Independence Day.

Independence day in our history had its origin in human blood. Our forefathers conceived the idea of liberty and freedom of thought and speech. For these convictions they gave their lives. A nation has sprung up with these principles as its foundation. Political and religious liberty took a long step in advance when the original colonies announced their

independence from the mother country.

That which was accomplished through the war of the revolution was a loud echo of the song of the angels over Bethlehem, "Peace on earth, good-will to men." The equality of human lives and their inalienable rights is merely a fuller expression of what Jeremiah first saw and what the Jesus first taught and lived. And because the world was slow and unwilling to see the significance of this, blood had to flow to enforce the truth of it. The founders of this nation died in order that the truth might live. It was a hard, brutal world in which liberty sought to establish itself. Force rather than virtue, the sword rather than the pen, the principle of might rather than the law of love, held sway in human society. But slowly since the dawn of civilization, and with a violent outburst on July 4, 1776, and a still larger development in the Emancipation Proclamation, the principle of human liberty and equality has come to the front.

We have not gone far towards the establishment of the Kingdom of Heaven on earth, but we have gone far enough to see the larger hope and cheer of the fruition of that for which our fathers lived, and fought, and died. When liberty was declared, war was doomed. Gradually Isaiah's vision of the conversion of swords into plowshares is finding fulfilment. The peace movement grows brighter. Already the dawn of a better day appears. The spirit of The Hague will certainly encircle the earth, the kingdom of force will be supplanted by the kingdom of "good will to men," to all men, to all men alike.

To-day another thought ought to lay hold on us for a larger independence than that of 1776. The world is no longer ruled by sheer force, but still the world is hard and brutal. It is a world ruled by greed. The world has largely learned the lessons of tolerance, forbearance, and peace, but just now there is the greatest need of learning the lesson of mutual responsibility for one another. The world has long ago recognized the wrong of the robbers who left their victim half dead on the Jericho road. It still has to learn the equally great wrong of the religious leaders, the Priest and the Levite, who "passed by on the other side," offering no help to the unfortunate one.

The spirit of "grab" was never more prevalent than to-day; the rush and the struggle for wealth never were so keen and bitter; never did men devote themselves more strenuously to the getting of money. So intense is this strenuousness that men forget the rights of others, and the needs of the weaker ones. The days of Amos are lived over, the rich live in luxury and extravagance, the poor are oppressed. The kingdom of greed is established.

This spirit is generally recognized concerning the wealthy and especially concerning corporations and trusts. It needs yet to be discovered to be equally true concerning the common people. Corporations and trusts should indeed be governed by principles of honesty and uprightness; insurance companies ought to do strictly honest business; railroad companies are under the same moral law of equity and justice; but what is of equally great importance is the absolute fact that the same principles of conduct that befit the large institutions of our country, also ought to characterize the individual citizen.

Wherein lies the difference between a railroad company that favors large corporations and bribes courts, and the individual who crouches his children of seven and nine down in the seat of a railroad coach when the conductor passes by, in order to escape the payment of the fare? One is greed on a large scale the other on a small. The principle is the same, the wrong in each case is identical. It is certainly wrong for corporations to defraud, to oppress, to forget their responsibility to others; it is equally an evidence of the spirit of greed for the grocer to tip his scales, for the house-wife to sell salt costing one cent a pound in butter at sixteen cents a pound. Greed is greed, whether on a small scale or on a large, and so is dishonesty dishonesty, regardless of the amount involved, whether in business, or in society or in religion.

Already a better day is dawning. Let more men of the brawn and fiber of a Roosevelt, a Pattison, a Hanley and others come to the front; let more private citizens live as we think men in power and in public ought to live; let private individuals be governed by that spirit which men begin to feel ought to govern corporations, and the kingdom of greed like the kingdom of force must gradually disappear. O for a new Independence Day, when the world will renounce forever its allegiance with dishonesty and greed, and declare its independence also from this tyrannical oppression. —Philomath.

The Importance of Having a Junior Society.

By Mabel Landis.

The demand for Junior Societies has been as spontaneous as it is pressing. It is a natural and inevitable outgrowth of the Christian Endeavor movement.

We all know that while the Young People's Society of Christian Endeavor is admirably answering the needs of the young men and women, and of the older boys and girls, yet the younger boys and girls (from seven to fourteen years of age) who cannot attend the regular weekly prayermeeting held in the evening are, in some degree, left out of the plan. For this reason it is essential to have a Junior Society, if at all possible.

It is rather hard for me to write on this subject, because I can fully understand the difficulty some churches have in organizing such a Society. I am referring now to the country churches. We all know that when a church is situated in country parts, how hard it is to get children together to form such a Society. In the first place, they are too young to come from a distance alone, and it is very often too far to walk and the parents, especially those who are farmers, are usually too busy to bring their children to meetings during the week.

Of course this is a question each church must decide for themselves, as it depends a great deal on circumstances when and where to form a Junior Society.

One Society in our union has adopted a very good plan. It is a country church and for years they have endeavored to keep up a Junior Society, and have had the usual difficulties. Now I think they are more successful than they have ever been.

Every other Sunday they have English church services in the afternoon. Sunday-school first, and then after that they have their services, and then the Junior Superintendent meets the children in another room, and they have their Junior prayermeeting, while the parents are listening to the sermon.

Some one might say,—"But this keeps the children away from the church services." It does, but to my mind it does them a great deal more good to be in an energetic Junior meeting, at their age, than in a church service where they are too young to understand a sermon written for older people. I merely give this as a suggestion to our country churches, if they feel the need of a Junior Society.

What a child is to be, he is now becoming. Our public schools are filled with boys and girls, the majority of whom are between the ages of seven and sixteen years. They are the King's children. Should we stand calmly by and see these children go hungry and half clothed, with faces drawn and pinched with want? In our hearts we cry "No." Yet many of them are spiritually starving, and their souls are growing dwarfed and misshapen with sin, and we too often stand idly by and let the royal children of the King lose their princely inheritance.

The Junior Society is the children's own society. The Sunday-school fills its part in a child's life, but children need something that draws them even nearer than a Sunday-school can, some organization that depends more on their individual efforts. In so far as possible the meetings and the work of the Junior Society should be left in the Juniors' own hands. The more work they have to do, the more interested they will be, and in nearly every case, if you keep the children interested you will also interest the parents, and to keep the children in the church you must keep them interested in the work of the church.

The children to-day represent the Christian church of to-morrow. Train a child in the way he should go, and when he is old he will not depart from it.

The Junior Society is a training school, it fits and prepares them while they are young to do earnest work in the Senior Society, when they are older. Many of the senior members say it is hard for them to speak or pray in public,—that is because they never did it until they reached years of maturity. This is where the real need of the Junior Society comes in. They are trained in early life to speak openly and lead in prayer, in their own meeting and they lose that self-consciousness and backwardness, which we so often find even in our Senior Societies.

I have often noticed that the best workers in the Senior Society are those who were Juniors when they were younger, and were trained for service. Membership in a Junior Society will keep our boys and girls from many a snare and temptation and will strengthen them in their purpose to do right. The members as a rule, have common interests and are congenial along social, educational and religious lines; their enthusiasm is younger and fresher; their activities are greater than in the older Societies, and a few years in the Junior Society bridges an otherwise dangerous period.

Children are apt to be backward and shy, when they are with older people, but get them alone, with only children of their own age, in a meeting which they know can only be a success through their own individual efforts and you can draw out the best and noblest thoughts of their lives.

What would a Sunday-school be without its Primary Department? It would not long be successful, because it would have nothing to build on, and a church with a Senior Society and no Junior Society is just the same. We need someone ready to take our places when we are too old for the Young People's Society.

It becomes more and more apparent to Christian workers today, that the life of the church depends largely upon the training of the children. Shall we see these little ones who are children of the Heavenly King lose their royal heritage, simply for want of a guiding hand?

The Lord wants the trained soldiers in his army. Train the children for the work of the church, and there will never be a lack of consecrated men and women in the church.

Little minds are active. We should see that these activities are rightly directed and what better method than through the Junior Society?

Little minds are receptive. Let us see that they are supplied with an abundance of spiritual food upon which to develop and grow into the full stature of men and women in Christ Jesus.

Little minds are retentive. What we learn in childhood we rarely forget. It lingers with us after all else is forgotten.

Little hearts are tender. Let us gather them into the fold while they are yet lambs. Let us bring them to the feet of the blessed Master in the time of their innocence and purity.

Little hearts are loving. The Master has need of them, and has called in words which cannot be misunderstood, and Jesus said: Suffer little children, and forbid them not to come unto me; for of such is the kingdom of heaven.

And now for the conclusion of the whole matter: If in your Sunday-school there are a number of boys and girls who are too young for the regular society, but not too young to come to Jesus, and be trained for Him, consider carefully, whether the Junior Society is not the thing for them.

Count the cost; remember that it will require work for someone to keep it in a flourishing condition. The difficulty is, not in starting, but in sustaining such a society.

Then if you are convinced that such an auxiliary is what you need, go forward and start a Junior Society for "Christ and the church."

Philadelphia, Pa.

Your Age by Mathematics.

"Ahem!" said the king, "I have an interesting sum for you; it is a trial in mental arithmetic. Think of the number of the month of your birth."

Now, the professor was sixty years old, and had been born two days before Christmas, so he thought of 12, December being the twelfth month.

"Yes," said the professor.

"Multiply it by 2," continued the king.

"Yes."

"Add 5."

"Yes," answered the professor, doing so.

"Now multiply by 50."

"Yes."

"Add your age."

"Yes."

"Subtract 365."

"Yes."

"Add 115."

"Yes."

"And now," said the king, "might I ask what the result is?"

"Twelve hundred and sixty," replied the professor, wonderingly.

"Thank you," was the king's response. "So you were born in December, sixty years ago, eh?"

"Why, how in the world do you know?" cried the professor.

"Why," retorted the king, "from your answer—1260. The month of your birth was the twelfth and the last two figures give your age."

The Telephone.

Some very amusing stories of the new uses to which the telephone is put are told in The World's Work. A few of them follow:

Nearly every day some one invents or discovers a new use for it. One day the girls at "Central" received this message: "Hello! Say, Central, I have put the receiver of the 'phone in the baby's cradle, and if she wakes up and cries, call me up at number seventy-one."

It must have been an unusually absent-minded woman who sent in the message: "O, Central, ring me up in fifteen minutes, so that I won't forget to take the bread out of the oven."

If some one finds it necessary to take a night train, the operator at the exchange will receive some such message as this: "Central, ring me up half an hour before the 2.17 train in the morning. See if it's late before you call me, please."

Toward the end of a long, cold drive on a raw autumn day I was met at the gate by a farmer friend with the words: "Come right in. The wife has some hot coffee for you. We knew you were coming. Miss Rankin saw you go by, and she just telephoned to us."

Sometimes the rural telephone has been used to stop travellers less willing to be stopped. There are sections where chicken-stealing has become a lost art because the rural telephones make it possible to block every avenue of escape as soon as the crime is discovered. Many industrious chicken thieves and some bold offenders have been caught "red-handed" through telephone messages which have prompted farmers to meet the malefactors with shotguns on the highway.

A farmer's wife on a rural telephone, which had been in operation only a few months, was asked how she liked the telephone. She naively answered: "Well, we liked it a lot at first, and do yet, only spring work is coming on so heavily that we don't hardly have time to listen now.

Children's Day.

Have you forgotten it? It has come and gone. Pause a moment and consider its meaning. Has there been a day of greater activity and more genuine enterprise in all the year? The old and young were happy together. Birds and flowers and children mingled their happy praises to the same God and Father of us all. Will we ever forget the sweet music? or the flash of those bright young eyes? or the flutter of pent-up applause that sought overflow in behalf of some well-rendered recitation? These, and many other features, will stay with us in sweet memory, but the deeper joy is not on the surface.

Why this stir of young life, this culmination of weeks of preparation and earnings? "Go, preach the Gospel," has been heard by parents and children. Hard words? Yes, where no heart and love is, but joyful words which burst out into a Children's Day jubilee by those who love the Lord. Like all the work our Lord has done for us, if we have His Spirit, His service overflows with joy. Paul and Silas could sing in prison cell, and others could rejoice that they were counted worthy to suffer shame for His name; how much more is our little service made a delight by our good Father! The church that does not have a Children's Day fails, it seems to me, to give the children the highest joy and greatest pleasure. But their pleasure is not the great purpose. Jesus laid his hands on the children's heads and blessed them, for of such is the kingdom of God. They are blessed yet; ours as much and far more than those once in His arms. The contrast of the comforts, pleasures and blessings of children in Christian and heathen lands amply attests this. Then, shall not the young hearts praise Him? Shall not their little hands bring Him a token of their love? If "out of the mouths of babes and sucklings thou hast perfected praise," how much more can he perfect praise out of the mouths and hearts of our children who have learned so much of Him and His love!

But it is not all that our children thus honor our Lord. The cause they plead is His cause; the work they would do is His work, to be wrought out in part by their service. "I will give thee the heathen for thine inheritance," but the heathen must be brought to Christ. The earth must be filled with the knowledge of the Lord. There is no enterprise on earth like this enterprise. No wonder that men, women and children join in so noble a cause. No wonder that our enthusiasm overflows in a great day when the children take with us the front seats in the house of God, for they are worthy.

It, too, is a training for them, and a lesson to us which will not be forgotten. It is rather prophetic of a generation of more industrious, self-sacrificing disciples whose early training has qualified them to do better work than we could do. Plan and talk and educate for the future. Let the old and young join more heartily in the one great service of the world's redemption.—J. G. Waggoner, in Christian Standard.

He Knoweth All.

The twilight falls, the night is near,
I fold my work away,
And kneel to One who bends to hear
The story of the day.

The old, old story; yet I kneel
To tell it at Thy call;
And cares grow lighter as I feel
That Jesus knows them all.

Yes, all! The morning and the night,
The joy, the grief, the loss,
The roughened path, the sunbeam bright,
The hourly thorn and cross.

Thou knowest all—I lean my head,
My weary eyelids close;
Content and glad awhile to tread
This path, since Jesus knows!

And He has loved me! All my heart
With answering love is stirred,
And every anguishing pain and smart
Finds healing in the word.

So here I lay me down to rest,
As nightly shadows fall,
And lean, confiding, on His breast,
Who knows and pities all.

—*From The Shadows of the Rock.*

The Mennonite.

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Editorial.

June for the Children.

The delightful month of June has been distinguished this year more than ever as the children's month, and they have been helped in different ways. On Sunday-school anniversary day hundreds of thousand of children took part in the celebration. In the city of Brooklyn, N. Y., there were in line 125,000 children.

On a pleasant occasion in June an automobile ride was given to eleven hundred orphan children in New York, by philantropic owners of machines. The little ones were gathered from orphan homes and similar institutions. They were driven in one hundred and forty automobiles. This was a delightful day to be remembered long by all the little ones.

On nearly every Sunday in June there was somewhere a children's festival—Children's Day—in some of the Mennonite Sunday-schools or congregations. This is one of the ways that the church can show its appreciation of our Lord's teaching in regard to the children. Jesus loved children and welcomed them to His arms. "Suffer little children, and forbid them not, to come to me: for of such is the kingdom of heaven." Jesus used a child as an illustration, an ideal, to teach the proper spirit and disposition of His followers.

Undoubtedly the children of Jerusalem had been taught, at home or in the synagogue, the "Hosanna," perhaps without understanding fully the meaning of it. Frequently children do not comprehend fully the teaching of Bible verses and appropriate poems which they learn for children's festivals. But there are good reasons to believe that these are in many cases good seed placed in fertile soil.

At Jesus' entry into the Holy City the children were crying in the temple, and saying, "Hosanna, to the son of David!" Jesus was well pleased with them, saying, "Have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?" Should not we also be pleased with the beautiful songs the children sing? It is becoming for the church to consider the little ones by adding to their pleasures and alleviating the sorrows that may press heavily on them.

Governor Pennepacker at Germantown.

The Germantown congregation celebrated an event of historical importance on Saturday and Sunday of June 16 and 17. While the heaviest rainstorm of the season was in progress a little gathering assembled in the meeting house on Saturday afternoon to hear an address on Mennonite doctrine and history by Prof. Smith of the University of Chicago, formerly of Goshen College. The meeting had been planned to be a gathering of the Sunday-school scholars of our Philadelphia churches. Owing to the rain few children were present yet those who came were well rewarded for their coming out.

The next day, Sunday afternoon, a tablet was unveiled bearing the names of the thirty eight ministers who served the congregation since its organization. Mr. William Umstead, a descendant of William Rittenhaus, the first Mennonite preacher in America, and a member of the German town congregation, removed the veil. Among those participating in the exercises Henry A. Hunsicker, N. B. Grubb, S. M. Grubb, S. M. Musselman and F. F. Gable, all former pastors of the congregation.

The evening service was well attended, the speaker was the Hon. S. W. Pennepacker, the governor of Pennsylvania and a great grandson of Matthias Pennepacker, a former minister at Germantown. The Governor is an authority on Mennonite history and his address had to do with the early settlement of Germantown and the events preceding it in Europe. It was full of interesting and instructive detail and should, by all means, have been written up and preserved.

It should be a source of great satisfaction to the whole church to observe the energy with which the Germantown congregation and its pastor, Brother Bayley, are devoting themselves to creating a greater interest in the history of the Mennonite church. The more attention we give to the struggles and efforts of our fathers the better will it be for the church. Prof. Smith, in course of his remarks, pointed out how that nearly every other denomination looked upon the Mennonite church as an excellent field for making proselytes. Every observing member of the church must regret being compelled to admit that the brother's observation is true, alas too true. But celebrations, such as this one, will go far toward educating our young people in matters concerning their church and keeping them loyal to it. It would be well, if in all our congregations, we create and keep alive an intense feeling of church loyalty. The opportunities for so doing often present themselves on occasions when we can come together to celebrate events of importance in the history of our church or congregations.

An interesting pamphlet, well illustrated, in which the history of the Germantown church is given in full, was prepared by N. B. Grubb and sold for the benefit of the congregation at twenty five cents. The pamphlet contains a mass of valuable information and should be in the hands of every Mennonite in America.

In some quarters of the church there is such a deplorable want of the kind of sentiment that keeps people loyal and makes them love the church of their fathers, that no concern whatever is shown for this, the cradle of Mennoniteism in America, but in spite of it the faithful few have kept at it and succeeded in doing things. We cannot help but speak a word of commendation for the little flock. Under the guide of their pastor, Brother Bayley, who comes to us from the Methodist church, they have renovated the building, given it a new roof and newly carpeted it. Preparations are also under way for installing a heating plant. All this, of course has taken considerable money, but the membership with the assistance of their friends have cheerfully taken the burden upon themselves and succeeded in raising nearly all that is needed. Bravo, we say to them. G.

Correspondence.

WAYLAND, Iowa, June 24. As Bro. Musselman was called away some time ago to the bedside of his sick mother in Pennsylvania, Bro. P. P. Hilty, of Donnellson, Iowa, preached here in Bro. Musselman's place, on June 17.

To-day at 2:30 p. m. we celebrated Children's Day with a large attendance. A very good program was rendered. Bro. W. W. Miller, of Pulaski, addressed the children, which was very elivating for the young and old.

This evening Bro. Miller preached again to a crowded house. It was an appropriate and impressive sermon. We are thankful to the Brethren for their kindness in coming here to preach the gospel. May God's richest blessing rest upon them and on our pastor in the work where he is.

DONNELLSON, Iowa, June 25. On Sunday, June 17, Elder J. A. Krehbiel read a sermon, Rev. Hilty having gone to Wayland to take the place of Rev. Musselman in his absence. Brother Hilty has now served us faithfully for one year and at a meeting called for the purpose of conferring with him for future services by an unanimous vote of those assembled, the dear Brother has accepted to serve us at least three years, God so willing.

A term of three months of German school is to begin in four weeks with Bro. Hilty as teacher.

Harvest is at hand; some few have begun cutting rye, wheat and clover hay. The quality is good, straw short. The hay and oats crop is cut very short on account of the draught. It is threatening rain nearly every day but we have had but little so far.

PERKASIE, Pa., June 24.—Rev. Wm. Grubb, of the Bethel Mennonite congregation, was ordained to the full ministry of the Gospel, June 24, by the Revs. A. B. Shelly and N. B. Grubb. Brother A. B. Shelly, after an illness of some time, has been with us, and again manifested his willingness in aiding our congregation and encouraging the work, with deep interest. We therefore extend our sincere thanks to the Brother, for the kindness he has shown us in the past. The brotherly hand he extended to us is sufficient to show the loyalty of a true Christian fellowship.

HALSTEAD, Kan., June 21. Dear editor and readers of the MENNONITE:—Our work here is progressing much as usual, i. e. we are trying to do the things that seem most necessary to do *now*, The bi-weekly Sunday evening services started early in winter and have been continued and the attendance has been encouraging. We had considerable sickness in our midst during the winter and spring and several deaths, which were particularly impressive.

Our parochial school is now in progress. The total enrollment is 42. The school will close July 5th. On May 24 and 25 we had the pleasure of having Young Peoples Convention held at our church. There were 150 visitors besides all of our own people. The convention was a success and our church and Young People's society were greatly blessed by its presence.

A number of our young people who attended the various institutions of learning have returned for the summer. This swells our number a little. During the months of July and August the Protestant churches of the town expect to unite again for Sunday evening Union services.

This week we expect Rev. J. W. Kliewer and family from Berne, Ind., here to visit with friends and relatives for a few weeks.

The farmers are now in the midst of harvest. The prospects are very encouraging and unless something unforeseen occurs we can look forward to being bountifully blessed with material things. With this encouragement we hope to be able to work for those things which are most essential. On Good Friday seven young people were baptized and besides this addition to the church we have had about half a dozen new members added by letter, since New-year.—Cor.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, July 8, 1906. FORGIVING AND BEING FORGIVEN. Matt. 6, 14–15.

QUESTIONS.

1. What is practical forgiveness? Prov. 25, 21–22.
2. What is heart-forgiveness? Prov. 24, 17–18, 28–29.
3. Why shall we forgive? Rom. 12, 19 and 21. Matt. 6. 14–15; Ps. 32, 1; Rom. 4, 7; Matt. 18, 35; Mark 11, 25; Luke 6, 37.
4. Whom can God forgive? Matt. 6, 14–15.
5. What do we pray in praying the Lord's prayer? Matt. 6, 12.
6. How do we learn to forgive? Ephes. 4, 32; Matt. 6, 44.
7. How often shall we forgive? Luke 17, 1–4.
8. What example of forgiving does our Lord give us? Luke 23, 34.
9. How did Stephen follow His example? Acts 7, 60.

MEDITATIONS.

Christ teaches us to forgive men their trespasses; by this he does not mean, that we shall say I forgive you, but we shall show our forgiveness by doing good to our enemies, thereby overcoming evil with good. By doing so, we show that our forgiveness is heart-forgiveness, that we harbor no malice, wish no evil to our enemies. We shall forgive others because God has forgiven us our sins, because God will avenge and we shall leave vengeance to Him, who is omniscient and just. We shall forgive because we have experienced the blessing of being forgiven and because God can and will not forgive, if we do not forgive.

In praying the Lord's prayer we pray that God may forgive us as we forgive our debtors, but we must pray that God will help us to forgive, for it is not natural for us to forgive, we would rather resent and avenge. We learn to forgive by becoming more like Jesus, loving, unselfish, by considering our sins and God's loving forgiveness. It helps us to forgive, if we pray for our enemies.

We like to limit our forgiveness, thinking that we have a right to refuse to forgive him, who repeatedly sins against us, but if God would apply the same rule to us, how would we fare? We sin many times more against God and men, than men ever do against us.

Christ Himself prayed for forgiveness for His enemies, when He hung at the cross and Stephen followed His example when he prayed for his enemies. We may say the fruit of this prayer was the conversion of Saul at whose feet the witnesses laid their garments.

QUOTATIONS.

As a seal leaves a mark of itself in the wax, whereby it is known; so it is with every one who has a readiness to forgive others, for by it the Christian may know that God hath sealed the forgiveness of His sins upon His heart.

The venerable Dr. Duff once read the Sermon on the Mount to a number of Hindoo youths; and when he came to the passage, "I say unto you, love your enemies bless them that curse you, do good to them that hate you, and pray for them who despitefully use you and persecute you," so deep and intense was the impression produced on one of them, that he exclaimed in ecstasy, "Oh! how beautiful, how divine! this is the truth, this is the truth!" And for days and weeks, he could not help repeating, "Love your enemies, bless them that curse you," etc; constantly exclaiming, "How beautiful, surely this is the truth!" Nor could he rest until he had renounced his false gods and their senseless worship and accepted the truth as it is in Jesus.

In a school in Ireland one boy struck another; and when he was about to be punished, the injured boy begged for his pardon. The master asked, "Why do you wish to keep him from being flogged?" The boy replied, "I have read in the New Testament that our Lord Jesus Christ said that we should forgive our enemies; and therefore I forgive him, and beg he may not be punished for my sake."

"What can Jesus Christ do for you now?" said an inhuman slave-master, when in the act of applying the lacerating whip to an already half murdered slave. "Him teach me to forgive you, massa," was his reply.

PHILLIPS.

A worthy old colored woman was walking quietly along a street in New York, carrying a basket of apples, when a mischievous sailor, seeing her, stumbled against her, and upset her basket, and then stood to hear her fret at his trick, and enjoy a laugh at her expense. But what was his astonishment when she meekly picked up the apples without any resentment in her manner, and giving him a dignified look of mingled sorrow, kindness and pity, said, "God forgive you, my son, as I do!" That touched a tender chord in the heart of the rude jack-tar. He felt ashamed, self-condemned, and repentant. The tear started in his eye, he felt that he must make some reparation. So, heartily confessing his error, and thrusting his hands into his pockets, and pulling out a lot of loose "change,' He forced it upon the wondering old black women, exclaiming, "God bless you kind mother! I'll never do so again!"

Topic for Sunday, July 15, 1906. How CAN I BE A TRUE FRIEND? Prov. 17, 17; 18, 24; 27, 9. 17. 19; Eccl. 4, 9—10.

QUESTIONS.

1. Who is called a friend of God? II Chron. 20, 7; Jas. 2, 23; Isa. 41, 8.
2. To whom did God speak as a man speaketh unto his friend? Ex. 33, 11.
3. Why did Jesus call His disciples friends? Luke 12, 4; John 15, 14—15.
4. Who was Jesus' particular friend? John 13, 23; 19, 26.
5. What is the characteristic of a friend? Prov. 17, 17; 18, 24.
6. The friendship of David and Jonathan as a model. I Sam. 18, 1; 19. 20; II Sam. 1, 26.
7. Which friendship is dangerous? Rom. 12, 2; II Cor. 6, 17; Jas. 4, 4; I John 2, 15.
8. Why is friendship so valuable? Prov. 27, 9—10, 17—19; Eccl. 4, 9—12.

MEDITATIONS.

Friendship has been called by Dr. H. C. Trumbull the master-passion; and it is a great treasure to have a true friend.—Abraham is several times in the Bible called the friend of God because he was intimate with God; there was a personal attachment between him and God, a loving confidence.

Of Moses, the man of God it is said, that God spoke to him as a man speaketh unto his friend.

Jesus called his disciples friends, because He had confided to them all things, that He had heard from His Father and because they tried to do His will.

John, the beloved, was the special friend of Jesus; he it was, who reclined on Jesus' bosom at the last supper; to him Jesus entrusted His beloved mother and him He gave as a son to His mother.

The real friend is characterized by the depth and constancy of his affection. He loves truly and therefore is no flatterer, He likes to encourage by praises, but He lovingly criticizes, when it is necessary, such a friend sticketh closer than a brother. Such friendship is tested by adversity and trouble.

The friendship of David and Jonathan has ever been a model of friendship. David's courageous trust in Jehovah, the God of Israel, won the heart of King Saul's son and presumable successor. He loves David in spite of the hatred of his father, who even tries to kill his son because he is such a true friend to David, whom he regards as his enemy. The parting words of Jonathan and David sung at the death of Jonathan will forever be regarded as words of true friendship.

While friendship is valuable some friendships are detrimental and injurious. The friendship with the world is dangerous for it is enmity with God and whosoever therefore would be a friend of the world maketh himself an enemy of God.

True friendship is valuable since it is not selfish but seeks the best of the friend and though it hurts to have to criticize the beloved friend, true friendship will do it for the best of the friend. A true friend will rather sacrifice friendship, than be untrue to his love. He only is a friend in whom we can confide and trust, who does not flatter but seeks our real best. Confidence and respect are the only true foundations of admiration and love.

QUOTATIONS.

"Doctor, what shall I do?" asked a patient of her medical adviser, "my friends are all out of town." "You may have one Friend," was the answer, "who is never out of the way, but ever near, and ever true. Jesus is the best friend for earth or heaven." Pres. Edwards, when he came to die,—his last words, after bidding his relatives goodby, were, "Now, where is Jesus of Nazareth, my true and never-failing friend?" And, so saying, he fell asleep.

Friendship is the only thing in the world concerning the use of which all mankind are agreed. Cicero.—Kindred passions and pursuits are the natural ground work of friendship. Real friendship is of slow growth, and never thrives, unless ingrafted upon a stock of known and approved merit.—Chesterfield.—Make not

thy friends too cheap to thee, nor thyself to thy friend. – Fuller.—Purchase not friends by gifts; when thou ceasest to give, such will cease to love.

The qualities of your friends will be those of your enemies,—cold friends, cold enemies; half friends, half enemies; fervid enemies, warm friends.

Col. Byrd of Virginia fell into the hands of the Cherokees, and was condemned to death. In the tribe was a chief that had before been his friend. At the approach of the execution he threw himself upon the intended victim saying, "This man is my friend; before you can get at him, you must kill me;" which saved him.

The Sunday School Lesson.

By A. S. Shelly.

The Duty of Forgiveness.

Sunday, July 8. Matt. 18:21-35.

Golden Text.—And forgive us our debts as we forgive our debtors. Matt. 6:12.

This lesson and the preceding one are parts of the same discourse. The discourse was started by the disciples disputing as to who would be the greatest in the kingdom which they expected Jesus to establish. The whole discourse is devoted to setting forth matters relating to this kingdom, especially the traits of character of necessity possessed by those who have part therein. In last week's lesson portion, besides the child-like spirit of humility, emphasis was laid on the heavenly Father's concern, to be shared by every one in the kingdom, lest any one should be hindered, caused to stumble or perish. Receiving the little ones in His name, avoiding and putting away everything that might offer or cause to stumble, and going after the straying ones to bring them back to safety—thus the disciples should be as the Master, and be accorded positions of honor in His kingdom.

Connecting directly with those thoughts, Jesus told them (and us) how to deal with those members of the church that trespass against us (vs. 15-18) and in two precious promises (vs. 19, 20) indicated the carmarks of the true church, viz., the unity of the Spirit in prayer, and the presence of Christ with those gathered in His name, anywhere, though but two or three in number.

The Master's direction concerning the offending brother set Peter to thinking, and soon he comes with the question of our lesson (v. 21). The sinning brother shall be forgiven, that is clear; but there must be a limit to the exercise of this virtue, he thought. The Rabbins had put the limit at three times. Peter, having caught in a measure the spirit of the new dispensation of grace, is ready to extend this limit, in theory at least, to the perfect number, seven. The full import of this number, as used symbolically in Scripture, is that of completeness in God's dealing with man. Peter's suggestion, therefore, understood as the Spirit uses the number seven, would make God's forgiveness toward man the measure of our forgiveness toward our sinning brother. This is in exact accord with Christ's teaching here and elsewhere (see the Golden Text). But it is doubtful that Peter meant his suggestion in this complete sense. Jesus, therefore, by way of correction substitutes for Peter's seven an advanced multiple of seven, thus emphasizing the idea of fulness, and forbidding the thought of human computation in the exercise of this divine quality. It is expected of the children of the kingdom that with patient longsuffering they are ever ready to forgive freely even as they have been forgiven. Nor are we to forgive only as a matter of duty or out of fear lest we lose the Father's forgiveness of our sins, but it should and does come as a gracious fruit of the indwelling spirit (Gal. 5:22).

The parable of the unmerciful debtor points the same lesson negatively. The man's unforgiving spirit, as manifested toward the one who owed him, shows his utter lack of appreciation of the kindness that had been shown to him. Like the swine of Matt. 7:6 he tramples the pearl of mercy under his feet and at the first opportunity would be likely to turn and rend his would-be benefactor. He can not be forgiven because he will not accept the gift in the spirit in which it is offered. Of him it could not be said, as of the woman in the Pharisee's house, that he loved much since much was forgiven him. He gave us room to love in his heart therefore his debt remained. So the forgiveness of our sins is a free gift of the heavenly Father's love. Where it is accepted as such, there is begotten a corresponding love that disposes the heart to forgive as we have been forgiven.

The Good Samaritan.

Sunday, July 15. Luke 10:25-37.

Golden Text.—Blessed are the merciful for they shall obtain mercy. Matt. 5:7.

Between these two lessons belong the accounts of John 7 and 8; also Luke 9:51 to 10:24 and the parallel passages in Matt. 8:19-22 and 11:20-30. Jesus had just been upbraiding the cities in which His mighty works had been done, for their unbelief, and again had broken out in gratitude to the Father for having revealed these things—the things of eternal life—to some simple-hearted men and women, who received them in child-like simplicity and faith and were therefore blessed because they saw and heard what many prophets and kings before them had desired to see and hear. While He was thus opening His heart to His disciples, there came a certain lawyer, who stood up in self-righteous pride, and asked a question, not with a desire to learn, but with some sinister motive, as we see from the expression, "tempted Him." Perhaps the reason given for his second question was present from the start: he desired to justify himself and incidentally to put Jesus' teaching to the test of orthodoxy.

The question itself seems to have a good object in view—how to inherit eternal life. Naturally for his time, it has the old legal form: What shall I *do?* It is based on the idea of gaining heaven by good works and evidently the questioner held to a standard of requirement along this line to which he felt he could measure up. It is so with legal Christians to-day. Their standard of good works is generally pretty well accommodated to the individual's "weaknesses" as they are called. A common expression heard from the lips of such in self-justification, runs like this: "I do the best I can and more will not be required." The lawyer's language implies the same: "I am keeping the law as I understand it, as we interpret it; what more can be required?"

Jesus takes His questioner on His own ground. He draws from him the divine summary of the spirit of the ten commandments. By telling him to do this, He implies that he has not done it, and then by means of a parable shows him how formal religionists like himself may be lacking the spirit of love which is the very heart of the law.

When Jesus said to the lawyer: This do and thou shalt live, He did not thereby set before him an other way of salvation than that of the new birth through faith. To love God with all the heart is possible only to the children of God, who in Jesus Christ have learned to know the love of God, in whose hearts the love of God is shed abroad by the Holy Spirit (1 John 4:10.) The way to eternal life is by Him who is the Way, the Truth, and the Life.

The Samaritans in their religious system did not possess the pure and full revelations of God that the Jews possessed. It was not because of this, but in spite of this hindrance that many among them were nearer the Kingdom than Christ's own people, the Jews. So the Samaritan in the parable exemplifies the true spirit of the law, while the representatives of God's chosen and highly favored people miserably failed in this. This double contrast makes the intended lesson of heart religion versus head religion doubly impressive.

How much of so-called charity among men secks to exalt itself by claiming relationship with this deed of mercy, when a thoughtful comparison between the two breaks down completely at the vital point! Good Samaritan lodges—what a misnomer! As though the name could give an essentially selfish, clannish institution the character which the name implies! And so there are many other examples. Think of charity balls, charity suppers and the like. The parable teaches the lesson of true philanthropy "manifesting itself in humane, self-sacrificing acts to all in need, irrespective of other human distinctions." Let those that claim the name of the Good Samaritan for their deeds and institutions, see to it that they possess these characteristics. Let them go and *do likewise.*

The Samaritan of the parable is a type of Christ who was the embodiment of pure philanthropy—love for man. He found man fallen by the hand of the arch-robber and his hosts,—helpless, naked, dying. In His infinite compassion He came to our rescue. And God's love toward us in Christ especially commendeth itself in that while we were yet sinners, Christ died for us. The Samaritan risked his life for a Jew, who, had he been conscious, would possibly have spurned his touch. Is it too much to assume that by this deed of mercy he won the Jew's heart? And should not the sight of Calvary's cross where Christ went down into death for my salvation,

"Dissolve my heart in thankfulness
And melt mine eyes to tears?"

Deaths.

Musselman.—On June 12, 1906, near Steinsburg, Pa., Barbara, nee Moyer, widow of Christian M. Musselman, aged 69 years, 2 months, 10 days. Funeral services were held and interment made at the West Swamp Mennonite church on June 16th. Funeral services were conducted at the house by A. B. Shelly and at the church by N. B. Grubb in English and by A. M. Fretz in German. The deceased was a faithful member of the West Swamp church, a regular attendant of the Sunday-school and an active member of the Ladies' Missionary Sewing Circle. She leaves five daughters and one son, Rev. Samuel M. Musselman of Wayland, Iowa. Three daughters and the husband have preceded her to eternity.

News of the Week.

59th CONGRESS

Pure Food Bill Passed.

Washington, June 23.—The so-called pure food bill was passed today by the house and the conference report on the railroad rate bill was adopted.

Nearly the entire day was taken up with the consideration of the pure food bill under the five minute-rule, and while many amendments were offered, in the main they were voted down. Those that were adopted were in the nature of corrections and changes in verbiage. The pure food bill was passed by a vote of 242 to 17.

Conference Report on the Rate Bill Adopted.

Washington, D. C., June 23.—The house to-day by a vote of 216 to four adopted the conference report on the rate bill.

Unexpectedly Mr. Hepburn, of Iowa, chairman of the interstate and foreign commerce committee of the house and chairman of the conferees on the bill, called up the conference report on that measure immediately after the passage of the pure food bill to-day. He asked that the report be considered now instead of going over for printing until Monday.

The Immigration Bill Ends in a Commission.

Washington, June 25.—Under a rule limiting debate on all but two sections, the so-called immigration bill was discussed for three hours today in the house and passed without a yea and nay vote being permitted on any of the paragraphs. This bill attracted much attention, the representatives having large foreign colonies in their districts lining up generally against the head tax of $5 which was defeated, and against the educational test. After a very interesting contest a substitute for the educational test providing that the whole matter be submitted to a commission was adopted by a close vote. The most important features of the bill were thus eliminated and the bill was passed without division. At 5:35 p. m. the house took a recess until 8 o'clock this evening.

Rate Bill Does Not Suit The Senate.

Washington, June 26.—The Senate, today, voted not to accept the conference reports on the railroad rate bill, and Senators Tillman, Elkins and Culiom were reappointed to conduct a further conference.

When the conference report was taken up, Senator Elkins, who was one of the Senate conferees, spoke on the amendment to the commodity provision, using the word "railroads" instead of the phrase "common carriers." He gave immediate attention to the contention that the change has the effect of eliminating pipelines from the requirement of the bill.

Hitch on Meat Amendment.

Washington, June 26.—The conference on the agricultural appropriation bill to-day developed that the difference between the House and Senate in regard to the meat inspection amendment probably will be referred to the two Houses for further action or for instructions to the conferees. The Senate representatives refused absolutely to consider the provision making an appropriation for the Government to pay the cost of inspection, and insisted on the retention of the provision in the Beveridge bill, requiring that the date of inspection be placed on cans of meat. Another meeting will be held this evening, when the conferees will decide finally whether there is a possibility of agreement concerning the meat inspection amendment.

Roosevelt to Panama.

Washington, June 23.—President Roosevelt will visit the Isthmus of Panama to make a personal investigation of the work of constructing the Panama canal.

This announcement was made at the white house late this afternoon by Secretary Loeb after a conference with the president. It is expected the president will leave Washington for Panama the latter part of next October or in the early days of November. He will be absent about three weeks.

A personal visit to the canal zone will enable him to handle with an absolute knowledge of the situation the great problems which constantly will be arising in connection with the work of canal construction and administration.

Prison and Fines for the Rebaters.

Kansas City, June 22.—In the United States District Court here, today, Judge Smith McPherson, of Red Oak, Ia., passed sentence on the seven defendants recently convicted in this court of making concessions and accepting and conspiring to accept rebates on shipments. Judgments in the nature of fines were assessed as follows: Swift & Co., $15,000; Cudahy Packing Company, $15,000; the Armour Packing Company, $15,000; Nelson Morris & Co., $15,000; Chicago, Burlington & Quincy railway, $15,000.

George L. Thomas, of New York, was fined $3,000 and sentenced to four months in the penitentiary.

L. B. Taggart, of New York, was fined $4,000 and sentenced to three months in the penitentiary.

Prison for Ice Dealers.

Toledo, O., June 25.—Five ice dealers representing local companies were sentenced in the common pleas court to-day to pay a fine of $5,000 each and each man to serve one year in the workhouse.

Judge Kinkade imposed the maximum sentence for conspiracy in restraint of trade.

The judge said the sentences might be mitigated if the men made restitution.

Motions in arrest of judgment cannot be heard for some time and the ice men will stand committed until the fines are paid of the sentence is carried out.

The five men, all of them prominent in business and social circles, were taken to the county jail to await the making out of the necessary papers to commit them to the workhouse, unless in the meantime they meet Judge Kinkade's requirement of restitution to the public.

These men were indicted under the Valentine anti trust law for combining to restrain trade. Under the pretext that the ice supply was much smaller than in recent years, these dealers combined and advanced the price from fifty to one hundred per cent. They were indicted and one of them stood trial but was convicted. The others entered pleas of guilty. The sentence is the maximum under the law. If they would escape any part of it they must pay back to customers all overcharges and must agree to sell ice at the price prior to forming the combination. The law provides for imprisonment as well as fine and if the men go to the workhouse they will be put at hard labor. Two or three of them are worth at least $100,000 each.

Great Reduction

History of the Mennonite General Conference.

by H. P. KREHBIEL.

This book was published only a few years ago and is a valuable addition to the history of the Mennonite church. The author has succeeded in telling the history of the General Conference in such language that it will be both instructive and interesting to the reader.

The book contains over 500 pages, about 70 illustrations, is printed on good quality paper, clear type, and bound in neat cloth binding. We have lately purchased the entire edition of this book and offer it now at the

special price of 75 cts.
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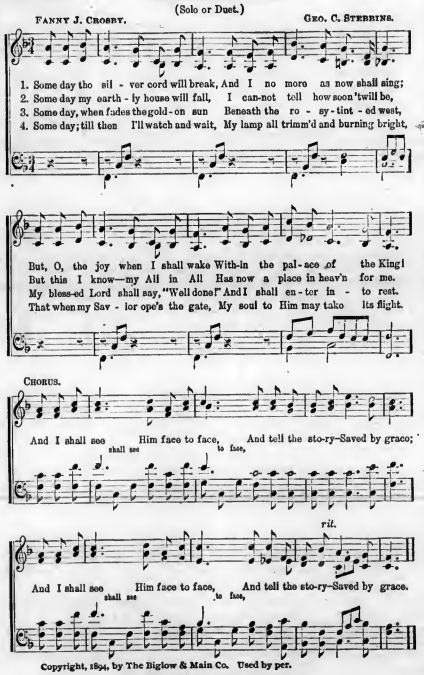
No. 67. Saved by Grace.
(Solo or Duet.)

FANNY J. CROSBY. GEO. C. STEBBINS.

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XXI. BERNE, INDIANA, JULY 12, 1906. No. 27.

The Greatness of the Small.

Who would be great
Needs not to change his place,
Greatness is spirit,
Not environment,
Not what you have,
But what you are gives grace;
Fine souls are strong
Through faith, and in content,
And brave endeavor,
Cheery fortitude,
Are forces with the might
Of God indued.

Ah, mothers,
In your little homes of toil!
No man in battle
Has more strenuous days;
Yours to guard sacred things
Which sin would soil,
And brings high meanings
Into household ways.
In your good work
There lies no littleness,
The menial tasks are great
With love to bless.

And men behind the counter,
In the mines,
Or shut in factories
The livelong day,
Whose music is
The clamor of machines,
Who have scant time
For worship or for play;
You may be knights through labor,
Brave of heart,
Doing in ways obscure
A hero's part.

No power can make us mean
And commonplace,
Unless we weakly yield
Ourselves to sin;
Hard times bring
Opportunity for grace;
Dear is the triumph
Which is hard to win,
Nobly to think, to hear,
To do, alone
Can make men worthy
Of life's regal throne.

MARIANNE FARNINGHAM.

Items of News and Comment.

The "Fourth" was celebrated at many places in a worthy and profitable way.

On Sunday evening, July 8, N. B. Grubb preached at Souderton, Pa., for the pastor A. M. Fretz.

The enrollment for the summer term at Goshen College is not far from one hundred students—mostly teachers.

Children's Day was observed this year at the St. John's church, Ebenezer church and the church at Bluffton, Ohio.

Rev. Benj. Diller, of Bluffton, Ohio, who met with a sad accident on June 6 is reported seriously ill at this writing, July 10.

Prof. C. H. Wedel, of Bethel College, recently gave several excellent lectures to appreciative audiences at Mt. Lake, Minn.

Rev. S. M. Musselman, of Wayland, Iowa, preached in the First church of Philadelphia last Sunday morning, to a large audience.

On June 17 Rev. David Gerber, of Whitewater, Kan., administered the Lord's Supper at the Mennoville church, El Reno, Okla.

Bro. Peter Goerz, son of Rev. Abr. Goerz, of Ohrloff, Russia, has recently come to South Bend, Ind., where he visited his brother Henry.

Pastor A. M. Fretz, of Souderton, Pa., will have services next Sunday as follows: Souderton, English 10:15 a. m.; Leidytown, 7:30 p. m.

The West Zions congregation at Moundridge, Kan., has commenced the work on the foundation of the new church to be erected this summer.

The Souderton C. E. Society has through its pastor ordered a supply of "Songs of Faith and Hope" for the Sunday evening devotional meetings.

The Brethren J. Quiring and H. Epp attended the fourth conference of the Mennonites in the middle Canada, which was held in the Eigenheim church near Rosthern, Sask., on July 5–6.

Rev. E. F. Grubb, of Wadsworth, Ohio, has in the summer time also charge of the congregation at Sterling, O. The new church at Sterling is now approaching rapidly to completion.

N. B. Grubb, of Philadelphia, preached in the East and West Swamp churches last Sunday morning and afternoon. In the evening he preached in the Zion Mennonite church at Souderton.

Pre. Geo. Lambert of Elkhart, Ind., has purchased of J. A. Sprunger the Light and Hope Deaconess' Training School and Hospital located at Cleveland, Ohio, the consideration being lands in Colorado valued in equity at $21,500.—H. of Truth.

The S. S. of the Brudertal church at Hillsboro, Kan., celebrated a children's festival. The splendid program consisted of speeches, essays, declamations, interspersed with appropriate music.

On June 17, in the absence of the pastor, the pulpit of the First Mennonite church of Philadelphia, was filled in the morning by Abraham C. Oberholtzer, and in the evening by Miss Ada M. Landis, both members of the congregation.

The Pacific District Conference, held at Colfax, Wash., was well attended and a good interest manifested. The Brethren M. Horsch, of Upland, and F. F. Jantzen, of Paso Robles, Cal., on their return from Colfax stopped over at Macleay and preached appreciative sermons.

The Mennonite Home Mission in Chicago, established by the American and Amish Mennonites, has served in the course of time as an excellent training place for workers. More than fifty different young people have labored there in the last thirteen years. Several of them entered the ministry of the Gospel, while others are doing good work in various parts of the home field and in India.

On Sunday evening, June 24, Prof. Henry Smith, of the University of Chicago, addressed a large audience in the First church of Philadelphia, on the subject of "Mennonites in History." Bro. Smith proved that he is thoroughly at home with the subject, and carries his hearers with him throughout. Bro. Smith, who is a son of Rev. John Smith, of Metamora, Ill., is making the history of our church a special study.

On Sunday morning, June 17, N. B. Grubb conducted the communion service at Germantown. The sermon was preached by Rev. S. M. Musselman, of Wayland, Iowa. Before the sacred emblems were administered Rev. John W. Bayley, who for thirty-two years was a minister in the Methodist Episcopal church, but had been the pastor at Germantown for the last eighteen months, upon his voluntary acceptance of the Mennonite doctrine, was admitted to the membership of the church and the office of the ministry confirmed by the Elders N. B. Grubb and Samuel M. Musselman. The communion service which followed was an impressive one.

A missionary conference was held at Goshen College, on June 16–17. An extensive program had been prepared for this occasion. Some of their best talent represented by this branch of the Mennonite Church were on program and also others took active part in the conference. The discussions were spirited, practical and revealed a purpose. It is reported that "a deep spirituality pervaded the entire conference, which was manifested particularly in the closing session, in a season of silent prayer, more especially for foreign missionaries, concluded audibly by J. S. Shoemaker. This was followed by a consecration service, at which time a number publicly declared their purpose of dedicating their entire lives to home or foreign mission work."

Books.

"The Mennonite church of Germantown," by N. B. Grubb, Philadelphia, Pa., 1906.—This is a neat, illustrated booklet containing important history and interesting facts in regard to the Mennonite church of Germantown, Pa., from the date of the first Mennonite settlers in that locality up to the present time. The meeting house which was built in 1708, is the oldest Mennonite church in America.

"Students and the Modern Missionary Crusade." Addresses delivered before the Fifth International Convention of the Student Volunteer Movement for Foreign Mission, Nashville, Tenn., February 28—March 4, 1906. (New York. 1906. Octavo. 713 pages. Price, bound, $2.)—This is a full, detailed report of the addresses delivered at the great Convention of which it is said, "It is not only the greatest student conference ever held but likewise the largest missionary assembly ever convened in the

history of the church." There is much in this volume that is helpful and inspiring to the friends of missions and those who ought to be concerned more about the evangelization of the world. Ministers of the gospel and students, missionaries and members of mission boards especially will find this important book very interesting, encouraging and useful in the noble and urging cause of missions.

A Glorious Fourth.

The time has again come when our country and inhabitants gather together to celebrate the birthday of our country, or in other words, the date when our forefathers withdrew by common consent their allegiance to the British government, claiming that they were being oppressed and having no recognition as far as government was concerned. So being tired of serving the old kingdom they chose to pull away and by proclamation declared their Independence, and formed a government. But having done so did not free them (or us as well) from the power of the old kingdom. The stand they took meant conflict and resulted in the shedding of blood. And it was not until the decisive battle was fought that the government was really established. And yet there is necessity of watchfullness lest we again become entangled with other powers. So we as followers of the lowly Nazerene when we, (if we do) come together to celebrate this day, let us not lose the spirit of the day, as is the case so often, by spending the day in a unchristian way, but let us be thankful to our forefathers for the liberty they have given us. And while we rejoice over our liberty and celebrate the birth of it let us also remember that we have far more glorious celebration, for we read in Col. 1:12, 18.

Should we not continue to be thankful that God our Father has made us meet or fit to become citizens of the Kingdom of His dear Son? But this is as with our forefathers a matter of choice. We having been tired of the old Kingdom of darkness and chose to be free. Our Father who has translated us, has taken us out from the power of darkness and made us citizens of the Kingdom of His dear Son; but not without conflict and the cost of blood shed, He having sent His Son in the world to redeem the world. He met the enemy on the field of battle, and overcame him by the sword of the spirit, and obtained our liberty at the cost of His own blood. Col. 1:14.

Let us indeed give thanks to our Father for the liberty which He has given us with all carefulness lest we again become entangled with the yoke of bondage. Let us not be of those that would "draw back" but stand fast and move forward. There is yet conflict ahead. But our weapons "are not carnal" neither is our "wrestling against flesh and blood." So we not only shout with joy but move on until the last enemy is overcome, for victory is ours through faith in His dear Son. The apostle writes in Heb. 12:28 that our Kingdom "cannot be moved." And knowing that it was the pleasure of God to give us the Kingdom as Jesus Himself declared, let us have grace whereby we may serve Him acceptibly and with godly fear.

J. H. D.

Aurora, Nebr.

Mission.

TOREVA, Ariz. (Oraibi Mission) June, 25. Dear Friends:—In the last letter from here I told of the critical situation here at Oraibi, concerning the factions in the village and the immediate *outward* effects of this upon our mission work. How do we look upon this from the missionary standpoint?

"Glory in *Your* Failures" is the title of a pamphlet, which came to my hands lately. A paradox indeed to our mere human understanding and our human way of planning and expecting. But to the Christian there is in that expression a world of truth:—Who, that knows something about the working of the Spirit, would claim that in the largeness of the congregation lies *the* blessing. Or in the friendliness of the people to their pastor or missionary. "*To do the will of Him who sent us*" is our part. If in His infinite wisdom God sees fit to send or permit such situations as the present one at Oraibi, then may the outward failure be ever so great—*we glory in it*, because we believe that this is necessary for all concerned. It is necessary for the Oraibis, that such stirring came among them—it will awaken some of them at least; it is necessary for us as workers among them—else we get into a rut with our work, being so isolated from other Christian workers where we might go to get new suggestions; it is necessary for the churches at home—in order to get them to stop their mathematical calculations as to visible results of mission work. This and perhaps a little more we can see, as to why it seems necessary for God to send or permit such apparent standstills in our work; yet how much we cannot see, even by faith we can not see, why God leads thus. But we glorify His name for the failures He sends and permits, knowing that not only what we think we can see of good that will come out of it, but infinitely more good will result from all *our* failures!

Therefore, however discouraging it may seem to-day that so few are attending the Sunday services at Oraibi, by faith we can see good results of it already, and we are not losing faith; but are being strengthened in our faith and in our work, knowing that we are not to look for outward results; but look within us and see, if not we are the cause of some slow progress somewhere, and also look upward saying: "Lord, Thou lovest all men, and wilt not that any should perish, but that they should live: therefore we know that what Thou sendest—what we call failure—is necessary, and we glory in all that Thou doest to arouse and save men. And we further pray that we may be quiet when Thou speakest, and that we may keep on believing, trusting, working, praying, until Thou shalt come. When we shall see Thee, and be like Thee, then we shall more clearly see the purposes of Thy wonderful ways."

In His service, J. B. EPP.

The Society a Soul-saving Institution.

The aim of the Sunday-school, the Church, the Y. P. S. and all similar organizations,—yes the aim of an individual for himself is or at least should be the eternal salvation of the soul. In whatever pursuit one is engaged he must not forget that the lawful object of human efforts are but means to higher results and nobler ends. He should consider and act with reference to the true ends of existence. For this world is but the vestibule of an immortal life. Every action in this life touches upon some chord that will vibrate in eternity. This end can however not be attained without continuous struggles with opposing agencies. There is for instance the too great spirit of emulation in worldly matters. In whatever vocation, there exists to a great extreme, a spirit of excelling others, and even at the expense and often utter destruction of the nobler virtues which after all make life ideal.

Selfishness is another very annoying adversary. People have too much of a world to themselves and shut themselves up in their own narrow realm. *The pressing Life of the World* is another barrier. There is no time for religion. Another is *Lack of Bible Knowledge*. Another one, and possibly the worst one, is *Sin*. These in short are some of the things that must needs be changed in order to bring about the true aim of life. In Phillipians 4:8, it says, "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think of these things." This verse is the embodiment of all that builds up character. Truth, honesty, justice, purity, love, faith, these are the things necessary to eternal life.

Then the object of a young person in seeking salvation is to save him from everything that flows from sin. He needs deliverance from all that makes life imperfect. He needs deliverance into the abundant and perfect life. Finally he must be saved from eternal damnation.

A person can find the way to salvation only in the Bible and its teachings. It will fill all one's wants. It will be the best companion. It will be a sure chart on one's voyage of life. It is the charter of immortality. Why then should a person join the Young People's Society? Because he needs its fellowship, its stimulus, the publicity it gives to the Christian Faith, the opportunities for worship and for service it offers. And also because the society needs every young person. It needs him to join in its loving worship of the Father and the Savior and it needs him for the struggle against sin and the evil in the world. In church too much work is placed on the pastor. But in the Y. P. S. there is co-operation of all the members together with the pastor. It is our duty to join in the work of Society, to do the best service possible. We call ourselves Christians. How then can we abstain from such work? The command to evangelize the world was not given by our Lord to the apostles only. It was given to all believers. The idea that the conversion of the world is entrusted to a particular person or even a particular body of Christian persons is erroneous. A faith that is not worth forwarding by all its adherents is not worth having. The pastor is only the general. The real fighting is to be done by the soldiers.

But if a person is to profess his faith he must know what it is and what it is not. He must study his Bible. This is where the Society is doing such a great work. It gets its members to work to study the Bible and thus find the way to salvation. If a young person leads a Society meeting, he also leads in prayer. Thus he acquires the power of communing with God in public, and this will impress upon his soul the lessons of immortality very effectively. And by the way I think it shows a wholesome spiritual life to be able to offer a prayer in public. Can not God's servant give himself down so far as to offer a prayer out of the depths of his heart? Again while a young person attends a Y. P. S. he is certainly not at some bad place, which might be the case were he not in society. Christian companionship is tending to mould his soul after God's own image. Singing the songs of Jesus and His love is also well. Everybody has a liking for melody. These songs go along with the person to his every day work and tend to nourish the tender plant of Christianity. These are some ways in which the society may be instrumental in soul-saving. While we do find these results pretty fairly to follow the work of the society I do think that there is still room for improvement. One thing is to get all the members to work, if not in the same meeting, then by turns. This is best accomplished by a wise arrangement of the program by a committee appointed for the purpose. "Better service" should be the motto of each member. The weaker members should have work assigned only to their capacity. Spirituality is necessary to convert other souls. If a person does not show by his actions that he is a Christian he can not expect to make Christians of others. Try to get the people of the audience to become members, spiritual, active members, not only members to swell the roll. By thus influencing a few for good, there may be the chances of them in town influencing a great number by their every day life. Thus the society may be made to be one of the most effective soul-saving institutions existing.

There are many things which hinder active work in society but which may finally all be overcome by persistent effort. Sin hinders by killing the desire for the better things. It suggests excuses like these "Not qualified," "Not time enough," etc. Shame hinders. Men say they are not fit to speak for Christ. But the remedy is not silence, but an altered life. Let the shame that is borne of sin and that prevents speech die with the death of sin. Christ says, "Whosoever is ashamed of me and of my word, of him shall the Son of Man be ashamed when he cometh." Fear hinders. But Christ says, "Be not afraid of them that kill the body." While these, with some other things, hinder there are stronger things which help. Love, courage and prayer are enough to conquer sin and shame and fear. Then in conclusion let us all get under the same yoke and may our eyes when we are old look upon a vast harvest as a result of our labors.

WARREN OBERHOLTZER,
West Swamp Society, Pa.

Traps for Sick People.

At a public hearing before a committee of the Massachusetts legislature on a proposed law to compel the labelling of patent medicines with the names of the constituent drugs and the percentage of alcohol contained, if over 3 per cent., Mr. M. M. Johnson spoke in part as follows:

"The first class of proprietary medicines that I desire to deal with," he said, "are what I call alcohol stimulators. Perhaps the foremost of these is Peruna, which contains 23 per cent. of alcohol—more than three times the amount of alcohol in champagne. This is the medicine which the department of the interior has forbidden to be sold to the Indians. In the official order of the department, dated Aug. 10, 1905, they say:

" 'As a medicine, something else can be substituted; as an intoxicant, it has been found too tempting and effective.'

"Parker's Tonic, advertised as 'purely vegetable,' and *recommended for inebriates*, was found to contain 41 per cent. Kauffman's Sulphur Bitters is labelled, 'contains no alcohol.' As a matter of fact, it contains 20 per cent. of alcohol and no sulphur.

"Munyon's Paw Paw is advertised to do away with both the necessity and the desire for beer, wine and wiskey. It ought to, for it contains 21 per cent. of alcohol, and, notwithstanding its name was found by the Massachusetts state analyst not to contain any of the starch-converting enzyne of paw paw.

"Colden's Liquid Beef Tonic is also recommended for treatment of the alcohol habit, but it contains 26 per cent. of alcohol. Dr. Grant's Gold Cura for the liquor and drug habits, sold at $5 per package, was found to consist of two bottles of liquid and one small bottle containing pills. The two bottles of liquid were found to contain 41 per cent. and 28 per cent. of alcohol, respectively, while the pills contained nux vomica, and were coated with a very thin layer of gold foil—the only gold found in the preparation.

"A magazine which was discussing patent medicines received a warning from Warner's Safe Cure people advising that a thorough investigation should be made before they made any attack upon that preparation. That stimulated the magazine people to make an investigation, which developed the interesting fact that Warner's Safe Cure was not only an alcohol liquid, but that it, together with all the Warner remedies, is leased, managed and controlled by the New York and Kentucky Distilling Company, manufacturers of standard whiskies, which do not pretend to remedy anything but thirsts.

"Duffy's pure malt whiskey would not, from its name, be suspected of deceiving any one, but it is a fraud, for it pretends to be a medicine and to cure all kinds of lung and throat diseases. It has its organized place and sale in saloons. It was said a short time ago in a responsible publication, 'Duffy's pure malt whiskey is not regarded as a high-class article.'

"The next class I desire to refer to are the catarrh powders, which are liable to breed cocaine slaves. Among the best known of these catarrh powders on the market are Birney's Catarrh Powder, Dr. Cole's Catarrh Cure, Dr. Gray's Catarrh Powder and Crown Catarrh Powder. All of them contain cocaine. The Crown cure admits 2½ per cent. Birney's Catarrh Cure has been found to run as high as 4 per cent. 'Instant Cold Relief' was found to contain cocaine, with sugar of milk, menthol and common salt. Another sample examined by the state analyst, of which the name was not given, showed about 4 per cent. cocaine.

"The Crown Cure people advertise cocaine as now considered to be the most valuable addition to modern medicine. The danger in using remedies containing cocaine consists in the liability to the formation of the cocaine habit.

"Instances have been cited in which persons purchasing this remedy have used a half dozen bottles a day, with the result of firmly establishing that habit and producing permanent injury to health. According to the United States Dispensatory, the habitual use of cocaine readily grows upon an individual. Incurable insomnia is apt to be developed. Poisoning and even death have resulted both from its internal administration and local use.

"No respectable druggist will now sell cocaine as such steadily to a customer without a physician's prescription. And yet most of them find a salve for their consciences in the sale of most of these drugs, and especially cocaine and opium, when bottled and labelled under the name of somebody's safe sure.

"The third class of medicines to which I wish to refer are opium-containing soothing syrups. Normal people do not knowingly take opium, except as prescribed by a physician, but this stuff is the ideal medicine, because its results are immediate (though never permanent), and is its own best advertisement, because one does call for another. Most of these compounds which mothers are led to administer to helpless infants assist in the filling up of our homes for feebleminded, insane asylums and almshouses.

"Many a child is drugged into insensibility by the use of these soothing syrups. Mrs. Winslow's Soothing Syrup, well-known and constantly advertised to-day, is an example of opium-containing soothing syrups. Another one of the well-known compounds of this class bears the touching name of 'Kopp's Baby Friend.' It is made of sweetened water and morphine—about one-third grain of morphine to the ounce.

"An Omaha physician reported to one of the magazines a case where a child, after taking four drops of this Baby Friend, went into a stupor at once. The pupils were pin-pointed, the skin cold and clammy, and the heart and respiration slow. He treated the case as one of opium poisoning, and it took twelve hours before the patient was out of danger.

"A verdict of a cornorer's jury warning the public against the use of Kopp's Baby Friend was reported on Dec. 18, 1905, by a coroner in Baltimore, where a death had occurred from an overdose.

"If the bottle had been properly labelled, so that the parents might have known such a poisonous substance as morphine was contained therein, it is doubtful if it would have been left where the little one could have got it."

We trust our readers in Massachusetts will aid by every means in their power the passage of the bill compelling the suitable labelling of so-called patent medicines. We may not feel called on to interfere with the man who wishes to take an alcoholic preparation as medicine, but there can be no valid objection to the label that will show him the nature of the so-called remedy.—The Safeguard.

We sometimes wonder why dogs fight over a bone when there is nothing on it. But then we have also noticed this canine instinct in men.

Speak truly, and each word of thine
Shall be a fruitful seed;
Live truly, and thy life shall be
A great and noble creed.

The Mennonite.

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Editorial.

More Ministers Needed.

The need of preachers has become a matter of great concern to the brethren of the Eastern Conference. At present there are seven congregations without pastors and the prospect for finding suitable men for all of these places is not bright. There are several reasons for this embarassment. A year ago in anticipation of just such an emergency a readjustment of charges was arranged. The changes that could then be made were satisfactory enough, as far as they went, but they did not go far enough. Since then, other conditions have arisen to complicate matters. Men with a record of many years faithful service in the ministry have become incapacitated by age and physical disabilities and the difficulties of a year ago have become greater. Where will we get men for our pulpits? is a burning question to-day. Among the several conditions which make it almost impossible to find new men for our pulpits the following must be considered.

First is the standard which our congregations have set for the ministry. The time when a man might be taken from the plough and set upon the pulpit is past. It goes without saying that ignorance and a low intellectual standard is out of place, even in a Mennonite pulpit. The great majority of our people, and especially the young, have at least a good common school education and are led by that which they have to require what other people of a like education require. Once our people were so clanish, that being born into the church, they were kept there by ties of blood; now they "rub up against" other people. They have the same spiritual needs that people of other churches experience and the church must satisfy these needs as other churches do—with a capable ministry. Enquire of any congregation seeking a man and you will find that they want one who has had some schooling and is able to hold the people. Our churches are now awake to the fact that there must be something in the church to hold the people and that the social, intellectual, and pastoral abilities of the minister go far toward supplying this need.

The second condition to be considered is the fact that there are many small and widely scattered congregations. For a pastor to divide his energies between several such congregations is neither satisfactory to himself nor his people. Because one happens to be one of a small congregation is no reason why he should get less pastoral care or have fewer opportunities for attending service in God's house. Every Christian ought to attend Divine Service in his own church every Sabbath and when this is impossible either he or his church will be the sufferer.

On the other hand, the pastor of two or three small congregations has greater difficulties to contend with, and harder work to do than the pastor of one big congregation. The results of his scattered efforts are certain to be less satisfactory in every respect.

The third difficulty lies in the matter of support. Our people, unaccustomed to pastoral support by centuries of unpaid preachers, have, nevertheless, gotten to expect a pastor to devote his whole time to the ministry, or at least so much of it that it isimpossible for him to earn a living in following other pursuits, but they have not sufficiently trained themselves in giving toward his support to warrant his giving up all secular pursuits. The result is that persons available for our ministry, in other respects, find it impossible to engage in such work. It is not a matter of men going into the ministry for the pay there is in it. That, at best, is little enough. A big salary never tempted any man into the ministry of the Mennonite church and we hope it never will. It is a matter of being able to do what is required of him in the ministry, and yet being able to liye, that makes an available man hesitate. In the congregation that can offer a liying salary too little is paid and in the small congregation the matter of wholly supporting a minister is out of the question. So here after all the scarcity of ministers may resolve itself down to a matter of dollars and cents.

A *fourth difficulty* is presented in the fact that, as far as the East is concerned at least, we have no way of training our young men for the ministry. A number of our young men throughout the church haye gotten a theological training in the seminaries of other denominations. In some respects, this has been a great advantage to the church, in others it is a positive disadvantage. Theologically it is bound to result in the queerest doctrinal jumble imaginable. The most helpful feature in a theological training lies in the fact that for years—the formative years of the student's life—he is in an atmosphere, both social and intellectual, which tends to insure his loyalty to the church and the doctrines for which she stands. A Mennonite minister is not likely to become a strong champion of the Mennonite faith and a devoted servant of the Mennonite church in the school of another denomination where for years he has heard nothing but the emphasizing of things which do not concern his church and often are designed to contradict it.

But after all, it might be asked, can't some one be found from among the membership who would be willing to take upon himself the work of serving the congregation? Without doubt there are many who would be only too willing to become preachers but many such persons are undoubtedly unfitted both by ability and temperament to take up such a work upon themselves and it would be a mistake to entrust them with such responsibilities. A most pathetic spectacle is a man in the pulpit who, by all means, should not be there. To solve this great problem of our church we are forced to seek for young men whom God has given the spiritual and intellectual qualifications to preach and minister, and these young men must be willing to make great sacrifices. It should be the prayer of the whole church that God would raise up and show us such men.

G.

Correspondence.

WAYLAND, Iowa, July 8. We have been blessed with good weather the last week and quite a number of our farmers have been reaping their golden fields of wheat and in the increase of their sowing. The hay crop will be light and short this year. Oats are also light in straw, but what we will get, we think will be a pretty good quality.

A number of the Sunday-schools in this village and vicinity held a Union picnic about two miles west from this place. There were three or four different denominations represented. This was held on July 4th and a nice time was reported.

As Bro. Musselman has not yet returned, C. E. Society of Noble, Ia., and our C. E. Society of this place held a union meeting at this place. The regular topic was used in the program, "Forgiving and being Forgiven," and a large audience witnessed a well rendered program, a profitable meeting.

TRENTON, Ohio, July 3, 1906. In I Cor. 12, 26 Paul writes: If one member be honored all members rejoice with it," but the other members must know about it in order to rejoice. As we have been honored by several pleasant visits and surprises I propose to tell about them in the Mennonite that others may rejoice with us.

On May 13 we had our special service for the old people and I preached to them upon the text Prov. 16: 31. "The hoary head is a crown of glory, if it be found in the way of righteousness." We should grow old gracefully and some of the richest blessings have come to my life by coming in contact with godly old people.

On June 10 two of our missionaries, Sister Williams, of Mont. and Sister Kinsinger, of Okla., on a short vacation, were in our midst and Sister Williams made an address to the Sunday-school telling us about their work among the Cheyennes in Mont. At the close of her address the two sang us a song in the Cheyenne language. Sister Kinsinger, whose relatives live here, spent her vacation at this place with her sister and on Children's Day, for we believe in having a special service for the little ones as well as for the old ones, she gave us an address upon the work they are doing among the Cheyenne Indians in Okla.

Last Sunday, July 1, we had the pleasure of having Sister Frieda Kaufman, of the Bethel Deaconess and Hospital Society of Newton, Kas., in our midst and she too made an address to the congregation telling of this branch of Christian work and that they propose to found a Deaconess Home and Hospital in Newton. Sister Kaufman had paid us several visits during the two years in which she was taking her course in Cincinnati and endeared herself to us, so that we were very glad to see her in our midst again.

Yesterday morning both she and Sister Kinsinger left us; Sister Kaufman to continue her journey eastward to Buffalo, N. Y., and then through several of our congregations and Sister Kinsinger to go back to her work at Cantonment, Okla. Our prayers go with them. We thank them most heartily for the blessings received through their visit and wish them God's richest blessing and reward upon their work in His name.

H. J. KEEHBIEL.

SPRINGFIELD, Pa., July 4. Since we as readers of the MENNONITE delight to read an occasional report of the different congregations and Sunday-schools, the thought came to my mind that perhaps some of our Brethren might find it interesting to read a short report from old Springfield. Our house of worship was erected in the year 1824 by J. Moyer and A. Sleiffer. It stands on a slightly elevated and beautiful breezy position. In this house of God two congregations worship, namely the Old Mennonites and the Mennonites. The Old Mennonite congregation at this place has no pastor of its own, but their conference provides them with a different pastor every two weeks during the summer and every four weeks during the winter months. Rev. Jacob S. Moyer is the pastor of Mennonite congregation and has preaching services every two weeks of the year. Both congregations are somewhat weak in membership. But thanks be to God that the promise is that where-ever two or three are gathered together in His name He is with them.

We also have a Sabbath-school which assembles every Sabbath morning at 9 o'clock. The following are the Sabbath-school officers: Supt., James Horne, Jacob Y. Moyer; chorister, Abraham A. Fretz; secretaries, Jacob M. Geissinger and Wilmer Fretz; treasurer, Abraham M. Kulp; organists, Carrie S. Kulp and Nellie Fretz; librarians, Cora, Hattie and Harris Landis. The Sabbath-school, although being called the Springfield Mennonite Sabbath-school, is in fact a Union-school as it is composed of both congregations and quite a number of children of various denominations. In our Sabbath-school we know no congregations here; we are all one, working in complete unity with but one aim in view—the saving of never dying souls.

The enrollment of the school formerly used to be about 50 scholars has been increased to 76 since April. We feel to praise the Lord for His blessing in our Sabbath-school work.

The school held its Children's Day festival on Sunday afternoon, June 17. The service entitled The World's Bouquet was used and the beautiful bouquets furnished by the various members of the school for the occasion gave the pulpit and organ a loyely appearance together with the happy faces of the little ones who looked like lillies in God's flower garden. Rev. W. S. Gottshall, pastor of the First Mennonite church of Allentown, delivered an address which was very interesting, instructive and encouraging. The festival was largely attended and all spoke well of the program rendered.

On Saturday evening June 23, a number of the Senior members of the school tendered a farewell party to Miss Carrie S. Kulp, daughter of Abraham M. Kulp. Miss Kulp had been a faithful member of the school from early child hood to the present time. For a number of years she served as organist and also as teacher of a Bible class. The evening was spent in song and prayer after which all returned home wishing God's blessing to Miss Kulp. Tuesday, June 26, Miss Kulp was united through the bonds of matromony with Horace S. Cressman, of Lansdale. The couple will start house keeping at 203 Main St, Lansdale. It pains us to lose such a faithful member and worker, yet we trust the Lord will make all well.

In conclusion I feel to say that we as a congregation and Sabbath-school owe the Lord many thanks for His great blessing in the past and with an abiding confidence in His great love and mercy we commit our all to His loving care and keeping for the future and say with the poet, "Where He leads me I will follow." Yours in Christ,

JAMES HORNE.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, July 22, 1906. CHRIST'S LIFE VII. HOW CHRIST PRAYED, AND HOW WE SHOULD PRAY. Matt. 14, 23; 26, 36–44.

QUESTIONS.

1. What is prayer? Ps. 19, 14; 50, 14–15; Matt. 6, 7; Jas. 4, 8 a.

2. What ought to be the object of our prayer? I Chron. 16, 35; Matt. 9, 38; Luke 8, 13; Ephes. 5, 20; 6, 18; Phil. 4, 6.

3. What is necessary for true prayer? Mark 11, 24; Ps. 145, 18; John 9, 31; 15, 7; Jas. 4, 8 b; Matt. 21, 22.

4. When ought we to pray? Rom. 12, 12; Luke 18, 1; I Thess. 5, 17.

5. Is it good to have stated times for prayer? Ps. 55, 17.

6. Is it our duty to pray for others? I Sam. 12, 23; John 17, 9; Jas. 5, 16.

7. Is it our duty to pray for our enemies? Matt. 5, 44; Luke 23, 34.

8. How do we learn to pray? Luke 11, 1; Rom. 8, 26; Jas. 5, 13; Matt. 26, 36; 27, 46.

9. What is to pray in the name of Jesus Christ? Ephes. 2, 18; John 14, 13–14; 16, 23–24.

10. What is promised to prayer? Matt. 18, 19; Luke 11, 9; Rom. 10, 13; Jas. 1, 5; Prov. 15. 29; Matt. 7, 7.

MEDITATIONS.

Prayer is words of the mouth and meditations of the heart diverted toward God. It is not vain repetitions or empty words, but heart speaks to heart, men speak to God, it is drawing nigh unto God.

The object of our prayer can be different. In everything by prayer and supplication with thanksgiving we can let our requests be made known unto God. Praise, thanksgiving, supplication, intercession, the furtherance of the Kingdom and its messengers, are different objects of prayer, sometimes one object, sometimes more, sometimes all united.

For true prayer we must believe. Faith is the power that takes hold of God in prayer, but we must come with clean hands and purified hearts, abiding in Christ and trying to do the will of God.

We ought to pray without ceasing, ought to be in a prayerful attitude even when we utter no words. Yet it is good to have stated times for prayer, either morning, noon and night, or mornings and evenings.

We shall pray for others, our family, our friends, the workers in God's vineyard, for those in distress, for our pastor, our Sunday-school and its officers and teachers, our class in Sunday-school, our society and congregations, yes Christ even commands us to love our own enemies and that is the best way to learn to love them.

The disciples asked Jesus to teach them to pray. It should be natural for us to pray, yet we must learn it from Jesus, studying His example, how He would always give his will into the will of the Father. The Spirit of God will teach us how to pray, especially in times of trouble and adversity, and in the utmost extremity when words and even thoughts fail us, He will pray for us. Christ tells us to pray in His name, His Spirit guiding us, to pray as He would have prayed in our place. The more Christ abideth in us, the more we are able to pray in His name.

We have many promises, that God will hear our prayers. Christ says: "ask and ye shall receive." Whatsoever ye shall ask in my name, that will I do. God giveth to all liberally and upbraideth not.

QUOTATIONS.

Prayer is the rope up in the belfry: we pull it, and it rings the bell up in heaven.—Christmas Evans.—I fear John Knox's prayers more than an army of ten thousand men.—Mary, Queen of Scotland. Want felt, help desired, with faith to obtain it, is prayer.—Adam.—Prayer is our speech to God: when we read, God speaks to us, when we pray we speak to God.—Augustine.—Prayer and pains can do anything.—Eliott.

All the promises in the Bible are so many bills of exchange drawn by God the Father in heaven upon His Son Jesus Christ, and payable to every pious bearer, —to every one that comes to the mercyseat, and offers the promise or bill for acceptance, and pleads in the way of obedient faith and prayer. Jesus, the High Treasurer of heaven, knows every letter of His Father's handwriting, and can never be imposed upon by any forged note. He will ever honor his Father's bills: He accepts them all. It is for His Father's honor that His bills never fail of acceptance and payment. J. BEAUMONT.

True prayer is only another name for the love of God. Its excellence does not consist in the multitude of our words: for our Father knoweth what things we have need of before we ask Him. The true prayer is that of the heart, and the heart prays only for what it desires. To pray then is to desire—but to desire what God would have us desire.—FENELON.

The Sunday School Lesson.

BY A. S. SHELLY.

Jesus Teaching How to Pray.

Sunday, July 29. Luke 11:1–13.

GOLDEN TEXT.—Lord, teach us to pray. Luke 11:1.

Following the interview with "a certain lawyer" in which Jesus spoke the parable of the good Samaritan, Luke gives the account of His visit with Martha and Mary at Bethany. This was one of His stopping places on the way to Jerusalem. The occasion of His going to Jerusalem at this time was probably the feast of the dedication (John 10:22.) As He passed along on this journey, He saw a man blind from his birth. The healing of this man and the controversy it created are recorded in John 9. The discourse about the Good Shepherd in the 10th chapter was spoken in close connection. The opposition of the Jews became so violent that they sought to kill Him (John 10:31, 39.) He therefore went away beyond Jordan and it was there one day that in a certain place He was praying, as the first verse of our lesson states.

THE EXAMPLE OF JESUS.

The Savior spent much time in prayer. Frequently He went

apart into some secluded spot to be alone with the Father. Several times we read that He took disciples with Him into these retirements for prayer, as, for instance, into the mountain where while He was praying He became transfigured before three of the disciples. They were familiar with His habit of prayer, though they themselves could probably not unite with Him in this spiritual exercise by reason of their failure to understand Him and His real mission, about the accomplishing of which, no doubt, His prayers centered. Only those can really unite in prayer who are "agreed as touching anything that they shall ask" (Matt. 18:19.) Observing His habit of prayer and realizing their own lack, they are led to come to Him with the request, Lord, teach us to pray. The first step in learning to pray, and a long one at that, is already made when one comes to the great Teacher with this desire.

THE MODEL PRAYER.

Jesus answered their request by first referring them to the model prayer given in the sermon on the mount. In this prayer are indicated the lines in which our desires are to go out. These are: 1. The honoring of God and the advancement of His Kingdom on earth; 2. The supplying of our material and spiritual nourishment as His children; 3. Cleansing from sin and deliverance from the power of temptation. It begins with an address to God which can be properly used only by those who have learned to know God as their Father, and this knowledge is obtained only through faith in Christ Jesus. The Son alone revealeth the Father (Matt. 11:27.) The words of this model may be "said" and "repeated," but this is not prayer. Only when they are uttered thoughtfully, the heart seeking to apprehend and adopt their meaning as its own, will the petitions wing their way to the throne and the heart of God. And as the human parent's hearts are touched by the rightful longings of their children when expressed in their own stammering and imperfect way, even more than by a faultless repetition of requests carefully framed for them, so our Heavenly Father delights in the aspirations of our hearts though falteringly expressed, and He gives us the Spirit to help our infirmity and to make our intercession according to His will (Rom. 8:26, 27.)

ENCOURAGEMENT TO PRAYER.

By means of two striking pictures from human experience, Jesus encourages us to pray. The first is that of a man who, though he finds it too much trouble to respond to the appeal of his friend, yet is prevailed upon by the friend's importunity to grant his request. As in Luke 18:1-8 the force of this picture lies in the strong contrast between this man and God. "How much more" shall we receive, if we ask of Him who is not only not reluctant but anxious to give us all things according to His perfect knowledge of our need (Matt. 6:8,) and according to His infinite love Rom. 8:32). Our asking, seeking, knocking will be in line with our desires and in proportion to the intensity of these desires. We shall seek first the Kingdom of God and His righteousness, and so in the model given the first petitions are along these lines. If we ask and receive not it is because we ask amiss.

The second picture is that of human parents, whose love for their children, though so much warped by sin and ignorance, yet keeps them from giving worthless and hurtful things in answer to their requests for food, but rather leads them to give those things which are good. Again the lesson is by contrast. "How much more" does the heavenly Father in His perfect goodness know how to bestow good gifts upon His children that cry unto Him in their need. The good things which He stands ready to bestow are here summed up in the one great gift of the Holy Spirit.

All of God's gifts to us are designed to be spiritual blessings. In everything that we receive from Him He wants us to recognize His love toward us. He wants to give us Himself and to draw us unto Himself. This is the mission of the Holy Spirit. He takes of the things of God in Christ Jesus and puts us in possession of them—both present and prospective possession. If our desire goes out after these eternal things as He presents them to our view, if we ask and seek for them, they are made ours by a covenant sealed with the precious blood that flowed on Calvary in our behalf. Realizing what this means for each one of us individually, may we not join with Paul in his ecstatic ascription of praise to God in Eph. 1:3? Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly places in Christ.

Marriages.

OESTREICHER — THOMPSON. — In Philadelphia, Pa., on June 20, 1906, by N. B. Grubb, Mr. George Oestreicher to Miss Margaret D. Thompson, both of Philadelphia.

OBERHOLTZER — MILES.— In Philadelphia, Pa., June 20, 1906, by N. B. Grubb, Mr. Abraham C. Oberholtzer, to Miss Anna Mabel T. Miles, both of Philadelphia.

JOHNSON — YODER. — On June 23, 1906, in Souderton, Pa., by pastor A. M. Fretz, Charles B. Johnson, of Souderton and Estella K. Yoder, of Hatfield.

AMSTUTZ—STEINER.—On July 1, at the home of the bridegroom, of Rittman, O., by Bish. Jacob Nussbaum, of the Sonnenberg church, Bish. David C. Amstutz to Fanny Steiner, of Orrville, O.

PALMER-WONDER.—On June 20, 1906, at the house of Frank G. Shelly, by Rev. A. J. Shelly, John Palmer and Margaret Edna Wonder, both of New York City.

GEISINGER—SHOWALTER.—On June 28, 1906, at Allentown, Pa., by Rev. W. S. Gottshall, Henry S. Geisinger and Irene Showalter, both of East Greenville, Pa.

Deaths.

ALDERFER:—On July 1st, 1906, at Hilltown, Pa. at the home of her son-in-law S. L. Rosenberger, Susanna Rosenberger Alderfer aged 66 years, 8 months and 25 days. Interment on the 6th at Line Lexington Mennonite church. Henry Rosenberger officiated at the house, and A. M. Fretz at the church assisted by J. Freed and Jos. Ruth.

ROWE:—In Philadelphia, on June 15, 1906, of typhoid fever, Margaret Rowe, born Laager, aged 56 years, less nine days. Funeral services were conducted at the home of her brother on June 18. Interment was made in Fernwood cemetery.

MOORE:—On June 25, in Philadelphia, Pa., George, infant son of Samuel K. and Annie Moore, aged 11 weeks. Funeral services by N. B. Grubb.

ZIEGLER:—In Philadelphia, Pa., on July 1, 1906, Albert Ziegler, aged 65 years, 6 months and 4 days. Funeral services were conducted by N. B. Grubb. Interment in Mt. Peace Cemetery. A widow and a son and daughter survive.

SCHLEIFER.—On June 6, 1906, in South Bethlehem, Pa., William N. Schleifer, aged 57 years, 11 months and 7 days, of consumption. Interment was made at the Soucon Mennonite church, where he was for many years the faithful Deacon, and in the presence of a large circle of relatives and friends. Revs. W. S. Gottshall and J. S. Moyer, assisted by Rev. A. B. Shelly, officiated.

GEHMAN.—On June 26, 1906, at Bowmansville Lancaster County, Pa, John Jacob, son of John and Annie Gehman, was kicked by a mule over the region of the heart and instantly killed, His age was 18 years and 9 months. Interment was made in the Bowmansville Mennonite Cemetery in the presence of a large concourse of people. Funeral services were conducted by Revs. A. S. Shelly, W. S. Gottshall and Solomon Ott.

SHELLY.—On June 29, 1906, at Willow Grove, Pa., Joseph W. Shelly, District Attorney of Bucks County, and oldest son of Rev. A. B. Shelly, at the age of 42 years, 3 months and 3 days of heart disease. Funeral services were very largely attended, and were conducted at the house by Rev. A. S. Shelly, assisted by Rev. J. S. Moyer. At the West Swamp Mennonite church Rev. A. M. Fretz, spoke in German and Rev. W. S. Gottshall in English, and Rev. U. B. Grubb offered prayer.

Contributions.

Foreign Mission.

During the month of June the following gifts were received:—

I. FOR GENERAL FUND.—From Gerhard Vogt, Summerfield, Ill., $750; Mrs Anna Sndermann, Newton, Kan., $25; Sister of the Brudertal church, Hillsboro, Kan., $5; Upper Milford church, Hosensack, Pa., $20; Mrs. B. Hornburg, St. Louis, Mo., $10; Mrs. K. Hirschler, Summerfield, Ill., $5; collection, Zion church, Elling, Kan., $140.86; collection, Friedenstal church, Gotebo, Okla., $10.50; semi-annual collection at Bethel College $34.75; Bethesda church, Henderson, Nebr., $35.50; Mary Linscheld, Butterfield, Minn., $.50; money for traveling to Arizona not used and returned by the Brethren Frey and Froese, $10.50; C. E, Soc., Bluffton, O., for Bro. Epp's mission, $12.70; Bergtal church, Korn, Okla., $9; Bergtal church, Pawnee Rock, Kan., $12 50; Bergtal church, Gretna, Man., $57.30; Alexanderwohl church, Goessel, Kan., $64.75; Luella Krehbiel, Buffalo, N. Y., $5; First Mennonite church, Philadelphia, Pa., $20.29: Zion church, Iowa, $15; Salem church, Dalton, O., $11.30; Christian church, Moundridge, Kan., $18.50; Christian Sewing Society, Moundridge, Kan., $15; Hoffnungsau church, Buhler, Kan., $68; Swiss church, Whitewater, Kan., $15; anonymous, Berne, Berne, Ind., $1; mission boxes, Berne, Ind., $4.80; birthday gifts, ditto, $1.39; Mrs. Benj. Sprunger; do. $5; Mrs. Christian Lichty, do. $5; S. K. Mosiman. $3; collection, Zion church, Dallas, Ore., $10; B. F. Welty, Newton, Kan., $25; Sterling, O., church, $3 80; collection held at the Northern Conf., Loretta church, S. D., $75; Hoffnungsfeld Eden S. S. Moundridge, Kan., $10; Salem church, Cordell, Okla., $8 20; Bethesda church, Henderson, Nebr., semi-annual children's festival, $34 56; Herald church, Bessie, Okla., $22.16; several Brethren of the Alexanderwohl church payed for work done in Arizona by Frey and Froese, $76; Mennonite church, Paso Robles, Cal., $12; Emmaus church, Whitewater, Kan., $154.25.

II. FOR ORPHANS IN INDIA.—From P. M. Claassen, Alta, Kan., $15; for the orphan boy Catin, of the Dorcas Y. P. S. C. E., Wayland, Iowa, $20.

III. FOR LEPERS IN INDIA.—From Gerhard Vogt, Summerfield, Ill., $250; Jacob Buhr, Edenburg, Man., $5; Bergtal Sewing Society, Pawnee Rock, Kan., $13; anonymous, Berne, Ind., $1.

IV. SEWING SOCIETY TREASURY. —From the Sewing Soc., Garden, Tp. church, Halstead, Kan., for Lin scheid's in Montana. $20.

Gratefully acknowledged,
GUSTAV HARDER, Treas.

FOR THE JAPANESE FAMINE FUND.

From the Bethel Sunday-school, Mt. Lake, Minn., per H. P. Goertz, $18.00; Upper Milford (Pa.) Mennonite congregation per M. B. Schantz, $15.00. Gratefully acknowledged,
HARRISON LANDIS, Treas,

FOR HOME MISSION.

From the Mennonite church at Newton, Kan., $23.09; Bruderal congregation, Hillsboro, Kan., $38.93.

Gratefully acknowledged,
W. S. GOTTSCHALL, Treas.

News of the Week.

Warrant for Carrie Nation.

GUTHRIE Okla., July 6.—A Federal warrant has been issued by United States Attorney Southern for Carrie Nation, charging her with sending objectionable matter through the mails in her temperance publication, The Hatchet. Mrs. Nation is now lecturing in Texas, and Federal officers have been notified to place her under arrest. A recent issue of The Hatchet contained a lecture to young men and boys in which Mrs. Nation used very plain language.

Rockefeller's Body Wanted.

FINDLAY, O., July 10.—The warrant for John D. Rockefeller, which is now in the hands of the sheriff of Hancock county, is accompanied by a copy of the information and affidavit which was filed last Thursday in the Probate Court here by Prosecutor David and charging Rockefeller with violation of the anti-trust laws in organizing and maintaining a monopoly of the oil business.

The warrant directs the sheriff "to take the said John D. Rockefeller, if found in your county or if he shall have fled, that you pursue him into any other county in the State and take and safely keep the said John D. Rockefeller so that you have his body before this court to answer the said complaint and be further dealt with according to law."

Foreign.

Question of Honor, not Money, with Dreyfus.

PARIS, July 7.—In concluding his argument before the Supreme Court to-day in behalf of Alfred Dreyfus, Maitre Mornard announced that Dreyfus positively refused to accept the damages which the law accords a victim of judicial mistakes, and asked solely for the restoration of his honor as an officer, without any proceedings against the witnesses or authors of the mistake. The arguments were then closed, and the presiding judge announced that the decision of the court would be given at a subsequent session. The deliberations of the judges will begin Monday, and a decision is probable by the middle of the week.

Rojestvensky Free; Others Convicted.

CRONSTADT, Russia, July 10.—Admiral Rojestvensky, whose trial on the charge of surrendering to the enemy after the battle of the Sea of Japan, began before a court-martial here July 4, was acquitted to-day after the court had deliberated for nearly ten hours. Four officers of the torpedo-boat destroyer Bedovi, who were placed on trial with the admiral, were found guilty of having premeditately surrendered the Bedovi, and all four were condemned to death by shooting. But, on account of extenuating circumstances, the Emperor will be requested to commute the sentences of the four officers to dismissal from the service and to be deprived of certain rights which they would otherwise enjoy.

Red Flags Waved in St. Petersburg.

ST. PETERSBURG, July 9.—Political demonstrations, during which the crowds carried red flags and sang revolutionary songs, occurred in many places in St. Petersburg, yesterday afternoon and last night, making necessary the interference of the police and military patrols. Street cars were held up and their occupants were compelled to uncover and salute the red flags. The most serious affair happened near the Moscow railroad station, where an officer, later identified as Lieut. Tom, made a revolutionary speech to a crowd of 2,000 people.

The guards on the mail wagons are now armed with rifles, owing to the increasing number of attacks made upon these vehicles. Six more newspapers of this city have been confiscated. Landlords from the provinces where agrarian disorders are occuring are flocking into Moscow and St. Petersburg, appealing for troops to protect their property, without which they declare it is impossible for them to live on their estates.

Some of the papers regard General Trepoff's pronouncement in favor of a ministry composed of constitutional Democrats as a sham deathbed repentance, designed to give the Emperor and court a breathing spell, while others consider it to be a confirmation of the report that Trepoff has fallen from favor, and is trimming his sails to the prevailing breezes.

The holy synod has issued strict instructions forbidding the printing establishments of monasteries publishing political tracts or in any way taking sides in the present struggle.

British Navy Bars American Tinned Meat.

LONDON, July 9.—As the result of the refusal of one of the ships of the British Atlantic fleet to take on American tinned meats during the recent naval maneuvers, the admiralty directs that the ships' companies be supplied with Australia or Argentina brands in lieu of American. The remainder of American tinned meats now on hand is being returned to the victualling yards and will be no longer compulsory ration for the navy.

Winston Spencer Churchill, under secretary of the colonies, in an official communication to Mr. Redmond, nationalist member of parliament for the east division of Clare, says he is informed that special care is exercised by the South Wales government that only absolutely healthy beeves are slaughtered for food and that every precaution is taken at the freezer and canning works to insure a cleanly method.

Where any breach of the regulations regarding cleanliness is proven the licenses are immediately withdrawn. Government inspectors report weekly. Twelve hours' notice must be given of intention to slaughter and where no such notice is given a penalty of $25 a head may be imposed.

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No. 67. Saved by Grace.
(Solo or Duet.)

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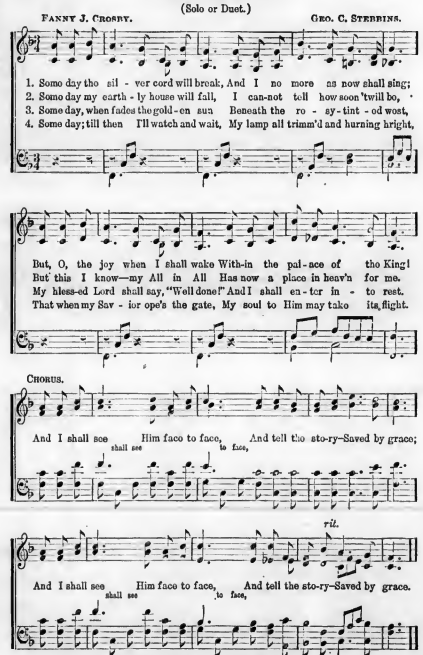
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Vol. XXI. BERNE, INDIANA, JULY 19, 1906. No. 28.

Acknowledge Him.

"In all thy ways acknowledge Him, and He shall direct thy paths."—Prov. iii, 6.

If you should ask me how to live
And not grow dim,
This is the answer I would give:
"Acknowledge Him."
And then your light would brighter grow.

Beneath His care.
Lift up thy voice and thou shalt know
He answers prayer.
O soul, just show the world His praise,
Acknowledge Him in all thy ways.

Perhaps to thee thy burden seems
A heavy load;
Perhaps no sunshine ever gleams
Upon thy road;
Perhaps—perhaps thou choosest, when
Thy choice was made,
The path that ever since has been
Within the shade.
O soul, let not thy light be dim;
In all thy ways acknowledge Him.

Come, cast thy burden on the Lord—
He cares for thee,
Thy path He'll brighten thro' His word
Till thou canst see.
A creature He hath made of thee—
Let Him direct,
And thou wilt find thy pathway true
In each respect.
O soul, to Him all praises be,
For Christ, the Lord, hath died for thee.

When social life or business care
Thy mind would fill,
Just take it to the Lord in prayer
And ask His will.
Then, though the world may laugh and say:
"Thy sight is dim,"
Take courage, and from day to day
Acklowledge Him.
O soul, let angels now record:
"I'm not ashamed to own my Lord."
—Harold McGill Davis, in The Friend.

Items of News and Comment.

The S. S. Convention of the Middle District shall be held at Pandora, Ohio, on August 18.

Miss Martha von Steen, of Beatrice, Nebr., has been visiting friends at Elkhart and Berne, Ind., and intends to go to Bluffton and Trenton, Ohio.

The following ministers recently preached at the First Mennonite church of Newton, Kan., Henry Banman, of the Alexanderwohl church, John Roth, of Whitewater, Kan., and J. W. Kliewer, of Berne, Ind.

Mr. O. C. Yoder, on account of meritorious work done in the Bacteriology, has been awarded a graduate scholarship in this department of the University of Chicago. He is working there for his M. D. degree.

Sister Mary von Steen, of Beatrice, Nebr., and her sister Helena sailed from New York for Antwerp on June 16. On their trip around the world they will also take in the Holy Land. They expect to return in 1907.

The Mennonites at Moundridge, Kan., are building a fine edifice at a cost of $6,000, including Sunday-school, lecture, Ladies' Aid Society and study room, with a large auditorium, with modern improvements.—Ev. Messenger.

Rev. E. F. Grubb, of Wadsworth, Ohio, was called to Syracuse, Ind., last week to attend the funeral of his father. He spent Sunday, July 15th, at the Silver Street church near Goshen, Ind., preaching there in the morning and evening, and at Pleasant Plains in the afternoon.

A call by the President of the Church Extension Committee of the Western District Conference urges *every* congregation in the district to take up at once a collection, and to forward the money to the treasurer, Rev. Chr. Krehbiel, Halstead, Kan. Not less than four requests have been made for "help to build small, plain churches."

The Swiss congregation at Whitewater, Kan., celebrated again the "Fourth" with the children and young people in the open air, in the cool shade of the trees. The children and the young people rendered the greater part of the program. The short speeches, by the older ones, were encouraging, and the music was exhilerating and exalting.

The Conference called by the Swiss government for the revision of the Red Cross Convention of 1864 met at Geneva on June 11. Thirty-seven nations were officially represented. The purpose of the Congress is to suggest to the coming Hague Conference such changes in the rules of the Red Cross as will adapt it to modern warfare, and facilitate its extension to maritime warfare.

Mr. and Mrs. P. L. Eicher, of Elkton, Mich., visited in July relatives at Wayland, Iowa. They are candidates for the foreign Mission field (members of the Mission church) and expect to leave for India next fall. In their honor an Eicher reunion was held at the home of Mr. and Mrs. P. E. Wittmer. About 177 were present to enjoy the feast and social blessings. The Lord has blessed them with much musical talent, so most of the day was spent in singing and prayer.

On the evening of July 3 the Bethel congregation gave a reception to Prof. and Mrs. B. F. Welty, who in a few weeks will take their departure for Europe. The reception was given at the home of Rev. D. Goerz. A short musical and literary program was rendered, preceded by a few opening remarks by G. A Haury and followed by a speech by D. Goerz, who in behalf of the congregation presented to Prof. Welty a few "notes" in recognition of his services as church organist. Prof. Welty then played a selection on the piano, and after refreshments had been served and a few parting words spoken the people dispersed. —Bethel College Monthly.

The annual Sunday-school Convention of the Eastern District will be held on Tuesday, Aug. 28th, in the church at Zionsville. The committee expects to announce the program next week. There will be two sessions, morning and afternoon. This year's convention will be the thirty-third in the history of this movement for united effort in S. S. work. The Mennonites in this section were pioneers in the matter of holding S. S. Conventions. Within the last ten or fifteen years several of the other denominations have organized similar movements among their S. S. workers, and of late years interdenominational conventions by state, counties and districts have come into vogue.

Questions and answers. The Wadsworth (Ohio) congregation recently had a special Indian mission service. At this occasion several interesting letters or answers from our missionaries, stationed among the Indians, were read and heard with concern and sympathy. Bro. Grubb, the pastor of the church, asked the missionaries to answer a series of practical questions. Here are a few of them: What ideas do the Indians have of God? What keeps them from accepting Christianity? What can we do as a church to help you in your work?—Bro. Grubb was very kind in sending two of these replies, or answers, to the Mennonite in order that others may have with them a share in this treat. The readers will find these answers under the head of "Mission," on the 2nd page, of this and the next issue.

The following item from the Religious Telescope shows that time and people change, even in the Senate: "The United States Senate has been severely and justly condemned in the past. For years it was the mere tool of the trusts, monopolists and money kings, manipulated in their interests by Quay, Platt, Aldrich and Gorman. But those arch-schemers lost their grip in the recent session of Congress, and the interests of the people and righteousness triumphed in that august body. This was especially the case in the passage of the meat-inspection bill, the railroad rate bill, the bill that knocks the saloons out of Soldiers' Homes, and the pure food bill. All honor to the Senate for the good work it did during the last session of Congress.

In his address on the "Fourth," in London, England, W. J. Bryan said among other things: "That Christian people are at this time able and in duty bound to carry to the rest of the world many blessings, among which five are very important—education, knowledge of the science of government, arbitration as a substitute for war, appreciation of the dignity of labor, and a high conception of life....That not the armies, nor the navies, nor yet the commercial affairs of advanced countries have so just a claim to the gratitude of the people of Asia as have the school teachers, many of them sent out by private funds....That Christians must lead the movement for

the promotion of peace, both because they are following the Prince of Peace, and because they have reached a point of intelligence where they can no longer take pride in a purely physical victory. The settling of moral questions by the shedding of human blood is a relic of barbarism."

Mission.

ANSWERS IN REGARD TO THE INDIANS.

Our Indians all believe in a Supreme Being, the Great Spirit or Father, who created all things. They also believe in the immortality of the soul and think that the life beyond the grave will be very similar to the present life, but without want or sorrow; somewhat like it was in the good old "Buffalo" time. The Cheyennes have no selfmade idols, but their religion is rather a philosophical religion. That is why they often tell us that their religion is just like ours, only they have a different mode of worship. They say, that since they can not read, God reveals Himself to them through prophets, spirits, dreams, etc., and not through His word as to the white people. Their religious ideas are very vague, however and the old religion is dying out with the old people. The younger generation is supposed to accept the "white man's" language, customs and religion. They still have some sacred arrows in their tribe, which they claim to have been given them many centuries ago by their great prophet and lawgiver, called "Mozeo." (The history of this "Mozeo" is very similar to the history of Moses in the Bible.) These arrows are kept very secret and are used only in some of the most sacred ceremonies, such as the Sun Dance etc. The "medicine men" also have rattlers and other amulets from olden times to which they attribute special power. Of late the "Mescal-Bean" religion is practiced a great deal, especially among the younger men. This bean is an opiate and is said to produce very pleasant dreams, when eaten. The visions seen by those under the influence of this bean are believed to be divine revelations. In this religion are taught also many of the Christian doctrines. It seems to be an effort to amalgamate the heathen and the Christian religion to suit the taste of the Indians. It is Satan's counterfeit of the truth into falsehood. Of Christ, the Indian in his heathen state usually says that it was necessary for the "whites" that Jesus should come to save them. The "whites" rejected and crucified Jesus. Had he come to the Indians he would have been kindly received.

Thus you see that the Indians, as a class, are a religious people and the teachings about God and religion are really not new to them. What they especially need, is to accept Christ, the only door and way to the Father. But to meet the conditions of becoming a true Christian often seems too difficult to them and so they try some other way of entering into the sheepfold.

In translating the Bible etc. we use the English letters but mostly with the German pronunciation with a few exceptions.

Why is it that among our North American Indians so many different languages are spoken, the most of which seem to have little or no similarity to any other, has ever been a puzzling question to all who have given this subject any study. Even the Bureau of Ethnology has not been able to arrive at any definite conclusions in this matter. It has been found, however, that many of the languages now used by the different tribes have derived from one certain languistic stock. So the Cheyenne language (together with many others) has been classified with the Algonquine family. The fact that formerly the Indian languages were never written and the mode of living and intermingling with other tribes, perhaps accounts for the many changes in the language and for the formation of new linguages. Though each tribe has its own language, these southern tribes all have a uniform *sign language* which enables them to converse with each other. The sign language is also a great blessing to the deaf and dumb among them.

As to the moral standing of our Indians in general, we can say, considering that they are heathen they have a high standard of morality. They are truthful, honest, chaste, respectful, kind and peaceful. There are no poor or rich among them for as long as one has anything he is willing to share it with the rest. One never hears an Indian to curse or swear. They seldom quarrel. If a woman ever scolds her husband, he usually walks off quietly, considering it below his dignity to quarrel with a woman. Since the Indians have come more into contact with the evil element of the "whites," many of their good old traits have become more or less lost. The Indian is very apt to think, what the "enlightened white man" does, *he* may do also. He is therefore often weak to resist the temptations.

As some of the gross sins of our Indians might be mentioned: unbelief (i. e. lack of faith, love and obedience, in God and His Word), pride, idleness and love to temporal things.

The question, why the Indians reject the teachings of the missionary, has been partly answered. They namely think that their religion is not very much different and that God reveals Himself to them in a different way than to the white people. Then they think Christianity requires too much from them. They would like to enjoy the blessings of Christianity but shrink the duties. The many evils that they see among the "whites" are also a great hindrance to their accepting Christianity. They seem to think that the Christian religion is the religion of the white man and if that religion produces such poor specimens as they often see, they would rather not have it. These and other arguments Satan uses to keep the Indian from being saved.

Some of the claims of Christianity that especially appeal to the Indians are: that a true Christian has peace in his heart and fears neither death nor judgment, that he has the full assurance of eternal life and happiness, and that through Christ he is enabled to overcome sin and temptation, live a righteous life and love even his enemies.

We are glad to say that a goodly number of our Indians have seen the inconsistency of the Indian religion and have experienced that the "gospel of Christ is a power of God unto salvation to every one that believeth. Those of this little flock are having an influence for good among their people and slowly others are led to accept Christ. As a whole the Christian Indians are quite steadfast, especially when we consider to how many temptations and mockeries they are exposed that are entirely unknown to us who were reared in Christian communities. Some few become indifferent and even fall back into sin, but they usually repent of their wrong before long. Often times an Indian is judged too much by his outward appearance. We can not expect an Indian to be a "white man" even after he has become a Christian.

The churches can do much to help along in the mission work. Persistent earnest prayer is a great power in this work. If the true mission spirit is cultivated in the churches, our Mission Board will not lack the means nor the people to carry on the work of the Master. The work of the sewing societies in our churches proves very helpful on the mission field.

Herewith your questions are briefly answered. The answers are far from being complete but may give you a general idea of our Indians and the work among them. May God bless you all in your labor for the Master at home and in the mission field.

Sincerely, H. J. KLIEWER.
Hammon, Okla.

Work of American Bible Society in the Philippines.

NEW YORK, July 9.—The annual report of the work of the American Bible Society in the Philippine Islands is of special interest, because it covers the conclusion of the labors of its first Agent there, the Rev. Jay C. Goodrich, who has withdrawn for reasons of health and accepted a pastorate in this country. The report states that no perspective is yet possible, but there are unmistakable indications that the commercial, social, and religious life of the Filipinos is to receive large impulses and make rapid progress toward a new order of national existence.

Many of the most notorious leaders of the deplorable ladrone bands have been killed or captured, and their followers have surrendered themselves and their arms to the authorities. Fields long bevastated by war, brigandage, and lack of workers, have again been brought under cultivation, and the increase of crops this year has been the most gratifying known since the American occupation. All over these islands there is a new interest in agriculture that promises to revolutionize the life of the natives in the next few years.

Another year of public schools has further extended the blessings of free education, and the school enrollment has increased from 250,000 to 500,000 in a single year, a record equaled rarely. Accompanying this is a great increase of interest in western ideals and civilization on the part of the common people, and another year will find men and women everywhere looking for the Bible, and asking to be shown the way of life more perfectly.

Work on the new railroads is to begin, commercial legislation is imminent, and trade relations with the west are to be developed. Production is being stimulated, and within the next two years will be laid the foundations of a new national life and consciousness.

Increasing intelligence, widening opportunity, and hunger for truth are the chief characteristics of this formative period in the Philippines.

The Protestant Churches maintaining missionary work in the islands have had the best year of their history. The statistical reports will show a large numerical increase in membership; new territory has been opened, and training schools for native pastors and teachers have shown a largely increased attendance. The Presbyterians and the Methodists have opened theological seminaries in Manila. The number of native evangelists working under the supervision of of the different mission boards has increased over last year. Every preacher, teacher, evangelist, and native helper of these churches is creating a demand for the Bible, and every month of such work is making that demand more intelligent and productive of spiritual good. There has never been a time when the Scriptures have been more in demand or more needed in the awakening life to this belated people.

History is being made here so fast that a few months often bring great changes, and if the Bible is to leaven the fast-forming civilization, it must have free course and be circulated with intelligence and energy.

The curse of Babel rests heavily on the Philippines, and has greatly increased the difficulties of the task of giving the Scriptures to the people. The larger language areas have now been supplied with preliminary translations, and the total circulation has been remarkable, but the great work of reaching the common people has only begun. Our utmost efforts will be needed to keep pace with the progress of the Filipinos and to prevent the reaction against Romanism from becoming a stampede toward agnosticism and irreligion.

The Independent Catholic Church is strong in Mindanao, and its growth is usually accompanied by a desire on the part of the people to read the Scriptures for themselves.

The dialect is not uniform throughout the area over which it is spoken, and a version that serves one island is unsatisfactory in another.

The partially completed Pampangan New Testament has been taken up and is now nearly ready for the printer. The 250,000 people who speak this language have been under Protestant teaching for four years and are eager for the Scriptures in their own birth-speech. The edition will be pushed through the press without delay.

The work on the Ibanag Gospel of Luke has been temporarily suspended owing to the urgent need of the Pampangan New Testament and the fact that no missionary has been at work in Ibanag territory up to the present time. As plans are now made to open the great Cagayan valley to evangelization, we shall push the translation to an early completion.

The revision of the Ilokano New Testament was completed early last year under the supervision of Mr. Goodrich, and the new edition will be printed for circulation. The Ilokanos are among the most intelligent and industrious people of the islands, and the work of Protestant missionaries has been marvelously successful among them. The Christian Church, the United Brethren, and the Methodists are all working in their territory, and in many towns the Independent Church has excluded the Romanists. The whole field is one of rare opportunities for the circulation of the Bible.

In the Panayan dialect, Dr. Eric Lund, of the Baptist Church, has completed a revision of his former version of the New Testament.

An edition of the Psalms in Ilokano is being prepared, and will prove a very helpful adjunct to the work of the missionaries among these eager people.

The Christian Mission, with headquarters at Vigan, has done good work in maintaining a native colporteur in the field under supervision of the missionary.

Mr. E. A. Matthews has spent nine months in the southern islands distributing the Cebuan Gospels. He has put into the hands of the people some 36,000 Gospels and has opened the way for increased interest and demand for the new editions.

The Independent Catholic Church of Panay is very friendly to the open Bible, and is anxious to put the book into the hands of the common people. Our colporteur, Mr. Prautch, has arranged with this body for the circulation of 50,000 Gospels. The Presbyterians at Dumaguete will supervise for us the distribution of 25,000 Gospels and 5,000 Testaments of the same version, prepared for their use.

The disturbed conditions that have prevailed in several islands and some provinces have made it inadvisable to attempt to push the circulation in territories under military rule.

Mr. E. A. Matthews has spent the year in most arduous labors. The story of his journeyings by land and sea would make a romance. Persecuted, robbed, shipwrecked on sea, deserted on land, his entire equipment lost in a storm, living on native diet whenever and wherever he could get it, he has had a truly apostolic experience. He has arrived in Manila, where he will spend a couple of weeks in rest from hardships that would have broken a less vigorous man.

WORK OF AMERICAN AC.

What Will It Matter?

What will it matter, brother,
When the day of life is done,
And the sheaves we've toiled to gather,
Shall be counted, one by one,
Whether we worked in sunshine,
Or whether the storm-cloud rose,
If only we have the bundles,
For the Master hath need of those?

What will it matter, brother,
When the pearly gates are passed,
And our feet, all torn and bleeding,
Find shelter and rest at last,
Whether the path was thorny,
Or whether the way was plain,
If India's poor lost children
Shall join in our glad refrain?

What will it matter, brother,
At rest at the Master's feet,
Chanting our hallelujahs
In rapture and joy complete,
If China can join the chorus,
And Africa—latest born—
Shall rise up to call us blessed,
On the resurrection morn?

What will it matter, brother?
Thrice welcome the toil and care,
Thrice welcome the pain and heartache,
There will be no tears up there,
Thrice welcome the thorny pathway,
For our Christ has led the way,
And finally with all nations,
We'll praise Him through endless day.

The Simple Life in High Schools.

With the broadening of the curriculum of high schools and the great increase in the enrollment of pupils—rendering them far less narrow and far more democratic in their appeal to the general community than in former days—it is surprising to find them in the clutches of evils that tend to antagonize the good effect of their popular qualities. It is enough, almost, to throw a poor man into bankruptcy to have his daughter graduate from some high schools—what with new gowns, gloves, bouquets, hacks, photographs and class rings, to enable the girl to hold up her head with the classmates who set the pace on graduation day. A mother in a neighboring State, who had just been through this awful experience with her daughter, was heard to say, somewhat racily, that if she had not been a dressmaker herself the family would literally have gone "broke," as the result of the strain to get Ethel through the final stages of the high school with the social eclat now deemed essential in that small city. It was too true.

The high school experiences of Ethel, indeed, are worth considering as a whole. The gentle miss began to have them long before the culminating agonies and flutter of the graduation period. Did Ethel belong to a "sorority" with fees of $2 or $5 a year? Was she asked to join a "frat" at $5 or $10 a year, with more money required for the pretty pin? The chances are that if Ethel was not asked, she moped over her exclusion, or had several good cries. There have been Ethels and Dorothys in high schools who withdrew altogether, throwing aside their educational opportunities because of the wretchedness into which they were cast by the social snubs forever implied in their failure to be elected to the very select Pi Pi's or the ultra exclusive Rho Rho's. Or, if they tenaciously remained on deck, without being welcomed into some grotesque little "frat" circle, they very likely came to entertain a new bitterness concerning the social classes. And all this in our public schools, the schools of the people, for the support of which no one would consent to pay taxes if they were not founded on democratic principles.

Ethel's experiences are also the experiences, although less crucial, of John. He, too, may get into no solemn secret order. Ask him what he belongs to. If you are a foolish parent, it may please you to learn that the young hopeful belongs to a certain high school society that sports Greek letters for a name, which has a "grip," a pin with mystic symbols, and a place for secret meetings in some back room in a downtown block. Some parents are said to like it. But that is because they can see nothing of the silliness of a juvenile parade of secret ritual, nor the harm that comes from the training of infantile snobs, nor the injury to the schools in creating little rings and cliques of pupils which often obstruct proper discipline, and certainly are hostile to that democratic atmosphere which the taxpayers as a whole will insist upon having in schools maintained for the good of a democratic state.

It is not easy to treat with proper solemnity a subject of this character—the drollness of secret orders in high schools constantly appeals to the grown-up's sense of humor. It is understood, however, that these mystic organizations are now considered a serious matter by high school principals and school superintendents throughout the country. The subject is annually discussed by our leading educators at the conventions of the national educational associations. The bound volume of the proceedings of that association, at Asbury Park last summer, contains an instructive report on secret fraternities, by a special committee of five high school principals from different parts of the United States; and their conclusions, drawn from an exhaustive study of the data, ap-

(Continued on page 5.)

The Mennonite.

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Editorial.

Our Attitude Toward Infant Baptism.

As we understand scripture, baptism is a voluntary act following the acceptance of the Lord Jesus Christ. We hold that the point of accepting Christ is lost in the baptism in which the subject has not a voluntary part. Our fathers were centuries ahead of their times in the position they took on baptism and it is a source of satisfaction for us to note how that in our day their teaching, in this respect, finds a following in nearly every other denomination, not officially, to be sure, but in the large number of parents who refuse to have their babes brought to the baptismal font.

Infant baptism is a custom practised by the majority of Christians. Churches opposing it being in the minority are the party of protest and upon them rests the burden of proving that their attitude is correct and that the attitude of the others is not. When we once lack the confidence of believing that the correctness of such an essential doctrine can be clearly shown it is time to "shut up shop."

Those who practise the baptism of babies usually rely on one or all of fine points to prove their position.

First. The baptism of children takes the place of circumcision [illegible] the new dispensation, it [illegible] symbol by which children [illegible] a part of the [illegible] objecting to such a doctrine because it lacks the support of Scripture, we cannot understand how that a New Testament institution which is binding upon *every* Christian can take the place of an Old Testament practise which could be binding only upon some.

Secondly. There are, it is claimed, instances in the New Testament in which the baptism of children is recorded, viz. the passages in which we are told that entire households were baptised, e. g. the household of Lydia, the household of Stephannas, the jailer and all his. But being the head of a family it does not follow that there were infants in that family. It is possible that there were infants, we admit, but the probabilities are the other way. In the case of the Philippian Jailer, baptized at midnight and in prison it is highly improbable that infants were present; Lydia may have been a widow or she may not have been married at all; Stephannas may have been an old man with all his children grown up or he may have been childless. In the last two instances the probabilities stand two to one that there were no children among those baptized. Even so well known an authority as Dr. Patton, of Princeton, admits that "The New Testament does not contain one clear case of infant baptism."

Thirdly. It is declared that the baptism of infants must be accepted because it cannot be shown to be contrary to New Testament teaching. Very well then. If we can't find a passage which says "Don't baptize your children", is that a reason why we should have them baptized? Surely the things one is forbidden to do are not the only things one should not do. "What is not forbidden is allowed" is a very unsafe rule to go by, but, "What is not forbidden you *must* do," would be a very dangerous one. It is foolish, at any time, to do a thing just because you are not forbidden to do it in so many words.

Fourthly. Another argument in support of this doctrine is the result of a high regard for the authority of the church. It is, they say, the doctrine of the church and has been practised upon her authority during all the centuries. If the church *consists only* of those who hold to the doctrine of infant baptism, the point is correctly stated, but the fact that the church has the authority to introduce and support such a practise is not established. We contend that the church has no right to make anything binding upon the individual which Scripture does not command.

The fifth claim for infant baptism rests upon the notion that baptism and regeneration are not to be separated. If regeneration depended upon a mere form the process would be easy indeed. But the ideas of regeneration and baptism while closely related are separate ideas and must not be supposed to be inseperable. There was a time when it was no unusual thing to hear well meaning preachers declare that all unbaptized persons were unsaved. "Hell is full of infants a span long," and "The way to Hell is paved with skulls of unbaptized babes," were proverbial expressions often repeated. But to-day the believer in the doctrine of infant baptism repudiates such a repulsive dogma and doesn't rest his hope for salvation upon the baptism which was administered almost as soon as he was born in order to save his innocent little soul from hell. He knows that his having been baptized does not insure his regeneration.

G.

Notes on Improvement.

I note with pleasure the efforts to double the subscription list of the MENNONITE by a special offer, and I take pride in helping along in this effort; have sent in several new subscribers and hope to send more shortly. The general feeling is that the present subscription price is too high, and the hope by those who subscribe under this offer is that when the subscription list is doubled the price will be reduced to one dollar per year, and with that hope they are willing to help along and have consented to become subscribers. It is to be hoped that all new subscribers will become permanent readers of the paper, but I fear that unless the price is reduced, some, and perhaps a large portion, will drop out at the end of the year. I sincerely trust it may not be so, and so besides soliciting new subscribers, I wish to help in making the MENNONITE more helpful and attractive to the young, if I can in any way be helpful along this line. I would not be a fault-finder, still I feel like expressing my opinion about a few things in the hope of improvement; others should do the same.

I refer mainly to the lengthy notes on the C. E. topic and the Sunday-school lessons. While these notes are exceptionally good I believe that less space to "notes" and more space to news and general matter for young people and Sunday-school workers and pupils would really be more helpful and attractive. Twenty years ago when the MENNONITE was issued monthly in small form, criticism was made to the editor of these departments when the four lessons of the month occupied more than a column apiece. The notes were boiled down so that reading matter pertaining to Sunday-school work, and matter especially bearing on young people's work with articles interesting to the little folks could have more space. The MENNONITE now seems to have lost that feature and we have very lengthy topic and S. S. lesson notes. I believe it would be better if these notes could be boiled into one column each of the present size of the page, and the balance of the space thus used now be filled as indicated above with notes and news from our young people's societies and Sunday-schools, and reading matter of special interest to the young. Not with the spirit of adverse criticism, but with the desire to more firmly establish and improve our church paper have I written this. It is the rising generation I am trying to interest in the MENNONITE. The young people we must reckon with for the future. The little girl says: "Papa, what good things has the MENNONITE this week for the little folks?" and she looks the pages over and then lays it away and says: "Oh nothing, they have forgotten us," and so she lays it away, does not read it, but the ——.

A. M. FRETZ.

Correspondence.

PHILADELPHIA, Pa. On July 8th our pastor preached his second sermon of a series of sermons to the children. We were gratified to see so many of the boys and girls staying. They all seemed to enjoy the sermon. The pastor announced that hereafter on the first Sunday of the month there would be a sermon in the morning for children. Quite a number of parents came with their children.

The subject upon which he spoke was "hands," and the text was: "They strengthen their hands for the good work." The sermon was full of good thoughts, and the children by their attentiveness showed that they understood and appreciated what was said.—The parents of two children brought them after the preaching of the sermon to the altar for consecration.

ZIONSVILLE, Pa., July 10.—We celebrated Children's Day on June 24, with a large attendance. A very good program was rendered. The school was addressed in English by Rev. E. Schelly, and in German by our pastor Rev. W. Gottschall. On Sunday, July 8, Rev. W. S. Gottschall preached in the Chapel at Hereford, Pa. to a large crowd of people. ANNIE GEISSINGER.

UPLAND, Cal., July 9. At present we are having quite warm weather, however, very favorable for the fruit driers. Something very uncommon here, we have been having for almost a week and that is the clouds over the mountains with distant rolling thunder which reminds one very much of eastern climate.

Last week our pastor M. Horsch returned from his seven weeks' trip through the churches of the Pacific district, also attending the conference of the district, which was held at Colfax, Wash. Our pastor told us that the conference next year will be in our church here at Upland. We rejoice over this and hope that a larger delegation not only from the Pacific coast, but also from the various points in the East will attend conference and visit us. We hope to have at that time a church building of our own, so as to make it pleasant and comfortable for the visitors. Our pastor also gave us an interesting talk in the evening on his trip.

God be willing we intend to build a church this coming fall. Many of our friends may have asked, why do the Mennonites at Upland, Cal., not build a church? That has its reasons. The congregation was small in number at its beginning; as it is continually growing we realize that we can not build only a small church. Then we have the pleasant privilege to have quite a number of eastern visitors and sojourners, especially during the winter months, with us. And to make it pleasant and homelike for the people also in our church we must of necessity build a larger building and we do hope that ever so many more will come and feel at home with us. A few weeks ago the congregation was pleasantly surprised to find on Sunday morning by entering our meeting room a neat little altar with fitting pastor's chair standing by it. It was sent from a friend in the East. Thank you, dear friend, in behalf of us all, whoever you may be. A fine beginning for our new church. We hope we have more such interested friends in the East who will follow the example and kindly leave a remembrance with us for the new church.

With us the summer season has come. Off and on the people are taking a few days to go to the beach and cool off. Still we are having good attendance at the church. The Cor. herself is getting ready to go to Long Beach to visit her brother and his wife.

God does not keep a debit and credit account against His children. If he did, none of us could stand in the day of reckoning. God freely gives us all things. He sets no price on His bounties. All that we are and have He gives us out of the abundance of His Father-heart of love. These mercies are not charged up against us. These are God's free gifts.

The Simple Life in High Schools.

(Continued from page 3.)

pear to reflect the substantially unanimous sentiment of public school educators in this country. The view thus brought to a focus is the view of experts, whose judgment carries overwhelming weight, and which parents everywhere should accept as conclusive. It is worth while to quote the committee's concluding words:

"Therefore, your committee submit that,

"Whereas, The sentiment of superintendents, principals and teachers against secret fraternities is almost universal....be it therefore

"Resolved, That we condemn these secret organizations, because they are subversive of the principles which should prevail in the public schools; because they are selfish and tend to narrow the minds and sympathies of the pupils; because they stir up strife and contention; because they are snobbish; because they dissipate energy and proper ambition; because they set wrong standards; because rewards are not based on merit, but on fraternity vows; because they inculcate a feeling of self-sufficiency among the members; because secondary school boys are too young for club life; because they are expensive and foster habits of extravagance; because they bring politics into the legitimate organizations of the schools; because they detract interest from study; and because all legitimate elements for good—social, moral and intellectual—which these societies claim to possess can be better supplied to the pupils through the school at large in the form of literary societies and clubs under the sanction and supervision of the faculties of the schools."

In promoting the simple life in the high schools the parents can play an important and perhaps a decisive part. The discouragement of these immature secret fraternities begins at home, where fathers and mothers can easily laugh them down. The legal phase of their position in the public schools is not yet fully developed in the courts, but public sentiment is powerful enough, once it is alive to the absurdity of such growths, to protect the school system from an invasion of over-elaborated puerilities.—*Springfield Republican.*

If your can is small, fill it to the brim. Make the most of your opportunities, of honest work and pure pleasure.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, July 29, 1906. GARDINER, AND MISSIONS TO LATIN AMERICA. 2 Cor. 11, 23—30.

QUESTIONS.

1. Who was Gardiner?
2. How was he converted.
3. Where did he work first?
4. Where did he work afterwards.
5. How did he die?
6. Was his death in vain?

LIFE OF ALLEN GARDINER.

Allen Gardiner was born in 1794 in Berkshire. He was not interested in missions until he was 25 years old. He was converted by reading his father's record of his mother's last days. He loved adventures and became a sailor, which gave him an opportunity to observe the immorality and degradations of the heathens. In 1834 he lost his dearly beloved wife and now he recognized the "higher purpose of his life." He was at that time captain and looked for a missionfield. He prayed: "Lord Thou hast given it into my heart to devote myself to Thy service among the heathen. O that I might become a humble instrument in Thy hand to save souls. Without Thee I can do nothing, but I believe, that I can accomplish everything with Thee."

He tried to gain a foothold in South Africa and New Guinea but no door would open for him. He tried to work among the Indians on the frontier of Chile and in the Andes, but found his field of labor on the bleak and dreary island of Tierra del Fuego. He was not prepared for such a cold climate and had to return to England.

He succeeded in interesting friends for the poor degraded natives of Patogonia and Tierra del Fuego so that they formed a missionary society. On the 12th of December 1844 Allen Gardiner and Hunt sailed for the strait of Magellan and reached their destination on the 18th of February 1845. After the ship's crew had built them two houses and brought the provisions, they left them in the uttermost parts of the sea. Only the love of Christ could make men select such a dreadful country as their field of labor. The country is a mountainous region dropped into the sea; hardly an even place is to be found; only few trees grow along the coast in ever damp moss; higher up the trees become mere shrubbery, glaciers hang down into the sea, wild berriers, mushrooms, fish, seals and shells are the only sustenance of the native; nearly all the year around it rains, snows and storms; for months the land is covered with mist. The Tierra del Fuego is 60 miles from east to west and 40 miles from north to south. The inhabitants number hardly 15,000. The people are little prepossessing, rather repulsive.

The missionaries tried to begin work, but they failed and seeing they needed a small ship and a small crew, they returned to England, succeeded in getting a boat and five men and returned in 1848. Again they failed for the natives stole their provisions and they went to England. After many fruitless exertions Gardiner was enabled to make a third trial. September 7, 1850 they sailed. Gardiner wrote: "My last word is: Pray for us." It was his last word. Their provisions were partly stolen, partly were they spoiled by sea water. They suffered of scurvy and died. The provisions which they had expected came too late. Gardiner's diary tells of the death of his comrades. He writes of hunger, thirst, storms and cold, but he writes more of his love and prayers for the natives and the peace in the presence of God. His last writing is of September 6, 1851. 20 days later the ship, which he had expected in June, came.

The death of Gardiner and his comrades was an inspiration to the friends of the mission. They sent in 1854 a nice new ship and this was called "Allen Gardiner." Missionaries were sent, one of them Allen Gardiner's son, Allen W. Gardiner. His father is called "the apostle of Tierra del Fuego," though he never saw a converted native.

In Teppel Island they founded their station. In 1858 the first natives were induced to come to the station, the work was very hard and discouraging, but at last successful, though some of the workers were murdered trying to begin a station on Tierra del Fuego.

Darwin declared when he saw the natives, he could hardly regard them as the same creatures as ourselves and as inhabitants of the same world, but when he saw the success of the mission, which he had declared a failure, he paid regularly his subscription for the South America mission.

South America has been called the neglected continent as far as protestant missions are concerned, but more and more stations are begun in the different countries and with very encouraging success.

The oldest mission is that of the Moravians in dutch Guiana, where in the first fifty years

more missionaries died than natives were converted, but afterwards the mission was successful.

The Sunday School Lesson.

By A. S. Shelly.

Jesus Dines with a Pharisee.

Sunday, July 29. Luke 14:1-14.

Golden Text: He that humbleth himself shall be exalted. Luke 14:11.

For the intervening events read Luke from 11:37 to the end of chapter 13. While Jesus was teaching His disciples a Pharisee came and asked Him to eat with him. The Pharisees grew more and more hostile and sought every opportunity to trap Him in His speech or His actions, that they might have a cause against Him. Jesus was unsparing in His denunciation of their pretentious hypocrisy, and repeatedly warned His disciples against the influence of the Pharisaic spirit. He insisted upon His right to do good on the Sabbath though in doing so He might violate the traditions of the elders which made Sabbath keeping a burden instead of a delight. He defended His position with such telling logic that His adversaries were put to shame and the multitude rejoiced for all the glorious things that were done by Him.

They were now in Perea, the region east of the Jordan; but though He was making this His missionfield for a while, His face was set toward Jerusalem, and He knew that His journeys hither and thither would eventually lead Him to that city that killed the prophets and stoned them that were sent unto her (chap. 13: 22, 33, 34). It was on these journeyings that on a Sabbath day He came to the house of one of the rulers of the Pharisees and accepted his invitation to a feast which he had prepared for a company of his fellow Pharisees and lawyers.

Critics Thwarted and Silenced.

Soon after Jesus had entered the house, and before they sat down to the feast, He was confronted by a man suffering with dropsy. The host and the other Pharisees and lawyers were watching Jesus with regard to this sick man, evidently not in friendly sympathy but with hostile design. It was at once apparent that He had been invited into the company of envious critics who desired to entangle Him in the meshes of their finely-spun rules and traditions. Jesus perceived their design and turned on them with a question which threw upon them the responsibility of saying what was lawful in the case. They did not care to answer one way or the other, lest they should lose their chance to criticize or expose themselves to just criticism. The carping critic always slinks away when it is put squarely up to him to commit himself by definitely defining his position. They treated His question with a mean, cowardly silence. Jesus, however, was not afraid to assert His position. He took compassion on the sick man and healed him, and then turned to the Pharisees with a question which made it impossible for them to find a word of condemnation for His act. Any one of them would rescue an unfortunate animal and save its life on the Sabbath. Should a man's life be thought of less value? In the supposed case the motive might be largely selfish, to save the owner from loss. Here the higher motive of mercy alone obtains. It is always right to do good on the Sabbath.

Greed for Honor Reproved.

When the time came for them to take their places at the table, there seems to have been a scramble for the best seats, that is, the seats of honor. This unseemly conduct led Him to speak words of sound advice to the guests. He took a supposed case of being invited to a marriage feast, the greatest festivity among the Jews, where questions of rank among the guests were considered of most importance. The one that gave the feast would decide those questions and assign the places of honor. To put one's self forward for the honor would at best mar its effect and might easily result in confusion and shame. The lesson here is not that one should take a low place for the purpose of being put up higher. That would be false humility. But true humility acts according to the principle of Phil. 2:3. The truly humble person thinks of others rather than of himself and derives as much or more satisfaction from their advancement than he does of his own.

The spiritual application is very plain. Spiritual self-exaltation is self-righteousness. It is the pride that goeth before destruction (Prov. 16:18). It blocks the way to one's accepting God's overtures of mercy. If we say we have not sinned we make Him a liar and deceive ourselves (1 John 1: 8, 10). If, on the other hand, we humble ourselves, confessing our sins, we shall be exalted. Not only shall our sins be blotted out by the atoning blood of Christ; we shall also with Him be exalted to the right hand of God. Whom He justified them He also glorified (Rom. 8:30).

True Hospitality Defined.

It is not wrong to entertain in our homes our friends, and our brethren, and our kinsmen, and even our rich neighbors in a neighborly way. But we are not to call that hospitality which is done in the spirit of reciprocity, or take credit to ourselves for doing that for which we have reason to expect as much or more in return. That is real hospitality which is actuated by an unselfish desire to show a kindness to those most in need of it, to be a friend to the friendless, and to bring joy into lives clouded by misfortune, without a thought of being recompensed by those thus favored. Yet the recompense will be least wanting to him who least looks for it. The joy brought into the lives of others will be reflected in his own. By taking delight in doing good in this way, he already has his reward. And in the day of accounting he shall not only himself have part in the resurrection of the just, but shall know many a star in his crown, representing souls won by his unselfish Christ-like life.

Announcement.

The 19th annual session of the Middle District Conference will be held, if the Lord is willing, at Pandora, Ohio, August 15th to 17. All the congregations are kindly requested to send delegates, and an interest in your prayers is solicited that this session may result in great good.—Friends of the Conference are cordially invited to attend it.

In the name of the Conference,
The Officers.

Program.

For the 19th Annual Conference of the Middle District to be Held at Pandora, Ohio, August 15—17, 1906.

I. Wednesday Evening, 7:30 (Standard).
Conference Sermon by the Chairman, Rev. S. F. Sprunger, Berne, Indiana.

II. Thursday Forenoon, 9:00 o'clock.
1. Praise Service.
2. Organization, 9:15.
a) Certificates of Delegates.
b) Minutes of the last Annual Conference.
c) Minutes of the Special Conference.
d) Reports of Congregations.
e) Receiving of new Congregations.
f) Order of the Day.
g) Delegation of Votes to Visitors.
h) Appointment of Temporary Committees.
3. Report of the Conference Treasurer, F. H. Krebill, Donnelson, Iowa.
4. Topic: "Prayer." Exposition of Mt. 6:6 and Lk. 11:1.
a) German.
b) English.

III. Thursday Afternoon.
1. Praise Service.
2. Conference Work: 1) What are we doing? 2) What ought we to do? 3) What can we do?
(These questions are to be raised in the Discussion of each of the Conference Activities, A B C).
A. Church Extension.
a) The Union of the different Divisions of Mennonites. See Resolution 61 of the last General Conference.
b) Revival Meetings in our Congregations.
c) Proper Methods for raising Money for Church Purposes.
d) Ministers for our Churches in the Future.
1) Their Preparation: What? Where? Extent?
2) Ordination: When? By whom? Upon whose Request?
3) Appointment and Changes of Appointment.
e) Report of the Committee on Evangelization.—J. W. Kliewer, Berne, Indiana.
1) Discussion.
2) Resolutions.
3) Election of a Committee Member.
3. Business.
a) Selection of a Place for the next Conference.
b) Election of 1) Chairman, 2) Secretary, 3) Treasurer, 4) Member of Program Committee.

IV. Thursday Evening.
Topic: Spiritual Mindedness." Exposition of Ro. 8:5—10.
a) German.
b) English.

V. Friday Forenoon.
1. Praise Service.
2. Conference Work continued.
B. Education.
a) Religious Education in the Congregations outside the Sunday-schools.
b) The True Meaning of Higher Education.
c) The Central Mennonite College as seen
1) From without.
2) From within.
d) Music by a group of Students of our College.
e) Report of the Committee on Education.—H. J. Krehbiel, Trenton, Ohio.
1) Discussion.
2) Resolutions.
3) Election of College Trustees.
f) Resolution 43 of the last General Conference.
g) A Bible Chair in our College.

VI. Friday Afternoon.
1. Praise Service.
2. Conference Work continued.
C. Publication.
a) Our own Publications: What are they? What do they do for the churches? What do the churches do for them?
b) Resolution 46 of the last General Conference.
3. Topic: "Our attitude toward Money Collectors from other Denominations and Institutions in our Congregations.
4. Miscellaneous questions handed in during Conference.
5. Report of the Committee on Resolutions.
6. Closing Remarks by the Chairman and others.
7. Adjournment.

Program Com. { W. W. Miller. J. H. Tschantz. N. C. Hirschy.

News of the Week.

Domestic.

Bible in Catholic Schools.

Cleveland, O., July 13.—At the convention of the National Catholic Educational Association the prelates and priests present declared by a vote in favor of a wider and more extensive reading of the Scriptures in the parochial schools. This was, in fact, a declaration in favor of the reading of the New Testament in those schools. In that respect it marks a radical departure from the established policy.

Roosevelt Invited to Debate.

Forest City, Ia., July 17.—Clinton Merrick, chairman and moving spirit behind the State convention of bachelors and old maids here, July 24 to 26, has written President Roosevelt to ask him to attend the convention and defend his advocacy of the big family in the race suicide debate that will take place.

Foreign.

THE CRISIS IN RUSSIA.

Danger From Peasant Movement. Milyoukov, Premier The People's Choice.

London, July 15.—Although there seems to be an improvement in the parliamentary crisis in Russia, the general situation throughout the country does not grow better. There are many indications that it is becoming worse. The mutiny of the garrison, the agrarian disorders, which in many of the most populous provinces, like Samara, Saratoff, Podolia, Tula and Voronezh, have placed the troops and the Cossacks on a helpless defensive, and, the adoption by the lower chamber of the douma or the fundamental provision of the land law calling for the expropriation of all state, crown, church and monastery lands, are representatives of evils whose aggregate is a fearful menace.

Difficulty is with Peasants.

As Witte predicted, the principal difficulty is with the peasants, in and out of the douma. Their land passion, amounting to fanaticism, threatens to throw the whole country into anarchy. Deputations of land owners arrive daily in St. Petersburg seeking armed protection for their holdings in remote provinces. They report that the peasants have taken the lands and are using them as their own. Jilkin, chief of the peasant-labor combination in the douma, who is from Saratoff, shrugs his shoulders and bids the alarmed landlords seek the bureaucrats.

One Law Passed in Two Months.

St. Petersburg, July 17.—The Emperor has approved the bill of the lower House of Parliament, which was adopted by the upper House, appropriating $7,000,000 for famine relief, thus supporting the contention of both Houses of Parliament against his own ministers. This law is the first enactment of the Russian Parliament, and represents the net legal result of a session of two months.

Railroad Takes Blame for Salisbury Wreck.

Salisbury, England, July 16.—At the resumption here to-day of the coroner's inquiry into the cause of the wreck of the Plymouth steamer express, July 1, resulting in the loss of twenty-seven lives, counsel for the London & Southwestern railroad, announces that the railway accepted full responsibility for the accident and all the legal consequences resulting from it, adding that he hoped this statement would reduce the time occupied by the inquest.

There is no improvement in the condition of Robert S. Critchell, of Chicago, who was seriously injured in the wreck.

The guard of the express, Harrison, testified that the ill-fated train was running at the rate of at least fifty miles an hour through Salisbury, whereas the proper speed is thirty to forty miles. The company issued instructions in February regarding the speed at this particular point, but the instructions were subsequently canceled. Major Pringle, representing the Board of Trade, said his investigations showed that the speed of the train between Wilton and Salisbury was over sixty miles an hour.

The jury found that the derailment of the express was due to the high speed at which the train was running.

WAR IN CENTRAL AMERICA.

Salvadore Defeats Guatemala in Terrible Battle.

San Salvador, July 15.—Five p. m. Saturday night the Salvadorean army again attacked the Guatemalan forces at Platanar and obtained a victory over them. The Guatemalans suffered a loss of two thousand men in killed, wounded and prisoners.

Honduras is making common cause with Salvador.

The Guatemalan revolutionists say they will accept any president for that country which shall be jointly agreed upon by president Diaz and President Roosevelt.

Guatemala with a strong army has invaded Honduras and Salvador and battles are being fought in both countries. Guatemalan troops are advancing in Honduras.

Washington, July 15.—Both Guatemala and San Salvador have accepted the tender of the good offices of this government looking to a settlement of their differences. This information is conveyed to official dispatches received at the state department to-day from American diplomatic representatives in Guatemala and San Salvador announcing that the two belligerent countries have availed themselves of the tender of the good offices of the United States looking to the approaching each other in a conference having in view an adjustment of their differences, the cessation of hostilities and the bringing about of peace.

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A Christian educational institution maintained by the Middle District Conference of the Mennonites of N. A. Special emphasis laid on biblical instruction and the religious life.

Thorough instruction given in five departments. Location excellent. Advantages numerous. Expenses low.

Seventh year begins Sept. 19, 1906. Send for catalogue. Further information will be cheerfully given by D. F. Jantzen, Bluffton, Ohio.

Great Reduction

History of the Mennonite General Conference,

by H. P. KREHBIEL.

This book was published only a few years ago and is a valuable addition to the history of the Mennonite church. The author has succeeded in telling the history of the General Conference in such language that it will be both instructive and interesting to the reader.

The book contains over 500 pages, about 70 illustrations, is printed on good quality paper, clear type, and bound in neat cloth binding. We have lately purchased the entire edition of this book and offer it now at the

special price of 75 cts.
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New subscribers to the Bundesbote or the Mennonite will receive either of the papers mentioned from now until January 1907 together with the above book for $1.00.

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A Guide for Seekers and New Converts.

The book is brim full of timely help and advice to young Christians and such who desire to become Christians.

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5. Methods of Bible Study.
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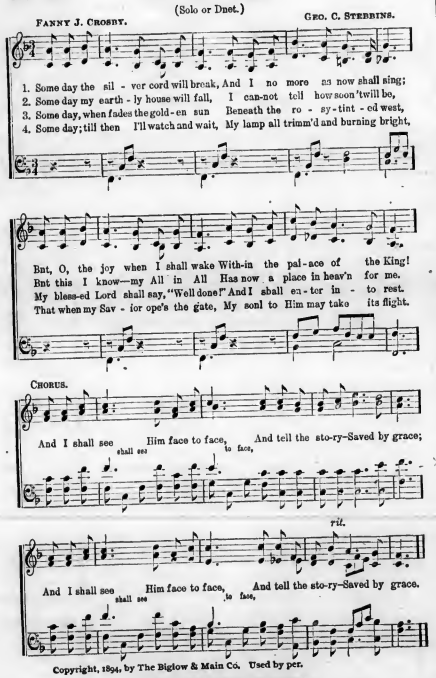
Wonderful Story of Love.

No. 67. Saved by Grace.

(Solo or Duet.)

FANNY J. CROSBY. GEO. C. STEBBINS.



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SPECIMEN PAGE

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Berne, Indiana.
Single Copy, Postpaid 25c.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XXI. BERNE, INDIANA, JULY 26, 1906. No. 29.

When to Trust.

Oh, trust thyself to Jesus
In bright and happy days,
When tasting earthly gladness,
Or winning human praise,
Then is the hour for hiding
In the shadow of his wings;
Then is the time for singing,
"Praise to the King of Kings."

Oh, trust thyself to Jesus
When daily cares perplex,
And trifles seem to gain a power
Thy inner soul to vex.
Then is the hour for grasping
His hand who walked the sea;
Then is the time for singing,
"He makes it calm for me."

Oh, trust thyself to Jesus
When thou art wearied sore,
When head or hand refuses
To think or labor more.
Then is the hour for leaning
Upon the Master's breast;
Then is the time for singing.
"My Saviour gives me rest."

Oh, trust thyself to Jesus
When thou art tried with pain,
No power for prayer, the only thought
How to endure the strain.
Then is the hour for resting
In his perfect love to thee;
Then is the time for singing,
"He thinks, he prays for me."

ANON.

Items of News and Comment.

On Sunday evening, July 22, Rev. W. H. Grubb, of Perkasie, preached at the Bethany church at Quakertown, Pa.

Programs should be published several weeks in advance of the conventions in order to give all a chance to come prepared.

The work at the new parsonage at Summerfield, Ill., is progressing nicely so that probably the building will be ready for dedication by the second week in August.

The affairs in Russia are at present far from pleasant or satisfactory. A large exodus from there to America, at an early date, would be no surprise.

Bishop A. S. Mack, of Pennsburg, Pa., is taking treatment in Lancaster City. His son, N. H. Mack, is at present superintendent at the Welsh Mountain Industrial Mission, New Holland, Pa.

Mission work. Rev. F. F. Gabel and wife will leave on Saturday for East Orange, N. J., and on Monday for New York City to visit for a few days: the Fulton St. Mission; McAuley Mission; Florence Crittenden Home; and a friend in Camp City.

Music—vocal and instrumental—incontrovertibly has been and without any doubt still will be an important means for good or evil, as the kind or case may be.

Rev. J. C. Mehl who moved last spring with his family to Upland, Cal., on account of poor health of Mrs. Mehl, states in a private letter that his companion has not been so well for twenty years as she is now.

Bro. C. F. Claassen, of Newton, Kan., correspondent to the "Bundesbote," has made a trip to Colorado Springs, Colo. The interesting news from there will appear in the next week's issue of the German paper. They—Bro. Claassen, wife, and three children—all immensely enjoyed the trip on the lofty Pike's Peak.

The Program Committee of the Middle District Conference desires to thank the many brethren who have through helpful suggestions assisted in making the program for our next conference, and who have so cheerfully consented to do their part towards making our next conference the best we ever had.

N. C. HIRSCHY, Sec.

The session of the next World's W. C. T. U. convention at Boston, Mass., October 17—23, will be held in Tremont Temple. An all-day of prayer will be the first feature. The British W. T. A. has elected thirty-seven delegates, and will probably elect more. Scotland has already chosen twenty-three. Australia, Sweden, Natal, and many other countries will be officially represented. Invitations have been received for the World's Convention in 1909 to meet in Sydney, Australia; from the National B. W. T. A. to meet in London, England; and from the Scottish W. C. T. U. for Glasgow, Scotland.

"Stockton is a good example of a good town with no saloons," said a traveling man. "It is one of the best business towns in Northwestern Kansas. It has miles of cement walks, good buildings, both business houses and residences, fine large stocks of goods and a happy and prosperous people. Twice as many people come to town each day to buy goods as come to any other town in the State twice its size. Instead of the people squandering their money for booze they spend it for groceries and clothing. Saloons make a town prosperous—for the saloonkeepers."—Ex.

Announcement.

The Sunday-school and Christian Endeavor Convention will be held in connection with the Middle District Conference, at Pandora, Ohio, August 18, 1906. All friends of the Sunday-school and Christian Endeavor Society are invited to attend this meeting.

FLORENCE KOHLI, Sec.

The Winona Bible Conference.

This great Interdenominational gathering will be held this year at Winona Lake, Indiana, August 19-28. The list of speakers is unusually strong and attractive. In fact it is considered the best program yet presented. The entire Conference is under the personal direction of J. Wilbur Chapman D. D., of New York City, who is in charge of the Evangelistic work carried on by the General Assembly of the Presbyterian Church. Among the prominent speakers are the following:

Rev. W. L. Watkinson, of London, author of "The Transfigured Sackcloth," "The Blind Spot in Religion," and other well known books. Dr. Watkinson is reputed to be the best preacher in England. He will be present throughout the entire conference.

Other prominent speakers are: Rev. Drs. R. A. Torrey; W. G. Moorehead; James M. Gray; F. W. Gunsaulus; S. Parkes Cadman, of Brooklyn, Bishop John J. Tigart, of Nashville, John F. Carson, of Brooklyn, Mr. John G. Wooley, of Chicago, the great temperance leader, Miss Eva Booth, Commander of the Salvation Army in the United States; and many others.

There will be a discussion of problems having to do with the Sunday-school, Young People's work, Church conditions, Evangelistic work etc.

A day will be devoted, to Foreign Missions under the leadership of Rev. Chas. Bradt D. D., of Chicago.

There will be a discussion of the Church and the Laboring man by Rev. Chas. Stelsle in charge of the Department of the Church and Labor of the Presbyterian Church, Mr. John Mitchell, Mr. Harry Easley and others.

The usual prominence will be given to sacred music at this conference. A large chorus choir will be in charge of Prof. E. O. Excell and Mr. Chas. F. Allen. Mr. Fred Butler, the famous basso, and other soloists will be present.

Winona Lake is 110 miles east of Chicago on the main line of the Pennsylvania Railroad. It can be reached by the Michigan division of the Big Four at Warsaw, Indiana, two miles away and connected with Winona by electric lines.

For special rates on the railroad please consult the local ticket agent. Inexpensive entertainment can be secured. For further information write Parley E. Zartmann, Winona Lake, Ind.

The Ministerial Scarcity.

The question of ministerial supply came up for discussion in the General Assembly in London last week, several of the leading commissioners attempting to answer the question as to why more young men were not entering the ministerial ranks. Perhaps the address of Principal Patrick, of Manitoba College, Winnipeg, was the most striking one. He said that the city of Winnipeg afforded scarcely any students for the ministry, and that it was a marked feature of education throughout the west that the middle classes were lacking in this respect. It had been said that the cause was to be found in the growth of skepticism among the young, but, after examination, he felt that it was not due to religious indifference. They in Western Canada had to be thankful that pure and undefiled religion was prevalent. Worldiness was present, but not more so than in other places that might be mentioned. Men re-

fused to enter the ministry because of the exceeding attractiveness of other pursuits. Ministers in the west often received less than an artisan. The conditions were so laborious that it was by no means easy to induce men to enter the ministry. He held that no man should be set over a charge in a church anywhere in Canada who was not provided with a salary of $1,000 and a manse. He believed that they had not axalted the ministry sufficiently. Even the pastors themselves had not appreciated the greatness of their calling. Certainly in this matter Professor Patrick is right, the office of minister is not exalted as it ought to be. The paying of the minister a good living salary is not the only way that that can be done, but it is one way, and a not unimportant one either.—Christian Guardian.

Menno Simon Day.

Some time ago a friend of mine asked me this question, How many persons were there in the reformation? Not being posted as well as I ought to be, I answered, that there were three: Luther, Zwingly and Menno Simon. While we were conversing, a Reformed minister stepped in, and my friend put the question to him, and said that I said, there were "three" in the reformation. The minister said, he did not know that there were more than "two" persons, namely, Luther and Zwingly, but that he would look it up in church history. I said that Menno Simon was one of the first, that he worshiped in vaults, in secret places, not known to the king or his subjects. Time went on, and one day I met this minister, and I asked him, what he has found in the church history, and he said it was true what I had said. Now I believe that there are hundreds of Mennonites who do not know who the founder in our church is, who do not know what a struggle there was in those years back in the ages of martyrdom. How shall they know? How can they know, what was done in the days of Menno Simon, where he was born, where he lived, and how, and what was done with his body? Why not commemorate one day in each year, to the honor of the founder of our church, say the birthday, and let there be speakers on this occasion, who will explain and lay before the people, the origination of the Mennonite church, the founder, whom God had sent at that time to lead his people?

Sometimes when we get weary it may help us if we know how the first followers, with the leader, had to suffer persecution. A story has been told me how Menno Simon was fleeing in a stage coach one day, when the King's soldiers were in pursuit, and stopped the coach and asked if one Menno Simon was on the coach. Menno was riding on the seat with the driver and when asked this question he opened the door of the coach and asked the men inside if one Menno Simon was on the coach, the answer came back, "no" and the soldiers galloped off and Menno with his thoughtfulness had escaped perhaps immediate death, or violence.

Many have suffered and many perhaps must yet suffer at the hands of some wrong-doer, yet God does not permit all to perish, but some have taken this word over the deep, through the wilderness, over the mountains and plains, through darkness and day, through storm and sunshine, through fire and smoke! I think nothing grander could be done than to set apart one day of the year to celebrate in memory of Menno Simon, that grand and noble reformer, who threw off the shackles of Roman Catholicism. How blessed it is to know that the man that brought the truth through God's will, he was saved, guided and directed, and did not falter an inch when standing alone. To-day we can see the fruits of his labor. C. F. M.

Mission.

ANSWERS IN REGARD TO THE INDIANS.

No. 2.

As far as I have been able to learn, God to the Indian is that great mysterious Being which has created all things and all humanity; who has given the white man his peculiar mode of living and to the Indian also his peculiar way of life. The Indian prays to this Great Spirit and offers sacrifices to Him. However there are many other spirits to whom he prays and brings sacrifices, according to what nature his request is, he will pray to the spirit who is supposed to have especial power in that matter. The sun also is worshipped by them, especially by the old ones, and at the sun dance special offering is made to the sun. Pieces of calico are a favorite offering made. At springs where water is gotten one can find, or rather could find, not so much now any more, many strips of calico offered to the monster which is in the beds of all rivers. Smoking with the pipe is an offering, and in smoking the pipe is always presented to the four cardinal points and then to the spirit below and also to the one above. They worship good and bad spirits alike as they wish to be on the good side of all.

We begin with Jesus Christ and Him crucified, the Saviour of sinners. Then we try to show them that all people are sinners, all need a Saviour, that they need Him and that He has died for them also etc.

Some tribes stand much higher morally than others.

There is great difference among them even as there is among whites. While some of them are considered quite moral among them they would not stand very high when the law of God, as revealed to us in His word, would be applied to them. But considering the fact that they do not have God's word they certainly have had, even if not so much so now, some very good specimens in that sense. This would not seem to speak well for the work done among them, but do not put that part of it on the mission work done among them for that has come to them from other sources.

As a rule I can trust an *old* Indian, if he wants some money and promises to pay it back, he will do so as soon as he can, however, I cannot say that of most of the poung Indians who have come in contact with the white people.

The same can be said of their truthfulness, and especially in regard to chastity. While the old Indians were far from being chaste according to a Christian standard they were quite chaste according to their own standard.

In translating into Cheyenne we use the English or rather Latin characters with some changes and additions to answer the purpose.

The Indians' besetting sin? Well we will have to use the plural here for it is decidedly *sins*. gambling stands at the head, then comes a whole catalog of sins that one can best cover with: overindulgence in carnal pleasures; eating, drinking (whiskey etc. if they can secure it) lasciviousness and pride are some of the besetting sins of the Indians.

He stumbles over the whole Decalog excepting the 3rd commandment.

The evil one, in short, keeps them from accepting Christ. With the most of them it is the desire to live a loose, unbounded life, while with some it is the fear of ridicule and persecution to which they would be subjected if they would take the step to become a Christian. However here in this particular place, it is the lack of knowledge since they have heard God's Word but for a short time here, and as long as one does not fully understand, it would not be wise to take so important a step, for many failings would be apt to follow which then would be harmful to the cause.

The message of love appeals most to them; and of course not the love shown in words only but rather the active love. The love that prompts so many sisters, for instance, to prepare and send clothing out here for them, the medicine given to the sick and especially food given to the hungry appeals very strongly to them to love Him who prompts such active love.

The Indians are naturally religious. To various degrees; some are very faithful, especially older Indians if they have become Christians are usually quite faithful, others are not, among them, the younger ones make up the largest bulk.

From the above you can infer that in as far as we can educate and use older Indians to work among their own people, in so far they prove a blessing to their tribe, but the younger ones are rather an uncertrin quality, as a whole, and cannot so well be used for such work.

From these remarks hastily jotted down, you will notice that the contact of the Indian with the white man has had the effect of a blasting milldew upon tender plants. And while our government is spending millions of dollars to educate the growing generation of Indians and while very many of them are baptized while away to school they lack the power from on High to stand as a light among their own people. The education given them usually proves superficial and not of the kind they need when they get back among their own people. It would take too much space here to point out the weak points in the method employed in educating the Indian children.

What can the church do to help in the work? Well, you have made a good beginning. Get familiar with the work, with the difficulties in the work, get in touch with all our missionaries and know their needs and then like Moses hold your hands toward heaven so God's forces may be victorious over the foe. Exod: 17:11. For the victory is surely of the Lord. Without Him all our efforts are vain.

Remember, we cannot bring the message of salvation to this people properly till we have mastered their language; remember Cheyenne is, if not the most difficult, at least one of the most difficult Indian languages. Remember, we have no teachers to instruct us in the language outside of what help we get from Bro. Petter but we must find our way through the meshes of this almost inpenetrable language. Remember, we are standing alone among about 1000 heathen people to preach the Gospel while there are hundreds of white people with whom these Indians come in contact and who preach and teach in word and in deed the Devil's gospel! Remember, we do not have occasions often to meet with Christian people who are an encouragement to us in our work. Remember, that we are human beings and that we stand in the conflict with the powers of darkness and that unless you will plead down upon us from on High the Divine power to overcome we shall utterly fail. Remember, that this is your work and that we are but representing you here—we are here in your stead.

Remember, that at that last great reckoning you will be charged or you will be credited with souls according to how you have striven and prayed for souls while yet in the land of the living, though you yourself may not be able to be in the conflict you *can* be on the mount of prayer lifting hands and heart to heaven and thus rescue precious, undying souls from eternal perdition, which souls shall as jewels adorn your crown of life.

With fraternal greetings from the field,

Yours,

G. & A. LINSCHEID.

Busby, Mont.

Work of American Bible Society in the Philippines.

THE DEPOSITORY.

On July first the office and salesroom were moved from the location in the Young Men's Christian Association building to a building in the very center of the business portion of the walled city. Changes made by the inauguration of the electric street-car system caused the partial abandonment of the part of town formerly occupied. The new location has proved advantageous in a marked increase in counter sales, enlarged and improved quarters, convenient storerooms, and a considerable decrease of rent, due to the subletting of a part of the building.

We present this more detailed report of the almost exciting adventures and achievements of some of our workers.

NORTHERN LUZON.

Extract from the Report of Mr. Prautch, Colporteur.

We crossed the highest mountain range for six days, unarmed and unable to speak a word of the native language. I enjoyed the liberal hospitality of the so-called savages, feeling more secure than if in Chicago. His eminence, Archbishop Aglipay, had arranged matters so that I could accompany Bishop Ramon Farolan and two priests of the Independent Catholic Church on a trip to organize new churches in an untouched field. With 18,000 Scriptures I was treated as an honored guest of the party. What visions of the future I saw when I saw this bishop, in confirming hundreds of candidates, hand each one a copy of our Gospel instead of the usual candle, thus putting his approval and indorsement on our Scriptures. The people paid what they otherwise would have paid for candles, and the bishop's secretary would settle with me for the portions given out. Of course, it was easy to sell in an atmosphere like that. The importance of having an entrance for the Scriptures, with no opposition, but positive approval, cannot be overestimated.

I frequently heard the bishop explain my presence by stating that they were seeking to bring the Catholic Church back to the condition of the primitive church during the days of the Apostles, when the Scriptures were the rule of faith. They organized 25 churches and sold 14,000 Scriptures. I could do no less than heartily co-operate with those who so efficiently sold my books. My severe judgment on some of their practices that I cannot sanction is tempered by their indorsement of the Scriptures. Many of the errors in that new church will be cured by the reading of the Scriptures, and those who read will go on to more light.

In Nueva Viscaya all the priests went over to the Independent Catholic Church, taking the church property with them. It was no work to sell the 4,000 Scriptures. The *padre* sent the sacristans out while he insisted on my visiting with him and discussing the separation from Rome. I explained what Luther did in Germany, what caused the Reformation in England, and from various standpoints we examined the matter. This priest divided the books among the six towns, attended to the collecting of the money and handed it over to me.

A BISHOP BUYS SCRIPTURES.

When the Scriptures were to be published in the Panayan dialect of the Visayan language, I was sent to negotiate a sale of this edition to Bishop Narcisco Hijalda. The Roman Catholic Church had sent back six Spanish friars to parishes in the territory covered by Bishop Hijalda. This exasperated the people, as most of the natives who have left the Romish Church did so because they detest the friars. The movement away from Rome is largely the result of the past deeds and present shortsightedness of the Pope in still trying to exercise authority as when Church and State were united. The result is that all who have aspirations for liberty go into infidelity, join the Independent Catholic Church or become Protestants. No one can estimate what it means to circulate Scriptures among this restless body of people, who are drifting, and may at this time be led anywhere into any belief or unbelief.

Besides selling 50,000 to Bishop Hijalda, I sold 25,000 to the Presbyterian Mission, as it always seems better for the Bible Society to confine its colportage to regions beyond, and let the missionaries attend to the circulation in such places as have missionaries. In this Visayan field there are three large islands, Samar, Leyte and Palawan, each of which has a dialect of Visayan that differs from the others, and these must have Scriptures adapted to their peculiarity. The great island of Mindanao is nearly untouched.

WORK OF AMERICAN AC.

Which Road.

BY NIXON WATERMAN.

If we could go back to the forks of the road—
Back the long miles you have carried the load,
Back to the place where you had to decide
By this way or that through your life to abide:
Back of the sorrow and back of the care,
Back to the place where the future was fair—
If you were there now, a decision to make,
Oh, pilgrim of sorrow, which road would you take?

Then, after you'd trodden the other long track,
Suppose that again to the forks you went back,
After you found that its promises fair
Were but a delusion that led to a snare—
That the road you first traveled with sigh and unrest,
Though dreary and rough, was most graciously blest
With balm for each bruise and charm for each ache—
Oh, pilgrim of sorrow, which road would you take?

—Religious Telescope.

Good Advice.

If people learned to live, eat, sleep and clothe themselves intelligently and reasonably, and to curb their imaginations, the days of medicine would be well-nigh past, or so soon as inherited defects should be outgrown. Two-thirds of all the supposed human diseases are imaginary. The quack-doctor, and the quack medical advertisements, in various forms, work upon the imagination. Long lists of "symptoms" are set forth in a way to catch the eye and lead the imagination astray. A person weak, or weary, or suffering from effects of improper food taken in an improper condition or in undue quantity, has a disordered imagination, and is in just that condition to be caught by these specious displays of "symptoms." The medicine is bought and taken. It stimulates perhaps at first; the consumer, who only needed rest to body and stomach or mind, imagines himself better, and goes on taking it, all the while injuring his or her health. The "positive cures" announced (where the cure is not wholly imaginative) are often falsehoods made out of the whole cloth, no matter how definite, even to the pretended name, place, street, and number of the cured persons.

JUDD FARMER.

The Story of a Handkerchief.

At the funeral of John B. Gough at Hillside near Worcester, there stood at the head of the coffin a chair, over the back of which hung a little handkerchief. That handkerchief had a story, which was related by Mr. Gough in an address in Cooper Institute, N. Y., in May, 1870, as follows:

"I have in my house a small handkerchief, not worth three cents to you, but you could not buy it from me. A woman brought it and said to my wife, 'I am very poor; I would give him a thousand pounds if I had it, but I brought this. I married with the fairest and brightest prospects before me, but my husband took to drinking and everything went. The piano-forte my mother gave me and everything was sold, until, at last, I found myself in a miserable room. My husband lay drunk in the corner, and my child that was lying on my knee was restless; I sung,

'The light of other days has faded,'

and wet my handkerchief through with my tears. My husband,' said she to my wife, 'met yours. He spoke a few words and gave a grasp of the hand, and now for six years my husband has been to me all that a husband can be to a wife, and we are getting our household goods together. I have brought your husband *the very handkerchief I wet through that night with my tears*, and I want him when he is speaking, to remember that he has wiped away those tears from me, I trust in God, forever.' These are the trophies that make men glad."

Hold the mind prayerfully in conference with God. We are certain of success; go, nothing doubting.

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Editorial.

Another Fraud.

"The church of God and Saints in Christ" is the name of a sect of colored people that has attracted considerable attention in some of the eastern cities. "Bishop" Crowdy, as the founder of the sect calls himself, gained considerable notoriety some time ago by inciting his followers to defy the health authorities in several cities. He has recently gotten more newspaper attention by commanding the unmarried women of his flock, between the ages of sixteen and fourty, to find husbands for themselves within three days. The bishop and his church bear all the ear marks of imposition. He has already been divorced several times. All the members of his church must pay tithes to him. They must buy their supplies, get shaved and eat in shops established by him and for his benefit. The spectacular enters largely into the service of these colored "saints," robes with purple wings upon the backs being worn at such times. To be sure it is the ignorant negro who is attracted to this church but the imposters' methods are not unlike those of some other modern sect whose chief purpose seems to be the making a rich man of the founder, or at least the satisfaction of his yanity. People, it seems, like to be humbugged by greedy imposters whose only stock in trade need be a brazen claim that they are inspired and a clumsy skill for getting up spectacular religious exercises. It is with instruments such as these that people, otherwise sensible, are made to become fanatics. Fanaticism is hard to cure. It will not listen to reason. Force will not quell it; it wants to wear a martyr's crown. The example of rational Christians will do more than arguments toward curbing the exercises of such sects. Less of the pomp with which some Christians are worshipping God and more of the simplicity of Christ in the heart, we hold, is necessary to contradict these theatrical frauds.

As far as the imposters themselves are concerned we believe that they themselves are the best instruments for their downfall. Vanity, a greed for money and an arbitrary exercise of power cannot continue long in an individual before he is found out. G.

The Absent Church Member.

When Chrysostom preached in Constantinople the crowds trying to get into the church were often so great that the authorities had to call out the soldiers to drive them back. But all this occurred a great many hundred years ago, we don't hear of people fighting to get into church now. In fact the complaint from nearly every pastor or congregation is that the people are either irregular or altogether neglectful of the service of their church.

In one of the early colonies there was a law which hanged a man for not having a good excuse for being absent from church three successive Sundays. To be sure we would be altogther out of sympathy with such a law, but we venture the remark that if it were in force to-day a great many families would be wearing black.

We have gotten beyond the time when it is a crime against society to stay away from church. Really the person, who comes to church from any other motive than that he likes to come, had better stay away. But a Christian—a person who loves the Lord Jesus Christ and seeks to honor Him—will find his greatest delight in God's house. We hold that a healthy person's absence from divine service is an indication of his decreasing love for the Master. We are also of the opinion that the usual excuses offered for staying away from the Lord's house are not valid. Let us note the real difference between a reason and an excuse and after considering them carefully we cannot help but see that we often have excuses for staying away, but seldom do we have a good reason.

Often there is an empty place because some one don't like someone else who may happen to be there or, maybe, that one does not like the preacher. Yet, who is there who has the right to withdraw his support from God's cause on account of one or a few persons? There is no reason on earth why we should make the whole body of the church suffer on account of a few who may have a purely personal difference with us. Surely one's absence don't make these differences right and it is our duty to do all we can to make them right as soon as possible.

Rain, snow, heat, cold and a hundred other things which never are permitted to interfere with our other affairs are often found to be very handy things with which conscience is satisfied. Surely God will not accept such lame excuses, they betray a very unsincere religion. Every church member should bear in mind that the day on which only a few are likely to be present is the day on which his presence is especially desirable. Then, as at no other time, do the faithful need his encouragement and at that time, more than at any other, does the pastor need the prayers of His people. G.

Correspondence.

HILLSBORO, Kan., June 20.—Since I have for some time neglected sending in any correspondence from Hillsboro to the Mennonite, I must make up for my deficiency once again, and relate some of our latest happenings.

On the 24th of June we had no services at our church, the whole congregation being invited to attend the dedication of the new church building at Lehigh. Quite a number went there in spite of the rainy weather.

July 1st our Sunday-school celebrated Children's Day with a special program of singing and declamations. The church had been tastily decorated for the occasion with daisies and wheat.

Independence Day was not celebrated officially in Hillsboro this year, and we think this is to be greatly preferred to the customary celebration with its accompanying noise and dissipation.

July 8th a marriage ceremony took place in our church. Elizabeth Warkentin, of our congregation, was united with Tobias Schmidt, of the Medford, Okla., congregation.

During the last few weeks we have had quite an energetic temperance campaign in our city again. The two druggists of the city had been selling liquor to drinkers right along under cover of an official permit to sell for medicinal purposes. This privilege they had grossly abused by selling to habitual drunkards in excessive quantities and often to the same parties more than once a day. A number of the young men were also becoming addicted to the drink habit by this freedom of the liquor sale at the drug stores. As one of the druggists is also mayor of the city, the case was a very difficult one to get at, but something had to be done. The permits of the two druggists had just expired and they had placed their petitions on file in the probate court for a renewal of their permits, although the mayor had promised our law and order committee in February, that he would not renew. The first thing that was done now, was for the law and order committee to go and wait on the two men personally and try to persuade them to withdraw their applications. As this was not successful, a remonstrance was drawn up and circulated about the town by a number of courageous women, who got ninety signatures to the same. A delegation of about twenty then took this remonstrance up to the county-seat at Marion to protest against the re-issuing of the liquor permits. The druggists had however secured the services of a very able lawyer to defend their cause, and it took almost two full days, until the Judge gave way to the force of the opposition and denied the applicants their permits. It now remains our duty to keep a watchful eye over those who deal out the stuff without any permit whatever. In this case also "eternal vigilance is the price of liberty." Spasmotic work in this line is of little avail. The liquor sellers get used to that and imitate the snail at such times, drawing themselves into their shells when opposed and then crawling out again when the storm is over. On the whole we are pleased to note quite a bit of awakening on this subject among our people under the agitation. May it be thorough and strike a lasting root!

Prof. H. D. Penner's new preparatory-school building is now completed, with the exception of the internal fixtures. It is a structure of which our city may well be proud. J. G. EVERT.

RICHLAND CENTER, Pa., July 18.—The church council of the Springfield Mennonite church has decided to grant our pastor, Rev. Jacob S. Moyer, a short rest as his memory has been failing him very much of late. And it is thought that a short rest might be of benefit to him. Our prayer to God is that He may soon restore our pastor's memory so that he may again break to his flock the Bread of Life.

Our harvest thanksgiving service will be held on Wednesday morning, August 15. The Rev. W. S. Gottshall is expected to deliver the sermon. During our pastor's rest the congregation will be served by several ministers.

An Answer to Prayer.

I was night clerk in one of the best drug stores in the town of N., says a writer in the *Christian Observer*. One evening at 11 o'clock I began to make preparation to retire to my cot behind the partition of the store, locked the front door and lowered the lights. I was just falling into a pleasant sleep when the night bell rang. I arose, waited on the customer, refixed the door and light, and returned to my room.

Before half an hour had passed, the bell rang again. I answered it, waited on the messenger, and again lay down.

Perhaps it was an hour later, when, once more, I was aroused by the bell. I was enjoying sleep, and by no means in a good humor admitted the boy, who thrust a prescription at me, saying, "Mother is very sick, please put up this medicine quick."

With sleepy eyes and ill humor I prepared the medicine, dismissed the boy, locked the door, and—and was about to lower the gaslight, when I picked up the prescription to file it and, to my horror, discovered that I had made a serious mistake. A deadly poison was in that medicine.

What should I do? Overcome with shame and self-accusation, I paced the floor. Had I known the boy, or where the family lived, I should have followed to prevent the use of the medicine; but I knew not whence he came. I threw myself on my knees; with tears I confessed my sin of petulance, ill humor and neglect of watching or praying, pleaded with the Saviour not only to forgive my sin, but, somehow, to overrule my very mistake. I knew not how this could possibly be, but continued on my knees, scarcely knowing what I said; my prayer was more groaning in the spirit than anything else.

My prayer was interrupted by the violent ringing of the bell. I opened the door, and there was the boy. "Oh," he said, "I fell and broke the bottle; please put up the medicine again."

I almost fainted for joy. Before I put up the medicine again, I slipped into my little chamber, threw myself on my knees and simply said, with tears of gratitude streaming down my face, "Lord Jesus, I thank thee." My prayer was heard and granted.

The Last Time Beethoven Ever Played.

Beethoven's last days, as all the world knows, were days of disappointment and deprivation. His resources were small, his genius unappreciated, his hearing entirely gone, and—small wonder!—his temper was a very irritable one. He dragged out his life in a workhouse near Baden, often needing the ordinary comforts of life.

An incident connected with these last days, an incident of the utmost pathos, is told in Temple Bar, by Alice Quarry:

"He had been deaf nearly half his life, when, in 1827, a letter reached him at Baden from his nephew, who wrote from Vienna; he had got into a scrape, and wanted his uncle to extricate him. Beethoven set out at once, but his funds were so low that he was obliged to make the greater part of the journey on foot. Only a few leagues from the capital, his strength failed. He was forced to beg hospitality at a mean-looking house one evening. The inhabitants received the exausted, ill-tempered looking, dark, gruff-voiced stranger with the utmost cordiality, shared their meagre supper with him, and then gave him a comfortable seat near the fire. The meal was hardly cleared away before the head of the family opened an old piano, while the sons each brought forth some instrument, the women meantime beginning to mend the linen. There was a general tuning-up, and then the music began. As it proceeded, the players, the women, all alike, were more and more deeply moved. Tears stole down the old man's cheek. His wife watched him with moist eyes and a pathetic, far-away smile on her lips. She dropped her needlework and her managing daughter forgot to find fault. She was listening too. The sweet sounds left only one person in the room unmoved. The deaf guest looking on at this scene with yearning melancholy. When the concert was over he stretched out his hands for a sheet of the music they had used. 'I could not hear, friends', he exclaimed in hoarse tones of apology, 'but I would like to know who wrote this piece which has so moved you all.' The piano player put before him the 'Allegretto' in Beethoven's symphony A. Tears now stole down the visitor's cheeks. 'Ah', he exclaimed, 'I wrote it; I am Beethoven! Come and let us finish the piece.' He went himself to the piano, and the evening passed in a true delirium of pleasure and pride for the dwellers in that humble musical home. When the concerted music was over he improvised lovely songs and sacred hymns for the delighted family, who remained up far into the night listening to his playing.

"It was the last time he ever touched an instrument. When he took possession of the humble room and couch allotted to him he could not sleep or rest. His pulses beat with fever. He could not breathe. He stole out of doors in search of refreshment, and returned to bed in the early morning chilled to the heart. He was too ill to continue his journey. His friends in Vienna were communicated with, and a physician was summoned, but his end was at hand. Hummel stood disconsolate beside his dying bed. Beethoven was, or seemed to be, unconscious. Just before the end, however, he raised himself and caught the watcher's hand closely in both his own. 'After all, Hummel,' I must have had some talent,' he murmured, and then he died."

Proverbs and Quotations.

A man that has friends must show himself friendly; and there is a friend that sticketh closer than a brother.

A wise son maketh a glad father; but a foolish son is the heaviness of his mother.

Blessings are upon the just; but violence covereth the mouth of the wicked.

Boast not thyself of to-morrow; for thou knowest not what a day may bring forth.

Faithful are the wounds of a friend; but the kisses of an enemy are deceitful.

Favor is deceitful and beauty is vain; but a woman that feareth the Lord, she shall be praised.

He that is slow to anger is better than the mighty, and he that ruleth his spirit than he that taketh a city.

Righteousness exalteth a nation; but sin is a reproach to any people.

The upright shall dwell in the land, and the perfect shall remain in it; but the wicked shall be cut off from the earth, and the transgressor shall be rooted out of it.

Going Away from Home.

Parents are sometimes called to exercise great faith in God in sending their children away from the shelter of the old home. They go to college or to the distant city, where the parents can not follow them except with their faith and hope and prayers. They know that their children will be tempted. They can not control their associations, and are not in position to always advise them. They will not longer be safeguarded by the counsel of the fireside or by the influence of the family altar and a Christian home. The separation is inevitable; and the parents lay hold upon God with a new faith and send them forth. It is a time when the evening prayer is more fervent, and hope lifts the children into the Savior's arms, as the mothers did of old, and leaves them there. And so when the lights go out and the house is all dark, here is a new prayer on the mother's lips and a yearning faith in the father's heart ere they close their eyes in slumber. This is a time when rightful early training of the children comes back to bless and comfort the father and mother, as well as to be a shield to the absent ones who have gone from their sight, but not from their love and anxiety.—United Presbyterian.

Why Johnny Liked the Minister.

"Oh, wasn't that a good minister we had to-day?" said Johnny.

"Yes, very good. Which sermon did you like best?" said the mother.

"Oh, I don't know. It wasn't the sermons altogether that I mean."

"What then?"

"Why, he prayed for Sunday-schools and boys so good; I never heard any one pray so much for boys. Most of them do not. That is why I liked him."

"Do you like to be prayed for?"

"Why yes, of course I do."

"The minister prayed to-day that all the boys might be Christ's boys. Did you like that?"

"Yes, and I prayed as hard as I could that I might be. When we hear people praying for us it makes us think it is about time to be praying for ourselves. If children don't like to say much about good things, I guess they all like to have the minister remember them. I always watch and see if they pray for young folks; if they don't I think they won't have much in the sermon either. Then, of course, I don't listen as well as I should if I thought there was something for me."—*Sel.*

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, August 5, 1906.—DUTY, PRIVILEGE, AND EXCUSES.—Luke 14, 15-24. (Consecration meeting, with special thought of our pledge.)

QUESTIONS.

1. What is duty?
2. What is our duty? 2 Pet. 3, 11; Ecel 12, 13-14; Acts 5, 29.
3. What excuses are made? Luke 14, 18-20.
4. Will excuses excuse us before God? Luke 14, 21.
5. What is the penalty of not doing our duty? Matt. 3, 10; 25, 26-30.
6. What is the reward of doing our duty? Matt. 25, 21. 23. 29.
7. Shall we make vows? Ps.

116, 12-19.

MEDITATIONS.

Duty is that which is due from one person to another; that which is owing, that which a person is bound, by any natural, moral or legal obligation to do, or refrain from doing.

Our duty as Christians is to fear God, and to keep His commandments; to obey God rather than men. Considering the uncertainty of all things of this world we ought to be in all holy living and godliness.

The word and idea of duty is disliked by many, because it seems to interfere with our free will, but our will does not change our obligations. What we do owe to God and men we owe, whether we like it or not. As Christians we are willing, yes we rejoice in doing our duty and so by the Spirit of God duty becomes pleasure. The "thou shalt" becomes the "I will." Love of God and men is the magician's wand that changes duty to pleasure, drudgery to enjoyment.

When duty is unwelcome men find many excuses of very different kind. We have no time, because other things seem more important, work, pleasure, business. Whenever we dislike a duty we will easy find an excuse not to do it. Before men these excuses may partly excuse, often only because men can not enforce the duty, though they know that the excuses are flimsy and unimportant; but we cannot deceive God. He sees our motives and we will have to give an account before Him in the last day.

God will hold us responsible for what we do and if we do not do our duty, we will have to hear His: Thou wicked and slothful servant.—Cast ye out the unprofitable servant into the outer darkness: there shall be the weeping and the gnashing of teeth.

But if we try in God's power and with God's help to do His will, our duty, then we will hear His: "Well done good and faithful servant: thou hast been faithful over a few things, I will set thee over many things: enter thou into the joy of thy Lord."

Shall we make vows? The saints of old times made vows to God. A vow is a solemn promise. We make a vow at baptism, and in entering into the marriage relation. The vow expresses our willingness to do our duty toward God or men. In making a vow we recognize what we owe, and because we recognize our duty we are enabled to do it better in the strength that God gives to him, who asks Him and honestly strives to do His will.

QUOTATIONS.

When Palamedes came to Ithaka to invite Ulysses to join in the expedition against Troy, the latter, unwilling to engage in the undertaking, betook himself to ploughing the sand, and sowing salt, on the pretence of being visited with insanity. There are multitudes as insane as Ulysses, who betake themselves to works as insane, and all in the way of pretense to excuse themselves from the duties to which God calls them.

During the dark day of 1780, in Connecticut the candles were lighted in many houses, and domestic fowls went to their roost. The people thought the day of judgment had come. The legislature was then in session in Hartford. The house af representatives adjourned. In the council it was also proposed. Col. Davenport objected saying: "The day of judgment is either approaching, or it is not. If it is not, there is no cause for adjourning; if it is, I choose to be found doing my duty. I wish, therefore, that candles may be brought."

There is a beautiful legend illustrating the blessedness of performing our duty at whatever cost to our own inclination. A beautiful vision of our Saviour had appeared to a monk, and in silent bliss he was gazing upon it. The hour arrived at which it was His duty to feed the poor of the convent. He lingered not in his cell to enjoy the vision, but left it to perform His humble duty. When He returned, He found the blessed vision still waiting for Him, and uttering these words, "Hadst thou staid, I must have fled."

The Sunday School Lesson.

By A. S. SHELLY.

False Excuses.

Sunday, Aug. 5. Luke 14:15-24.

GOLDEN TEXT. And they all with one consent began to make excuse. Luke 14:18.

This lesson follows the last without any omission. Jesus had spoken to the guests at the feast who were ambitious for the seats of honor, and was giving good advice to those who make feasts, showing them how they should exercise unselfish hospitality that would have its recompense in the day of the resurrection of the just. This reference to coming judgment times suggested to the mind of one of the guests the thought of the great millennial feast which, they were taught, would follow those times. The way he expressed himself regarding this feast indicates that he considered himself and his like, by virtue of their being sons of Abraham after the flesh, certain of a seat at that table.

Jesus did not contradict the thought of such a feast. On the contrary He took up the same figure in the parable which He spoke in answer to the somewhat unctuous assertion. The force of the parable has been thus paraphrased in the Revision Commentary: "What advantage can it be that you, with all your seeming enthusiasm, praise the happiness of those who eat bread in the Kingdom of God, if you, and those like you, although you are invited, refuse to come."

God has great things in store for His people (1 Cor. 2:9,) a feast of fat things (Isa. 25:6.) The invitation to this feast was primarily to the Jews conveyed by prophets and seers, and foreshadowed by the abounding material blessings showered upon them as a people. In due time He sent His servant to usher in the feast and bid, first of all, the invited guests. But, like those in the parable, they would not follow His bidding. He came unto His own and His own received Him not. In the parable in Matt. 22, which was spoken later, their shameful treatment not only of the message but also of the Messenger, is set forth in much stronger figure. They not only made excuses, but they treated the invitation with scorn and shamefully entreated the servant.

God, aggrieved by the conduct of those whom He had so highly favored, bade His servant go out at once "into the streets and lanes of the city and bring in the poor and maimed and blind and lame." This plainly applied to the publicans and sinners whom Jesus gathered around Him in large numbers and who entered the Kingdom before the Pharisees (Matt. 21:31.) The servant could therefore say, It is done as Thou hast commanded.

But there is room also for those from the highways and hedges of the Gentile world, and they, too, must be gathered in, that the house may be filled. This gathering in is the work of Christ by the Holy Spirit through the Church in this dispensation.

But those that reject the invitation shall not taste of the Supper. As it was with the Jews so it is in all times with many who are reared amidst religious influences in the family and the community. No family connection, nor even formal church connection, will entitle them to participate in the provisions of grace —nothing short of a personal and definite acceptance of the overtures of Him whom God hath sent, will do this. Those only who will enter at His bidding, clothed with the garment of righteousness that He provides (Matt. 22:10-13,) can enjoy the things prepared for His loved ones.

The three excuses of the parable are samples of the trivial ways in which men will give eternal things the go-by absorbed in their worldly possessions they turn a deaf ear to the voice offering them the possession of those things that will endure when this world shall have passed away. They are so busy with their worldly occupations that they have no time to attend their soul's eternal interests. And all sorts of domestic and social ties, instead of being brought under the sanctifying influence and control of devotion to God, are allowed to crowd out this infinitely more important, heavenly relation. Sinners neglect the offer of their soul's salvation, unwilling to give up the deceitful pleasures of sin and a worldly life. And even those that are nominally enlisted with Christ are apt to allow His service to be interfered with by absorption in worldly affairs.

Moody tells the story of a soldier who went to war but took with him some instruments of his craft—he being a watchmaker and repairer—thinking to make some extra shillings now and then while in camp. The result was that he found many watches to mend and almost forgot that he was a soldier. One day when ordered off on some duty, he exclaimed, "Why, how can I go? I have ten watches to mend." "Some Christians," comments Mr. Moody, "are so absorbed in self-seeking that they are ready to say to the Master's call, 'I pray thee, have me excused.' They are nominally soldiers of Christ, but really only watchmenders."

Christ is the servant in the parable who was sent to bring in the guests. He said to His disciples, "As my Father hath sent me even so send I you." The invitation goes out, "Whosoever will let him come!" And everyone "that heareth let him say, Come." We are to pass on the invitation to others. Says F. B. Meyer: "The *busy* world may be found in the highways. Let us go to men of business. The *weary* world may be found sitting down to rest under the shadow of the hedges. And we must not be content with asking them to come. We must *constrain* them to come in. There must be a pressure, an urgency, a patient intensity in our efforts, that shall evidence the reality on God's part and on ours."

News of the Week.

Domestic.

Rockefeller Will Face Jury at Findlay, O., in September.

FINDLAY, O., July 24.—John D. Rockefeller now can come to Cleveland without fear of the iron hand of the law. Sheriff Groves will not execute the warrant which he holds for the oil king's arrest as Judge Banker of the Probate Court has decreed otherwise.

In September Prosecuting Attorney Davids says he will bring Mr. Rockefeller, the Standard Oil Company, the Manhattan Oil Company, the Buckeye Pipeline Company, E. R. Curtain, F. T. Cutbbert and John O'Brien to trial before a jury.

The law provides that in a criminal case the defendant must appear in session and no person can be tried for a crime unless present. He can not be tried by an attorney appearing for him.

It is the intention to afford Mr. Rockefeller all possible courtesy compatible with justice, and not heap any indignities upon him.

Train Runs Into Lake.

SPOKANE, Wash., July 24.—At least nine lives were lost, seven persons seriously injured and a score of others were cut and bruised in a wreck of the fast mail train on the Great Northern, a mile and a quarter east of Camden, Wash., and thirty-five miles east of Spokane, late yesterday afternoon, when the locomotive, mail, baggage and smoking-cars left the rails on emerging from a tunnel, and plunging over the seventy-foot embankment, were submerged in the waters of Diamond lake.

Spreading rails, probably caused by sun kinks, is given as the cause.

The Pure Food Bill.

WASHINGTON, July 21.—The board provided for by Congress to draft rules and regulations under the pure food law has been made up by the appointment of James M. Gerry, chief of the customs division of the Treasury, to represent that department; S. N. D. North, chief of the Census Bureau, to represent the Department of Commerce and Labor, and Dr. H. W. Wiley, formerly of Indiana, to represent the Department of Agriculture.

The friends of the law feel that this is an excellent board. It is a board that will enforce the law to the letter. Between now and January 1, when the law will go into effect, the board will draft the rules and regulations provided for by the law. It is proposed to get these ready as soon as possible so that manufacturers of food stuffs can readjust their business before the law goes into effect. Dr. Wiley will be chairman of the board.

HOW TO GET CLEAN MEAT.

Discussing the new meat inspection law to-day, Secretary Wilson said that there was considerable misapprehension regarding its scope. It does not, he said, apply to any but slaughtering and meat packing-houses doing an interstate business. "If the people of this country," said the Secretary, "want to be assured that the meat that goes into their homes from those establishments doing a purely State and local business is clean and wholesome, they should enter upon a crusade for a general cleaning up. I am powerless myself to act. Quite recently I went through some of these houses not embraced within the Federal law and found them in a nasty, filthy condition, and in some cases using diseased animals. It is my one regret that the Federal law does not reach them, but I earnestly hope the State and city officials will look after them as rigorously as we propose to look after the others."

Foreign.

THE CRISIS IN RUSSIA.

ST. PETERSBURG, July 24.—Proclamations announcing that the death sentence has been imposed on Emperor Nicholas, General Trepoff, M. Pobiedonostseff, who was procurator-general of the holy synod; General Orloff, the "pacificator" of the Baltic provinces, and others have been scattered over part of Peterhof.

The terrorists are said to have succeeded in nailing copies of the sentence on the doors of General Orloff's and General Trepoff's quarters.

The Russian government, realizing its great task, has resorted to the old methods of repression. All the machinery of the autocracy has been set in motion and the authorities will go to extreme ends in attempting to put down the tide of revolution which threatens to sweep the empire.

Many members of the Douma, who have returned to St. Petersburg, openly indorse the revolutionary manifesto, which was issued to the people yesterday. Several members of the outlawed Parliament have been arrested at different places.

A strict censorship has been put in force and all news of a sensational character is kept from the public.

The entire editions of several newspapers were confiscated to-day.

The Jews in the cities are greatly alarmed and another anti-Jewish crusade is probable. What may be the beginning of a slaughter was reported from Odessa to-day, where a number of Jews were killed and wounded and several Jewish shops were raided.

CZAR STRIKES FIRST BLOW.

ST. PETERSBURG, July 24.—War to the knife with revolution and the knife to the hilt was proclaimed today by Premier Stolypin in a telegram addressed to the governor generals, governors and prefects throughout Russia and to the viceroy of the Caucasus, who are ordered to strike and spare none in efforts to preserve order and crush "the enemies of society."

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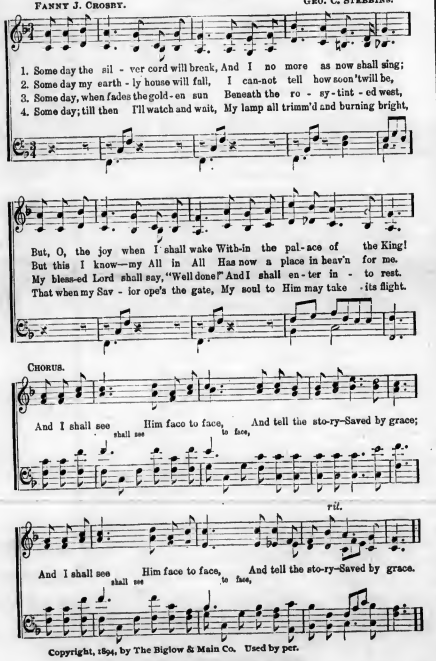

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XXI. BERNE, INDIANA, AUGUST 2, 1906. No. 30.

Sunday-School Editorial Association.

The fifth annual meeting of the Sunday-school Editorial Association was held at Winona Lake, Indiana, June 6–9. It was an occasion of delightful fellowship, as well as profitable conference. The purpose of the organization is for mutual counsel and coöperation upon the part of Sunday-school editors and publishers, with a view to a more complete unification of the work. While the association is not large in numbers, it perhaps wields a greater influence for good than any other organization of its size and kind in the world. Each week this band of workers addresses an audience of about fifteen millions of souls, a large majority of whom are young people just at the formative period of life.

SUNDAY-SCHOOL EDITORIAL ASSOCIATION.

No more agreeable meeting-place could have been selected than Winona Lake. The surroundings are in harmony with the grace and blessedness suggested by the name. Its placid lake and wooded hills, with their many springs of clear, refreshing water, together with the crispness and freshness and lightness of the air, combine to make it one of the delightful places of God's earth. But the natural attractions are not to be compared with the blessings multitudes receive year after year at this center of moral, social, intellectual, and spiritual life and influence. In making Winona a national Chautauqua, the founders have sought to combine the best features of Chautauqua, New York, and Northfield, Mass., with the further addition of adapting the university idea to the schools. In addition to the educational work, here has grown up in recent years, under the masterful leadership of Dr. J. Wilbur Chapman, one of the greatest Bible conferences of the world. About two thousand ministers attend these meetings.

The thought of the Editorial Association was directed along a number of lines that are peculiarly interesting to producers of Sunday-school literature. A leading topic was that of missionary education in the Sunday-school. It is felt alike by Sunday-school leaders and missionary specialists that the Sunday-school must have a large part in promoting missionary education. The gospel is made real in the story of modern missions, and each child should have this as vividly presented to him as possible. One speech a year will not take the place of that which ought to belong to the very life and atmosphere of the Sunday-school. Courses of study must be organized and methods must be worked out for the definite prosecution of this work. The editors and publishers have signified their willingness to work in hearty coöperation with the official missionary agencies of the church in furthering missionary instruction. To this end, action was taken which, it is hoped, will bear much fruit.

It is believed that much was accomplished toward promoting closer relations between the Association and the Lesson Committee. The highest good can be attained by the most hearty coöperation between the two. There is every prospect now that this will be enjoyed in the future. A strong sentiment prevailed in favor of a separate primary course. It is quite evident that such a course will be introduced in the not far distant future.

There is a growing appreciation of the aid which editors and publishers may bring to each other under wisely carried out plans of syndication. In coöperation it is possible to improve the quality of products without adding to their cost. The vote of the Association on every question was unanimous, the discussions were marked by sweetness of spirit and fairness of treatment, and all present seemed to realize the importance of wisdom and divine direction in every action taken.—*Our Bible Teacher.*

Items of News and Comment.

Rev. and Mrs. A. B. Shelly, of Quakertown, Pa., are spending some time at Ocean Grove and Asbury Park.

The project of the student home at Freeman, S. Da., is progressing nicely. Funds are being solicited for the same.

At a special meeting of the Berne, Ind., congregation, on Aug. 6, delegates for the Middle District Conference shall be chosen.

Rev. Benjamin Diller, of Bluffton, Ohio, is reported to improve slowly. One of his sons, Frank P. Diller, is at present located at Sandusky, O., where he has a position as railway clerk for the Lake Shore & Mich. S. Ry. Co.

Dr. R. A. Torrey has resigned his position at the Moody Church, Chicago, and Rev. A. C. Dixon, of Boston, has been called to the place.

On Sunday, July 29, Rev. F. Munz, of Cincinnati, Ohio, preached in the morning and evening in the Grace church at Pandora, Ohio.

The amount of $7400.00 has been solicited in a short time for the prospective ladies' dormitory to be erected at Bethel College, Newton, Kan.

The annual conference of the Alberta Mennonite congregations was held at the Mount View church at High River on July 9. Pre. A. D. Wenger, of Pa., attended it.

Rev. G. Penner, of Beatrice, Nebr., and Rev. C. Krehbiel, of Halstead, Kan., members of the committee of church extension, returned recently from a trip to Oklahoma.

At Upland, Calif., plans are in progress to build a large church yet this year. The members are enthusiastic in preparing for the Conference which is to be held there next year. The church has two German schools in progress, one in the country and the other in Upland. About forty children are in attendance.

The Defenseless Mennonites have sent within a year several missionary workers to British East Africa. Miss Alma A. Doering left Philadelphia on June 16 for that mission field.

The twenty-fifth anniversary of the Mission Aid Society of the Halstead, Kan., church was celebrated last week in a grove at the river. Revs. D. Doerz and J. H. Laugenwalter made short speeches.

Efforts are put forth to have the new ladies' dormitory at Goshen College completed by Sept. 26, the opening of the next term. It will be modern in all its equipment, furnishing accommodation for about ninety girls.

Prof. and Mrs. B. F. Welty, of Newton, Kan., are now on their way to Europe where they expect to spend about a year in school either at Paris or Dresden. They left Berne, Ind., on July 28 for Ft. Wayne, and expect to embark on August 3 at Montreal, Canada.

Mennonites in Russia have offered to pay for "one" person the expenses in full incurring by taking a full course at the Ministers' College at Basel, Switzerland, which requires usually a period of four to five years, *provided*, that he obligates himself to serve as teacher at one of their educational institutions in Russia for a period of at least six years.

Sister Frieda Kaufmann, of Newton, Kan., a trained deaconess who has been in active service for some time in Kansas and also in Oklahoma, is spending her vacation by visiting hospitals, deaconess homes in cities, and congregations in the east. She arrived at Berne, Ind., on July 28 where she is visiting friends. After spending also a few days at Mt. Lake, Minn., she will return again to Kansas.

Governor Hoch, of Kansas, in an article published in the Ram's Horn, says: "The greatest need in this country is the need of a revival of respect for law, because the most alarming sign of the times is the wide-spread and seemingly increasing disposition, from the great trust magnate and railroad manager to the petty thief and boot-legger, to evade and nullify law. Hence, I conclude as I began, by declaring that the greatest moral issue facing our country to-day is the supremacy of law." And Governor Hoch is right.

A prohibition blanket half as big as the map stretches over the United States, and it is not a wet blanket either. More than one-third of the people, some 33,000,000, are living under prohibitory laws. It is gratifying to know that the saloon people are alarmed, and are engaged in a "campaign of education," trying to show the people that prohibition is the wrong way in which to secure temperance. Let us keep it up. We may consent to take "half a loaf" occasionally, but our aim must be the complete prohibition of the liquor traffic.

This project of the great empire-builder, Cecil Rhodes, is being pushed forward with great industry and despatch. On the 11th of last month Broken Hill, a point 374 miles from Victoria Falls, and 2,016 miles from Cape Town, was reached. The extension from Kalomo, 93 miles north of Victoria Falls, to Broken Hill, a distance of 281 miles, began on July 1 of last year, and thus occupied 346 days in all. On 99 days of that time there was, however, no plate-laying, so that the rails were laid at the rate of over a mile a day. The last 86 miles were laid in 72 days, and the last 60 miles in 42 days. This is surely a startling record of railroad building in the heart of Africa. From 3,000 to 5,000 natives have been constantly employed, and about 350 whites. Besides the great bridge at Victoria Falls there are many structures of considerable size, the bridge over the Kafue River being 1,200 feet in length. What a trip it will be from Cape Town to Cairo when this great road is completed.—*Christian Guardian.*

Request.

All those who intend to attend the Middle District Conference at Pandora, Ohio, will please write to P. D. Amstutz, Pandora, O., as soon as possible telling when they will arrive, and where—either at Pandora, Bluffton, or Columbus Grove, so that arrangements may be made to get them. If you can, please tell how many will come.

Topics for Discussion

in the Ministerial Association to be held at Pandora, O., August 15th.

1. Ordination of ministers.
2. How I find my text.
3. Pastoral work:—
   a) Among the aged,
   b) Among the young,
   c) In the sick room.

Platform of the Twelfth Annual Lake Mohonk Conference on International Arbitration.

The members of this Conference call attention, with great satisfaction, to the steady progress which the world is making in the promotion of international arbitration.

They place on record their appreciation of the character and services of John Hay, the late Secretary of State, and acknowledge that to him lasting gratitude is due for the foresight, firmness and wisdom with which, in his high official station, he upheld the principles which this Conference has advocated.

They have heard with gratification that in many of the leading colleges and universities of this country the undergraduate students have been led to the study of methods by which justice may be secured among nations without resort to war.

This Conference has welcomed to its proceedings the representatives of fifty chambers of commerce, boards of trade, and other commercial organizations, and it urges upon them, and other like institutions not now represented here, to consider and act upon the measures which are from time to time proposed for the promotion of peace.

This Conference regards the approaching assembling of a Pan-American Congress in Rio de Janerio as likely to promote mutual understanding and consequent good-will among the states of North, Central and South America.

At the present time it is important that public attention should be concentrated upon the second Hague Conference, soon to be assembled. We hope and believe that the beneficial results of the former conference will be equaled and perhaps surpassed by further deliberations, in the land of Grotius, upon the principles of international law and the best methods for the pacific settlement of international difficulties.

Especially we hope that the second Hague Conference will elaborate and propose a plan by which like conferences may be held at stated periods, and that in the intervals appropriate offices may be maintained at The Hague, so that these conferences may become a permanent and recognized advisory Congress of the Nations.

A general arbitration treaty to be formulated by the Hague Conference is most desirable and will doubtless be accepted by all or nearly all of the countries represented in the Conference.

Among other subjects of immediate importance the many unsettled questions arising out of maritime warfare, including the exemption of private property seizure at sea, are respectfully commended to the consideration of the Hague Conference.

As the general restriction of armaments can only be secured by concurrent international action, as unanimously recommended by the British House of Commons, we earnestly hope that this subject will receive careful and favorable consideration.

While we shall welcome any action taken by the coming Hague Conference in the way of clearly defining the rights and obligations of belligerents as to each other and as to neutrals, of lessening the horrors of war and of giving increased stability and protection to the Red Cross movement, it is our hope that the Conference will remember that it is consecrated to the great work of ending as well as softening war, and of subjecting the relations of nations to the dominion of law rather than force.—*The Advocate of Peace.*

Moderate Drinking, or Total Abstinence From Intoxicating Liquors as a Beverage?

On the ground of conflict in the long struggle for sobriety, important ground has been won during the last century. It is a number of years now since the Christian conscience, on gathering evidence from the drinking customs of society, first gave its dicision that even the moderate regular use of strong drink is indefensible. The new book, "A Century of Drink Reform in the United States," by August F. Fehlandt, of which we take the following extract, gives very valuable and timely facts and information on this subject.

First—The liquor habit is a fearful habit. Men become in bondage to it with fetters as cruel and hopeless as ever shackled felon or slave. There is no drinking community that has not its slayes to this appetite. Under the power of this habit a man not only undermines his health, squanders his substance, and brings himself and his family to want; but what is worse, he loses his self-respect and the respect of his fellow-men. His own manhood, the dearest interests of his family, the most sacred things in life—all are sacrificed to his liquor. He loses his interest in events around him, and becomes gradually insensible to his reproach. Before the eyes of all, who are helpless to save him, he goes down daily, and passes hence, a hopeless failure and wreck of a man, to an ignominious grave. Aside from, and in addition to, this typical instance there all degrees of alcoholism and occasional drunkenness, with their varying concomitants of shame and evil. The blanched bones from a million graves rise up and cry out to the living, *Beware the drunkard's drink!*

Secondly—This human wreckage, which no man can number or find out, has all come from moderate and supposedly harmless drinking. The custom of society which says that the moderate use of liquor is permissible, is responsible for it. From moderation men have ever gone over to excess, in spite of self-assurance that they would not, and determination that they should not. In spite of all preaching and moralizing that men exercise selfcontrol and remain within the bounds of moderation, they have ever been unable presently to exercise such self-control, and have ever exceeded such prescribed bonds. To have totally renounced the cup in the beginning would alone have saved them.

Thirdly—The strong have a duty toward the weak. If the safety and salvation of the latter lies only in the entire abstinence, it is the duty of the former to encourage these, by their own example, to practice such abstinence. No man lives to himself, and no man dies to himself. No man may put an occasion of stumbling in his brother's way. Nay, he must help him. If my drinking liquor causes my brother, who follows my example, to be made weak and to fall, I will quit drinking for his sake. This is according to the highest code of ethics that the world has received, and my conscience approves that it is right. My conduct in this particular becomes from now on a matter of *prrinciple.* Not to do so, in the face of such reasoning, would be *unprincipled.*

The moderate drinker walks before all the world in dangerous places, which when others try to do, with less steady nerve and sure balance, they fall. His influence as far as the example he sets, therefore, is worse than that of the drunkard. No one cares to imitate the miserable wretch who falls reeling in the gutter. The sight on him acts rather as a deterrent to the use of any liquor. But when your leading citizen, who is respected by all, is seen to take his daily drink, every mother's boy will reason that what that man does can not be wrong for him to do; and some mother will know sorrow.

Did the beverage use of liquor serve any necessary and indispensable purpose in our daily economy, the case would be different, and the ethics of moderation might rest upon a more valid foundation. But drinking is not indispensable; is not necessary at all. It is not necessary to make men healthy and strong. The athlete and prize-fighter discard liquor when they go into training, and men and women everwhere enjoy good health without it. Liquor is not necessary to promote longevity. If any corroboration were needed in addition to our common observation, the actuaries' tables of our life insurance companies are conclusive on this point. Liquor is not necessary, again, to make the mind clearer or the head steadier. In our large industrial and commercial establishments preference is given, other things being equal, to those who do not use liquor; and in not a few industries, such as railroading and the like, where the largest risks and gravest responsibilities are involved, it is becoming increasingly the practice to employ no man whatever who uses liquor in any form. Lastly, liquor is not indespensable to the promotion of those interests in life which stand out above all as chiefest, namely, the personal and domestic virtues—chastity, honor, reverence, love.

These things need no more than the stating. Many of them are so obvious, and all of them are established upon such evidence, that there can be scarcely any one who would presume to enter a denial. As a matter of fact, the average man who uses liquor will not pretend that he does so for any of these reasons. His excuse, if he takes the trouble to offer one, is that it doesn't hurt anybody; it doesn't hurt him. But no man can look upon the ruin wrought among men by strong drink, and reflect that such catastrophe would have been averted, and would again be averted from a sure recurrence, except only for the drinking custom of society,—no man, we say, can understand this and continue to raise the cup to his lips, for the mere pleasure, and escape guilt. Some mightier potency for good will have to be established for our drinking custom, other than the plea that it does no one any harm, before, in view of the appalling evils that flow therefrom, it can be no longer justified.

Fourthly—Man has duties toward himself. This, placed last here, should perhaps come first. Self-preservation is nature's first law. And self-preservation means not the saving of the body merely, but the saving of the real self—the man. No prayer is more oft repeated by human lips than this, Lead us not into temptation! Which means at the very least, if it means anything whatever, that man is not to walk into temptation with open eyes, just for pleasure. To defy danger and take serious risks when some prize of love or humanity is to be won, this is the act of a hero. But to risk both body and soul recklessly, when nothing is sought to be gained and everything may be lost, is nothing less than foolhardy, which is not merely wrong, but may be wicked.

Cold Water Song.

Let others sing the ruby bright
In the red wine's sparkling glow;
Dearer to me is the diamond light
In the fountain's purer flow.
The feet of earthly men have trod
The juice from the bleeding vine,
But the stream comes pure from the hand of God,
To fill this cup of mine.
Then give me the cup of cold water,
The pure, sweet cup of cold water;
His arm is strong, though his toil be long,
Who drinks but the clear cold water.

The dewdrop lies in the floweret's cup,
How rich is its perfume now!
And the thirsty earth with joy looks up,
When Heaven sheds rain on her brow.
The brook goes forth with a cheerful voice,
To gladden the vale along;
And the bending trees on her banks rejoice
To listen her quiet song.
Then give me the cup of cold water,
The pure, sweet cup of cold water,
For bright is his eye, and his spirit high,
Who drinks but the clear cold water.

The lark springs up with a lighter strain,
When the wave has washed her wing;
And the steed flings back his thundering mane
In the might of the crystal spring.
This was the drink of Paradise.
Ere blight on its beauty fell;
And the buried streams of its gladness rise
In every moss-grown well.
And here's for the cup of cold water,
The pure sweet cup of cold water;
Unto all that live will Nature give,
But a drink of clear cold water.

—Geo. W. Bethune.

The Best College.

Mr. Charles Francis Adams is entitled to speak with authority touching modern educational methods. An experience of twenty-four years as a member of the Harvard Board of Overseers has given practical knowledge and makes him a valuable witness and adviser.

In a recent address he gives it as his conviction that the large mass of students in such an institution as Harvard would be better handled if separated into smaller bodies, as in the colleges which make up Oxford and Cambridge Universities. He would "discontinue absolutely and wholly break up the traditional academic system. Harvard College, save in name and continuity, should cease to exist." In place of it he would "have a number of colleges, all independent, at the head of which should be a master," and "these colleges should be so limited in size that individuality would be not only possible, but a necessary part of the system." In other words, he would return to the small college, where the average student is not, as in the present university, "merely one unit in an impersonal mass."

This is the old argument for the small college as against the larger university. It is as The Christian Intelligencer says, "in line with what wise parents and many educators have come to recognize as to the superior advantages offered by the college where student and instructor are brought into personal contact, and where the lecture has not taken the place of the recitation."

Mr. Adams also discusses the question of the regular college course as against elective courses. He holds that "the average young man of eighteen has no well defined or clearly developed aptitudes, and is unfitted to judge of what training is best calculated to develop more perfectly his mental faculties. Specialization should come only after a broad culture of all the mental powers; the imagination, the reason and observing faculties must all be trained, and this is missed when the student is allowed early in his course to elect what is most to his taste, or easiest."

There is no better training for the business of life than that furnished by the ordinary college, with classes no larger than the professors can care for effectively, located in places where temptations are at the minimum and under healthful religious control. —The Herald and Presbyter.

Why Go to College.

Well, why sharpen your axe? Why master your trade? A college education is shown by statistics, and by the sketches in "Who's Who," to increase a young man's possibilities of reaching the front rank in place, wealth, usefulness, from three hundred and fifty to two thousand fold. In an article in the *Christian Endeavor World*, President (now Bishop) Bashford gathers up the statistics of the United States Senators, Congressman, Presidents of the United States and judges of the Supreme Court, and finds that a college training increases a young man's possibilities of reaching the House of Representatives 352 times, the Senate 530 times, the presidency 1,392 times, the Supreme Court of the United States 2,027 times.

Only one out of seven hundred and fifty males in this country are graduates of college, yet in the hands of these college men, to a degree altogether out of proportion to their number, has been committed the leadership in Church, State and commerce.

The moral of all these statistics is: It pays to go to college.—*Central Christian Advocate.*

The Mennonite.

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Rev. I. A. SOMMER, Editor,
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Editorial.

Family Reunions.

The Pennsylvania Germans are always noted for the interest they show in tracing their relationship. Germans, as a rule are more or less clannish, (we use the word clannish in its best sense,) but the Pennsylvania German surpasses them all in this respect. It has been observed that when two such "Dutchmen" meet in some out of the way place they will have discovered that they are related before they part. Family reunions are coming into vogue, just now, and the number of families of Mennonite name having annual reunions is surprising. Among them we note the Pennepackers, the Moyers, the Gottschalls, the Fretzes, the Gehmans, the Bergeys, the Keysers, the Funks and a number of others. At such reunions it is customary to trace the family history, and speak of the faith of the common ancestors and the hardships endured by them in establishing a home and a church for their children in the American wilderness. Naturally, thousands who, some of them, for several generations, have had no connection with the Mennonite church, hear the praises of the creed and the piety of their ancestors told to them. Pennsylvania has many people who pride themselves in the fact that their sturdy virtues, their piety and their industry are the inheritance left them by their Mennonite ancestors. We observe, with satisfaction, the esteem with which the children not connected with our church regard her, but we regret the fact that so many of them, who might be loyal and helpful sons and daughters, are pillars in other folds. It is quite natural for us to ask, who is to blame for such a condition? But, since we have had nothing to do with events occurring before our birth, we can't answer the question to any satisfaction. This we can do, however, we can take care of our present interests, we can interest our young in the work and by precept and example instill such a love for the church, a devotion to her doctrines, and a pride in her history that will insure a greater devotion to her.

G.

Public Prayers.

When one finds fault with the prayers of his neighbor he is on dangerous ground and should go carefully indeed, but the public prayer is one in which the hearer as well as the speaker has a part and therefore a right to express an opinion as to how it should be made. Thoughtlessness is the great error into which one is likely to fall in his public praying and this may either lead into formality or the utterance of meaningless sentences and phrases. All prayer should be the outcome of a definite experiance in our Christian life such as realization of blessings bestowed upon us, or the expression of some need we feel, or of adoration to God, the Maker, Giver and Preserver of all things.

A formal prayer, that is a prayer made up of sentences and phrases which we have used time and again, while not necessarily so, is apt to become closely related to the "vain repetitions" against which the Master warns us. But worse than a formality of words is the use of language in prayer which the hearers and frequently the speaker, himself, does not understand. Some get the notion that prayers should be pompous and bombastic, others, that flowery speech should adorn them. In real life, language unnatural to the speaker, gives the impression of insincerity and if at any time there should be intense earnestness and a lack of affectation it should be in prayer. He who leads in prayer owes a duty to those whom he leads. He comes before God to express their emotions and desires. Anything in his prayer which does not do that is out of place. An offhanded unthought-out prayer is therefore the kind of a prayer not to make in a public assembly.

G.

Vacations.

The following timely and practical article in last week's issue of *The Christian Guardian*, of Toronto, Can., contains or agitates several important points in regard to vacations, that can be cordially recommended also to the people living in the States.

Judging just from appearances, there must have been thousands upon thousands of our fellow-citizens who left in the sizzling heat of Saturday, July 21, by boat and train and trolley for country-side or water-front or forest-shade in search of rest and recreation and comforting coolness. Many of them were off only for a day or two, but very many were beginning a more or less extended vacation, and one could almost see in their eyes a vision of cool streams and sylvan shades, and detect occasionally a backward glance of pity for those who were still compelled to spend their days—whatever inward vision they might have—in looking at brick walls and granolithic pavements. And the exodus has been going on for many weeks past, until now it must be that a large proportion of our population is scattered to the four corners of the continent, and beyond it. There is much pleasure in seeing them go, even for those who must, perforce, stay behind, and many hearty wishes follow them, that their days or weeks or months of rest and recreation may not only bring a fulness of pleasure and satisfaction, but also lay up a store of pleasant memories and something of energy and nerve force for the days and duties that are to come.

The vacation idea is a very influential one in these modern times. And it is well, indeed, that it is. Any man or women doing honest and earnest work, week in and week out throughout the year, no matter in what capacity, has earned, and ought to have, at least a few days' breathing spell during the summer months. Both for his or her own sake, as well as for the sake of the work that he or she is doing, this should be looked at as not so much a luxury as a necessity. If we had our way in arranging the affairs of this old world we would send every man and women in our cities and towns, that really works either with hand or brain, off for a holiday of at least three weeks every year in the country, or at the lake shore, without a thought of the expense of it; we would have every boy and girl in our cities spend at least a month every summer in the country, and we would send every country boy and girl off for an excursion somewhere once a week from June to September. And we would make up to the poor farmer and his wife who have to work specially hard during the heated term by a generous holiday later on when duties did not press so hard. And we know perfectly well that when we reckoned the whole thing up that it would be found to have yielded splendid returns in pleasure, increased health and contentment and earning power, as well as certain moral results that could not be reckoned.

Yes, the vacation idea is all right, if we do not let it run away with us altogether, but sometimes we fear it does that. It has grown on us to such an extent that it has got to be something of a nuisance, until the follies and extravagances that are committed in its name are indeed startling. Every year it seems that more people go away, and go away earlier, and stay away longer than the last year. In our large cities business of many kinds is seriously interfered with, the churches do not pretend to do anything only just keep moving, and work of a philanthropic nature languishes until the frost comes again. If all this were for the sake of really needed rest, and in the interest of a genuinely helpful recreation, it would not be so bad, but much more of the holiday-making that we see is nothing but a coming and a going here and there, as fashion or caprice directs, that is as big a drain upon the nerves as it is upon the pocket-book, and that is not wholesome or natural enough to yield any returns in the way of reinvigorated and renewed bodies or refreshed and stimulated mental and spiritual natures. For the man and woman in the city, at any rate, the ideal vacation is that one that will take them back to nature and to the quieter, simpler, more elemental pleasures, and the ideal vacation for any one is the one that will help him most easily and naturally to lay off the burdens of care and worry and labor that he is carrying every day, and find rest and refreshment both of body and spirit. The whole vacation business needs to be made over for many of us in the interests of greater simplicity and less show and fuss and worry.

Yes, we have often thought as we have seen some people take their pleasures in the summer months, that what they needed was not so much a vacation as a vocation; not so much a rest as something to do, something that was worth giving their best thought and energy and ability to. This thing of making a business of pleasure getting is an utterly senseless and a fruitless folly. And often, as we have seen people hurrying off from beautiful city homes in early summer for mountain-side or seashore, we have felt like stopping them and telling them that if for once they would spend the same time and money and energy in gathering together a crowd of street urchins, and giving them a few weeks in the country, or in providing some poor tired mothers and fathers with a holiday, to whom it would be the great event

of a lifetime, they would find more genuine pleasure for themselves, and have at the same time a consciousness of having served their fellow man, that would prove a better tonic than could be had at any fashionable and expensive summer resort. For, after all, we are thoroughly convinced that the people who work so very hard that they really need a vacation of two or three months every year are few indeed, and our belief is borne out by the fact that the pleasures of most of the long holiday takers are to the very least degree recreative. A genuine pleasure in our work, which every man should strive to have, the cultivation of a spirit of content, a thought for the comfort and pleasure of others, and not too much for our own—these are the things that will help us to work along day after day and week after week throughout the year, with but little thought of the vacation that we cannot afford and that would profit us but little.

Correspondence.

DONNELLSON, Iowa, July 30, '06. Dear MENNONITE:—Yesterday Professor Stiefel, of the Mt. Pleasant Wesleyan University, was with us, and preached to a full house in the morning and evening. If we follow the advice given us by the learned teacher, we will not alone profit by it during our pilgrimage through this world but will be prepared to enter the Kingdom of God at anytime when death calls us hence. This evening Rev. S. M. Musselman, of Wayland, Iowa, is to be here and we again expect a good sermon.

The health of the community is good. Harvest is over. grain about all stacked except some threshing out of the field. We still have very dry. Corn still looks promising providing rain comes soon. The pastures are mostly bare.

F. H. KREHBILL.

FLATLAND CHURCH, Lower Richland, Pa., July 25. On Sunday afternoon, June 24, our Sunday-school celebrated Children's Day. The house was filled and an interesting program was rendered. An address was made by J. Leidy Yearick, of Perkasie.

On Saturday, July 21, the annual picnic was held in John L. Rosenberger's grove, which was well attended. The school has now 125 enrolled.

On Sunday morning, August 5, our assistant pastor, Harvey W. Shelly, will be ordained as a preacher. The services will be both English and German. Rev. Andrew B. Shelly will preach the sermon. Father Shelly is spending some time in Asbury Park, N. J. We hope he will be greatly benefited. He is slowly improving. He preached for us the first time on July 8, since his sickness.

F. L. F.

PANDORA, O., July 31. Sunday, Aug 25th, the Riley Tp. S. S. convention will be held at the St. John's church. Every school in the Township has one or more to represent their S. S.

It is with pleasure that we can report a slow recovery of Rev. Ben Diller, who had suffered great pain for the past two months from the effects of a broken limb, which had to be amputated.

Some of our young men that left here several days ago for the Dakotas have already bought themselves farms. Others went with the intention to assist in harvesting and viewing the country.

Patience With the Living.

Sweet friend, when thou and I are gone
Beyond earth's weary labor,
When small shall be our need of grace
From comrade or from neighbor;
Passed all the strife, the toil, the care,
And done with all the sighing,
What tender ruth shall we have gained,
Alas! by simply dying?

Then lips too chary of their praise
Will tell our merits over,
And eyes too swift our faults to see
Shall no defects discover.
Then hands that would not lift a stone
Where stones were thick to cumber
Our steep hill path, will scatter flowers
Above our pillowed slumber.

Sweet friend, perchance both thou and I,
Ere love is past forgiving,
Should take the earnest lesson home—
Be patient with the living.
To-day's repressed rebuke may save
Our blinding tears to-morrow;
Then patience-e'en when keenest edge
May whet a nameless sorrow.

'Tis easy to be gentle when
Death's silence shames our clamor,
And easy to discern the best
Through memory's mystic glamor,
But wise it were for thee and me,
Ere love is past forgiving,
To take the tender lesson home—
Be patient with the living.

—*Christian Advocate.*

Rich Men and Rich Men.

It is all right to get all that one can if he does it honorably, and with the intention of doing all the good he can with it. If he gets simply to be getting, selfishly, for his own enrichment, he will become stagnant, useless and offensive as the Dead Sea, into which the river flows, but from which there is no outlet.

It is not all right to get all that one can if he does it oppressing others and interfering with them and injuring them. A great many rich men have been producers and organizers in a perfectly legitimate and praiseworthy way. Too many, however, have been oppressors and destroyers, and their progress has been marked by the wrecks of those whom they have ruined. After such a course as this, it is no compensation for one to give all his goods to feed the poor. The taint of blood and crime is on it all. He is a criminal who has trampled on his fellow-men for the sake of his own cruel and beastly gratification.—Ex.

A Fount of Life.

Men wondered why, in August heat,
The little brook with music sweet
Could glide along the dusty way,
When all else parched and silent lay.

Few stopped to think how, every morn,
The sparkling stream anew was born
In some moss-circled mountain pool,
Forever sweet and clear and cool.

A life that, ever calm and glad,
One melody and message had;
"How keeps it so?" men asked,
Must change with every changing ["when I sky?"

Oh! if men knew the secret power
That gladdens every day and hour,
Would they not change to song life's [care,
By drinking at the fount of prayer?
—Selected.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, August 12, 1906. CHRIST'S LIFE VIII. MY FAVORITE PARABLE, AND HOW IT HELPS ME. Matt. 13, 10—17; Ps. 119, 97—104.

QUESTIONS.

1. What is a parable?
2. Why did Jesus teach in parables? Matt. 13, 10—17.
3. What is your favorite parable, and how does it help you.
4. What does the parable of the sower teach? Matt. 13, 1—9, 18—23.
5. What can be taught by the parable of the two sons or the prodigal son? Luke 15, 11—32.
6. What can be taught by the parable of the rich fool? Luke 12, 13—21.
7. What by the parable of the rich man and Lazarus? Luke 16, 19—31.
8. What by the parable of the talents? Matt. 25. 14—30.
9. What by the parable of the marriage feast? Matt. 22, 1—14.

MEDITATIONS.

The word parable is derived from a Greek word meaning to throw or set beside, to compare together and denotes a similitude taken from a natural object to illustrate a spiritual or moral subject. It is a narrative of some fictitious or real event in order to illustrate more clearly some truth that the speaker wished to communicate. (Barnes.)

Jesus taught in parables partly as a punishment to conceal the truth from those, who would not accept it and prevent exciting them to fiercer opposition, partly to excite the interest of those already interested in spiritual truth, revealing it and impressing it into their hearts.

The preference of one parable before another is mostly not a matter of taste, but of experience. We like best what has been most helpful to us.

The parable of the sower teaches how differently the word of God is received and that comparatively much does not mature and why it is so.

The parable of the two sons teaches the merciful love of God, who is ever willing to receive with open arms the returning prodigal, but also the merciless human heart, which being estranged to the father in spite of daily communion, begrudges to the returning prodigal the love of God and the expression of such love, though it rejects the love itself.

The parable of the rich fool teaches us, how foolish it is to live only for self, because all we acquire will only add to our anxiety and will not prevent death, while living for the good of others will make us happy here and hereafter.

The parable of the rich man and Lazarus teaches us, that what we crave here, we will crave there. If we live for this world we will loose all in death. If we live for eternity we will be contended even while suffering here and increasingly happy in the world to come.

From the parable of the talents we can learn, that God gives different gifts to different people and in a different measure according to their ability, but that he judges us, not according to what we accomplish but according to our faithfulness.

The parable of the marriage feast teaches us that God intends all to be happy and gives them an opportunity to be so, but that many prefer lower aims, so that they despise God's love. We are taught that we are saved only by grace, not by anything which we can do.

QUOTATIONS.

Our Saviour's parables are distinguished above all others for clearness, purity, chasteness, importance of instruction, and simplicity. They are taken mostly from the affairs of common life, and intelligible, therefore, to all men. They contain much of Himself, His doctrine, life, design in coming, and claims, and are therefore of importance to all men, and they are told in a style of simplicity intelligible to the child, yet instructive to men of every rank and age. In his parables, as in

all his instructions, he excelled all men in the purity, importance and sublimity of his doctrine. (Barnes).

Parables are more ancient than arguments. Lord Bacon.

Krummacher tells how the wise Nathan learned the benefit of parables. He sought to instruct men by putting on coarse garments, and using harsh words; but men ran from him, and left him vexed and alone. After a miserable night, he was led by the Spirit of God to a pomegranate tree, bearing flowers and fruit at the same time. He contemplated it, and saw the fruit concealed among the leaves. Then the word of the Lord came from the young pomegranate tree, saying: "Behold, Nathan! thus Nature promises the delicious fruit by the simple flower, and offers it from the shade of the leaves concealing her hand." Nathan was cheered, and henceforth taught by parables, winning many to the ways of truth.

The Sunday School Lesson.

By A. S. Shelly.

The Parable of the Two Sons.

Sunday, Aug. 12. Luke 15:11.-32.

Golden Text.—Return unto me and I will return unto you, saith the Lord.—Mal. 3:7.

The place and time of our last two lessons were in a Pharisee's house in the region of Perea on the east side of Jordan, on a Sabbath day. While Jesus continued His ministry in those parts, many of that class of people looked down upon by the Pharisees as publicans and sinners, came to Him to hear him. The welcome that Jesus always gave to this class of hearers disgusted and enraged the Pharisees. The threefold parable of Luke 15 was spoken in answer to their murmurings against Him on this ground.

The three parts of the parable, all enforce the same general thruth, viz., God's mercy to sinners. In the lost sheep and the lost coin we see the sinner in bewildered or unconscious helplessness. God in His love goes out in search of him and rejoices greatly when He finds him and brings him back. The prodigal son represents the sinner consciously and voluntarily wandering away from God. But he can not cross the circumference of God's love. When he comes to himself and returns he finds God not only waiting to receive him but coming out to meet him in loving and joyful embrace.

The three parts of the parable present to us God in the trinity of His relation to lost humanity. In the shepherd and the woman we see God in the persons of the Son and the Holy Spirit coming to the lost to rescue them. In the father of the third part we see the Father waiting with open arms to receive the lost ones back into His bosom and into the home.

The subject of the lesson rightly calls this part the "parable of the two sons." Both the younger son and the elder are out of their true relation as sons to the father. The one breaks away from the father's presence and restraint. The other, though bodily at home, is wrapped up in himself and out of sympathy with the father. The younger's case is one of unrighteousness; the elder's of selfrighteousness. The latter needs a change of heart quite as much as the former. The Father, while He has the joy of seeing the prodigal return from the far off country of degradation and sin, pleads with the unloying, selfrighteous Pharisee in vain This one will have no part in the joy of heaven, which is the joy of redeeming love (vs. 7 and 10: Rev. 5:9). His formal service lacks utterly the element of love, without which it is profitless, and empty as a sounding brass or a tinkling cymbal (I Cor. 13: 1-3).

A life of sin is the height of folly. It is an ungrateful throwing away of God-given talents and means. It results inevitably in suffering of the keenest sort. "The way of the transgressor is hard." The life of estrangement from God is an unhappy life, in spite of all the promises of pleasure held out by the deceiver in that direction.

But all the suffering that sin brings upon the sinner is used providentially as a means to bring him to reflect, that he may come to his right mind and return in penitence to a loving and merciful God. It is the Spirit of God that speaks to the sinner in and through his misery and turns his thoughts homeward.

In the land of strangers,
Whither thou art gone,
Hear a far voice calling,
"My son! My son!"

"Thou art friendless, homeless
Hopeless and undone;
Mine is love unchanging
"My son! My son!" —Bonar.

International Sunday-school Leaders to Meet at Winona Lake, Ind.

Sixty-nine States, provinces, and territories of the United States, Canada, Mexico, Central America and Cuba will send representatives to the annual meeting of the Executive Committee of the International Sunday-School Association, at Winona Lake, Ind., August 8, for a four days' consideration of problems and principles of great import to the Sunday-school world.

The one hundred men who will meet for this conference are prominent in the business as well as the religious life of the sections they represent, and the constituency for which they will legislate includes 155,000 Sunday-schools, 1,500,000 officers and teachers, and more than 14,000,000 scholars, in thirty religious denominations.

In addition to the committee, there will be present the entire staff of international field workers, who will present reports from the extensive field.

The meeting, in view of the great questions to be considered, and the vast interests represented, promises to be the most important religious gathering of the summer, and the Sunday-school world will await the result of the deliberations with unusual concern.

Superintendents and Stage-Coaches.

Any superintendent who does not enter into his Sunday-school work with as much vim and push as he does his secular business, is not an exponent of the nineteenth century of Sunday-school work.

There was a time when the stage-coach climbed slowly over the mountains, and it was a popular mode of travel. There was a time when the unwieldy flatboat swam lazily down the big old Mississippi, and hundreds delighted to take their journey upon her. But the old stage, bootless, curtainless, and windowless, lies in the neglected corner, and will soon be gathered as a relic of antiquity. The old flatboat rots on the sand bar. They have given place to the mighty mountain-pusher and the palatial steamer. Any superintendent who still rides on a stage or a flatboat deserves the sustaining sympathy of his friends.

Brethren, *if we believe* that the world is *real*, that sin is *real*, that Christ and heaven are *real*, we must give this work the most intense energy of our souls.—*J. R. Pepper.*

Convention Music.

We are in the season of conventions, just now. The following incident with the lessons drawn from it by a writer in the S. S. Times may be in season:

The president of one of our state Sunday-school associations relates this incident, told to him in gratitude by the persons most interested. One of the delegates to the convention was a woman who was passing through a trying experience. A beloved niece, to whom she had been as a mother for most of the girl's life, had heard the call to go to India as a missionary. But the aunt felt that she could not give her up. Nevertheless, duty's call had been obeyed, and within a few days the niece was to sail as the bride of a missionary. Still the aunt's heart was unreconciled.

At the convention a soloist sang the familiar hymn, "I'll go where you want me to go, dear Lord." The music was God's message to the woman's troubled heart, and she at once freely and gladly relinquished her dear one to service in regions afar. With shining face she told the convention's president of her new joy, declaring that now she was glad that she had a child to give to the Master's service.

The little incident fairly illustrates the power of a convention's music over the delegates. As a rule, they are in a peculiarly receptive mood, and the truth that comes to them in song has greater influence than would otherwise be the case. Thus there is wisdom in the general practice of convention managers in providing many solos, of a devotional and evangelistic character, during the sessions. There is little time, on a crowded convention program, for music of a class that would be perfectly proper elsewhere,—the music that appeals only to the ear and the mind. But there should always be opportunity for songs of the heart, that will sing over and over again in the memories of the delegates their message of cheer and inspiration and devotion.

Chorus singing, too, wisely has an important part in convention exercises. It is well to let all the people sing, and often, even if some speaker's pet address has to be cut down a trifle. As a rule, presiding officers do well to shorten, or even omit, addresses, rather than to cut out the congregational singing, as is too frequently done. The best way, of course, is to build a program so carefully that there shall be full time for every speaker's part, and for the part of the people, which is the worship of praise.

This generation, with its love of "conference" and talk, needs nothing more than to learn the power of solitude to open visions of God.—Alexander Maclaren.

Do not say "you" to your class of boys, but "we." They will resent being put in a separate class from the teacher, as if they were a different order of beings, but will usually respond readily to any proposition in which the teacher includes herself.—Ex.

News of the Week.

Domestic.

Zion Must Elect General Overseer.

Chicago, July 27.—John C. Hately was to-day appointed receiver of Zion. His bond was placed at $25,000. The adjudication in the bankruptcy proceedings against Dowie was set aside.

Chicago, July 27.—Judge Landis, of the United States District Court, gave his decision to-day in the controversy between the adherents of John Alexander Dowie and Wilbur Vioiiva oyer the property at Zion City.

The court holds that Zion City and its industries do not belong to Dowie—that while the contributors of the funds did not express a formal declaration of trust, a trust was created, and Dowie had no right to treat the property as his own. The court refused to appoint Alexander Granger receiver for the reason that Granger made a vow recognizing Dowie as "a messenger of the covenant, the prophet foretold by Moses and Elijah the restorer," to which vow "all family ties and obligations and all relations to human governments shall be held subordinate."

All Members May Vote.

The court said he was not obliged to repose confidence in a man so constituted that, living in this republic, he would serenely vow his readiness at all times to abandon his family and betray his country.

The court ordered an election on the third Tuesday of September of a general overseer, each member of the church residing in Zion City, male and female, to have one vote. He announced that suitable provisions would be made for Dowie on account of his services as trustee.

Yachts Capsize.

Anglesea, N. J., July 29.—Two yachts coming in from the fishing banks capsized on Hereford inlet bar off here to-day and fifteen persons lost their lives. There were 32 persons on one yacht, of whom fourteen were lost, and twelve on the other, all of whom but one were saved. That not more fell victims to the rough sea was due to the heroism of Capt. Henry S. Ludlam, of the Hereford Inlet life-saving station, and a crew of five men. So far as known all the dead came from Philadelphia and vicinity.

Chinese Student Sent Back Home.

Washington, July 28.—Through the enforcement of the immigration laws of the United States against a Chinese student who was one of a party which arrived in Seattle a short time ago, a young Chinese of great promise was forced to return to his native country, and the case may result in intensifying the criticism China offers against the immigration restrictions this country imposes on Chinese of the favored classes.

The student deported was a member of a party of thirty-eight young Chinese whom Dr. Charles D. Teney, a Harvard man and a member of the faculty of the imperial Chinese university, brought to this country. It was said by health officers that the young student, who was one of the brightest members of the party, was suffering with trachoma, a disease of the eyes, and after a board had passed on his case the young man was ordered back to China.

Dr. Teney took the other students to Cambridge, Mass, where they are now attending the Harvard summer school. Half of the young Chinese will be sent to school in Great Britain and the others will be placed in engineering schools in this country. Thirty-four of the young Chinese are being educated by the Chinese government and the other members of the party are paying their own expenses.

The students are said to be the forerunners of a large delegation to be sent within a few years to this country in case the United States modifies it restrictions upon Chinese educated classes and makes conditions here attractive to the young students. Fear is expressed here, however, that the deportation of the young student with eye trouble will not be understood in China and may have some effect on the coming of a large number of students to American universities.

Foreign.

The Crisis in Russia.

Mutineers Kill and Wound Many.

Stockholm, July 31.—The strong Russian fortress at Sveaborg, Finland, is in control of mutinous troops, who rose against the loyal soldiers last midnight. The artillerymen joined the mutineers, but the infantry remained true to the Czar.

The artillery turned guns on the loyal soldiers, of whom between five and six hundred were killed or wounded.

Money Trains Looted By Robbers in Poland.

Warsaw, July 28.—Two daring train robberies were committed in Russian Poland to-day, one of them resulting in a considerable loss of life. A train from the frontier station was carrying money received from the customs house to the branch of the imperial bank under protection of seven frontier guardsmen. Fifteen persons boarding the train at a way-station. They attacked the guardsmen, who were reinforced by the officers. A regular skirmish followed in which the two generals, two officials, five soldiers and one robber were killed. The robbers escaped, taking $8,000 and the arms of those who had attempted to defend the train.

The second robbery was committed this evening on the Warsaw-Vienna railway six miles from Warsaw. They secured 37,500 of government money.

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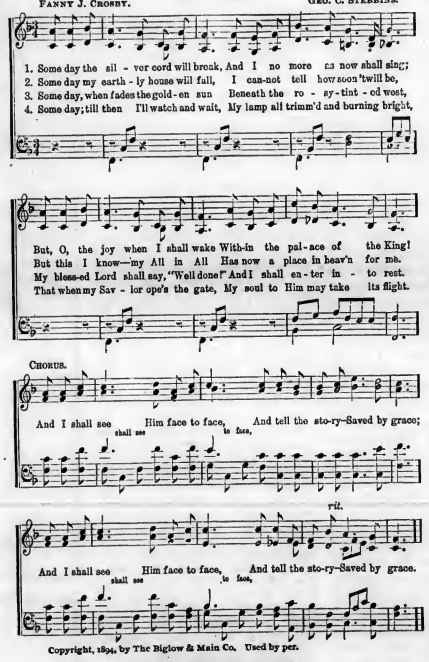
My Savior First of All.
My Soul is Anchored.
Nearer, My God, To Thee.
Never Alone.
No, Not One.
Oh, 'T is Glory.
One More Day's Work.
Patiently Pleading.
Precious Name.
Ready to Do.
Saved by Grace.
Sing on.
Softly and Tenderly.
Standing on the Promise.
Sweet Peace, the Gift of God's Love.
The Call for Reapers.
The Half was Never Told.
The Stranger at the Door.
There Shall be Showers.
There's a Wideness.
Trust and Obey.
Walk in the Light.
When I Stand on the Streets of Gold.
Winning Precious Souls.
Will there Be any Stars in My Crown?
Wonderful Story of Love.

No. 67. Saved by Grace.
(Solo or Duet.)

FANNY J. CROSBY. GEO. C. STEBBINS.



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SPECIMEN PAGE
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Mennonite Book Concern,
Berne, Indiana.
Single Copy, Postpaid 25c.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XXI. BERNE, INDIANA, AUGUST 9, 1906. No. 31.

The Lilies and the Earthen Vessels.

The Master stood in His garden,
Among the lilies fair,
Which His own right hand had planted,
And trained with tenderest care.

He looked at the showy blossoms,
And marked with observant eye,
That His flowers were sadly drooping,
And their leaves were parched and dry.

"My lilies need to be watered,"
The heavenly Master said;
"Wherein shall I draw it for them,
And raise each drooping head?"

Close to His feet, on the pathway,
Empty, and frail, and small,
An earthen vessel was lying,
Which seemed of no use at all.

But the Master saw, and raised it,
From the dust in which it lay,
And smiled, as He gently whispered,
"This shall do My work to-day."

"It is but an earthen vessel,
But it lies so close to me;
It is small, but it is empty.
And that is all it needs to be."

So to the fountain He took it,
And filled it full to the brim;
How glad was the earthen vessel,
To be of use to Him!

He poured forth the living water
Over His lilies fair,
Until the vessel was empty,
And again He filled it there.

He watered the drooping lilies,
Until they revived again,
And the Master saw with pleasure
That His labor had not been in vain.

His own hand had drawn the water
Which refreshed the thirsty flowers;
But He used the earthen vessel
To convey the living showers.

But to itself it whispered,
As He laid it aside once more,
"Still will I lie in His pathway,
Just where I did before.

"Close would I keep to the Master,
Empty would I remain;
And perhaps some day He may use me,
To water His flowers again."
—Selected.

Items of News and Comment.

Reports from different parts of our country state that God has blessed the farmers with an abundant harvest.

Conference and conventions are the means for much good. Attend them and help along in the cause of Christ—the church, the Sunday-school and missions.

Rev. C. Ramseier, of Swift, Ala., to which place he moved with his family a year ago, reports that they enjoy that delightful, sunny climate. There they can raise all kinds of fruit, such as: peaches, pears, plums, apples, lemons, oranges, etc.

N. B. Grubb administered baptism to an aged father, now 76 years, in the First Church of Philadelphia last Sunday. The service was a very impressive one.

The fourth Conference of the Mennonites of Middle Canada was well attended, on July 5–6. The next session shall be held at Herbert, Sask. Watch for the picture in the next issue.

Members of the Mennonite church at Upland, Calif., have decided to build a new house of worship. The local paper states that $4,000 have been raised to be expended for this purpose.

Rev. W. H. Grubb, of Perkasie, will preach for his father in the First church of Philadelphia on the 19th and 26th. The pastor expects to be at his post again the first Sunday in September.

The Canton congregation in McPherson Co., Kan., has been visited and served recently by the ministering brethren of several of the neighboring congregations. They are still longing and waiting for a pastor to take charge of the work.

Miss Bertha E. Kinsinger states in her very interesting German letter to the Kinderbote, that on July 22, at Cantonment, Okla., Missionary R. Petter conducted the baptismal service in "three" languages, viz. French, English and Cheyenne.

The pastor of the First church, N. B. Grubb, has gone to the mountains for some needed rest. Rev. John W. Bayley, of the Germantown church, will preach next Sunday morning, and Bro. A. C. Oberholtzer, a young brother in the church, will conduct the evening service.

Rev. J. S. Krehbiel, of Geary, Okla., underwent last Saturday, Aug. 4, at the Halstead (Kan.) Hospital an operation for appendicitis. On account of this his parents, Rev. Christian and Mrs. Krehbiel, postponed their projected trip to Saskatchewan from the 6th to the 20th of August.

Pastor A. M. Fretz announces harvest thanksgiving services in his congregation as follows; *Deep Run*, Thursday, August 16th a. m. instead of August 11th as announced in Church Bulletin. *Souderton*, August 18th 2:30 p. m. He will also organize Catechetical classes in the congregations about the same time.

The annual anniversary at the Mennonite Home, Frederick, Pa., will be held Saturday, September 15. About eight hundred dollars are being spent by the Board of Managers for porches to three sides of the "Home" building. This is a great and much needed improvement to the property, and will prove a great comfort to the Home family.

The Jamestown Exposition, to be held next year on the shores of Hampton Roads near Norfolk, Va., will not be open on Sundays. This important question was definitely settled nearly a year before the date for opening, which is April 25, 1907. This removes a problem which has caused much vexation in connection with several former expositions.

Request.

All those who intend to attend the Middle District Conference at Pandora, Ohio, will please write to P. D. Amstutz, Pandora, O., as soon as possible telling when they will arrive, and where—either at Pandora, Bluffton, or Columbus Grove, so that arrangements may be made to get them. If you can, please tell how many will come.

Topics for Discussion

in the Ministerial Association to be held at Pandora, O., August 15th.

1. Ordination of ministers.
2. How I find my text.
3. Pastoral work:—
   a) Among the aged,
   b) Among the young,
   c) In the sick room.

Little Children.

We are little children,
Full of life and play;
Singing, ever singing,
Songs so bright and gay.
Should we not be happy
In a world so fair?
Love and joy and kindness
Find we everywhere.—Ex.

Try Again.

If at first you do succeed,
Try again!
Life is more than just one deed:
Try again!
Never stop with what you've done,
More remains than you have won,
Full content's vouchsafed to none;
Try again!

If you've won on lower plane,
Try again!
Life is more than one campaign;
Try again!
Send your gudgeons to the fore,
Strive to seize one standard more,
Still ungained are palms galore;
Try again!

If at first you do succeed,
Try again!
For future harvest sow the seed,
Try again!
Rise with sacred discontent,
Realize that life is lent
On highest searches to be spent;
Try again!
—Record of Christian Work.

How Moody Went for Them.

Near the close of 1885, Mr. Moody was requested to open a down-town church in New York. He said:

"I will go down and open that church on one condition: That is: that you get the people *around that building*—not the people from Brooklyn, Jersey City and up town, people that have been going to meeting for twenty-five years. Do not advertise in the papers. Take invitations and have those families visited, and find out what is around your church."

"They found," says Mr. Moody, "there were seventy-six thousand people in that district. There were thirty-four thousand Protestants, and only one German church. I set to work on the thirty-four thousand Protestants. They had put up a building costing $175,000. When we commenced, the building was not full,—could not get a crowd; so I said, 'This will not do; we must go out for the people.' I appointed a committee to meet me before the advertised time, and we started out. I went up the Bowery. Years ago, when I preached in Farwell Hall, we had a man on every corner. A man could not go by but he got from one to a dozen invitations. The first invitation he probably threw to the winds; the second invitation he noticed: going on a little further he met another man,

and so on, until he got waked up. It carries me back to those days. But I went up the Bowery. I met a man, and I said. 'Won't you go round and hear Moody and Sankey? They are right round the corner there!'

"No,' he said, he would not go. He said they were humbugs; he said they were mountebanks.

"Said I: 'How do you know they are? Did you ever hear them?'

" 'No,' he said, and did not want to.

" 'But won't you go with me?'

" 'No: I won't. I am a Roman Catholic.'

" 'Never mind,' said I. I tell you I have heard Moody, and I never heard him say a word against a Roman Catholic priest. I never heard him say a Roman Catholic was a mountebank. I believe you are doing him wrong.'

" 'Well,' said he, 'perhaps I was a little hasty.'

"And I had a chance to talk to him about the kingdom of God.

"I walked up the Bowery awhile, and came back and passed some men and tapped one of them on the shoulder.

" 'Won't you come round and hear Moody and Sankey?'

" 'No; I have got to see my sweetheart.'

" 'Never mind your sweetheart; bring her along with you.'

"I tapped another on the shoulder and he said, "This is the *second time* you have asked me.' Afterward he tapped me on the shoulder and said, 'I think I will go around and hear those chaps.'

"I got him around, brought him up in front, and gave him a seat before me. I never saw a man more astonished in my life! The man was wide awake. He was not drowsy a bit.

"What was the result? From that time we had to shut the doors afternoon and evening half an hour before the advertised time, on account of the crowd of people. It is no trouble to reach the people if you go after them." —Common People.

Big Wages.

One of the worst things that can happen to a young person, is to be employed in some easy business with *large wages*. Strength is impaired by inaction, money is spent without consideration, expensive habits are contracted, principles of economy are forgotten or disregarded, and when hard times come, the victim of big wages, spoiled for hard work, and impoverished by extravagance, has a very sad prospect before him.

A Boston merchant writes to the *Commercial Bulletin* that the highest salesman's salary that he ever knew of, was $30,000, which was in the height of war time. He also says: "I know a man who for years annually received $17,000 for his labors as salesman. I think it would puzzle him to-day to pay his board bill regularly. Within a few days I saw a man who received at one time a salary of $10,000. He was well up in his trade, but to-day he is simply a beer drinker. I have known parties who were in the receipt yearly of from five to twelve thousand dollars. I have known many such as salesman, and small indeed is the proportion of those who profited by their talents permanently. They aped in their living the class who possess solid and accumulated wealth, or grew indolent in gathering their laurel's only to see those they possessed fall to the ground beyond power of replacement. The slower, more moderate, less brilliant fellows generally fortify themselves better against fate, and make their exits from their accustomed spheres with more fortitude and dignity."

Many a girl, after earning hundreds of dollars, much of which is spent for sweetmeats, and tawdry finery, finds herself at womanhood with broken health, and with less clothing and less money than her mother had laid by while doing housework at fifty cents a week.

Good hard work, and low wages, which make economy a *necessity*, teach the young to earn and save, and turn out at last men and women who live and prosper when the butterfly tribe of spend-thrifts have vanished like a dream.—Common People.

From Darkness to Light.

As one who walks with self-closed eyes
In doubt and gloom, when skies are bright,
When all the earth is glad and fair,
And cries in sadness for the light.

His feet, uneasy, urging on
Where bloom and beauty mark the way,
And gropes in darkness all the while,
And hardly knows if it be day.

Till to his soul there comes a voice,
"The light is all around; 'tis but
Your eyes are closed. Just open them
And take the joy with glad surprise."

He hears the voice and heeds it, too,
The day's rich glory charms his sight;
He sees his folly, O how great,
And walks rejoicing in the light.

So sometimes we, it seems to me,
To all God's love will shut our eyes,
And walk in darkness which we make,
While all His goodness round us lies.

Till in the gloom His voice we hear,
His voice which bids us look, and lo,
How fairer than the dawn we see
His shining face with love aglow!

All life grows bright, hope thrills the soul,
And doubt and fear as clouds depart,
While rest and peace and joy abound
And satisfy the longing heart.

Governor Folk to Liquor Men.

A Letter to Those Protesting Against the Enforcement of the Law.

More than a thousand letters, says The Ram's Horn, have been received by Governor Folk from saloon men protesting against his enforcement of the Sunday-closing law in Missouri. In reply to this horde of law-breakers he wrote the following remarkable letter addressed to a member of a Beer Drivers' Union:

"Dear Sir:—I have the honor to acknowledge the receipt of your favor protesting against the enforcement of the law requiring dram shops to close on Sunday. Any man has the privilege of urging the repeal of any law through the lawmaking body, but no man has the right to demand of an executive official that he violate the oath of office.

"It would be just as proper for me not to haye the gambling laws or the larceny statutes enforced as to order that no attention be paid to the dram shop law. It is my sworn duty to execute the laws, and if every man, woman and child in the State were to protest against the dram shop law I would still enforce it where I have the power to do so, because it would be my duty.

"But the majority of the people of this State want the law enforced. Were this not so they would not have enacted the law, for laws are put upon the statute books for some purpose. As Governor I must either stand for the law or against the law; I must either observe the oath I have taken or break it.

"And I say to you, as long as I am Governor I am going to do my best to uphold the law and to keep my official oath inviolate. No reasonable man could expect anything else of an executive official.

"You say this law ought not to be enforced because it is an infringement of the natural rights of the citizens of the State. No one has a natural right to keep a dram shop open on Sunday, or any day of the week.

"They exist at all not as a matter of right, but by tolerance. It is a privilege that the State can give or take away as she pleases. In this State dram shops are permitted six days in the week, but on Sunday they are outlawed.

"The people of Missouri have decreed through the Legislature that the dram shop is a special menace to peace and good order on Sunday, and have forbidden them to operate on that day.

"The effect of the enforcement of this law in the large cities of Missouri, in reducing crime by some 40 per cent as shown by the statistics, demonstrates that the action of the Legislature in passing this statute was not without wisdom.

"However that may be, it is the law, and any violation of it is lawlessness. This is not even a prohibition law, for forbidding a dram shop to sell intoxicants on Sunday no more requires a man to totally abstain than the law prohibiting the sale of clothing on Sunday demands that a man go naked then.

"If this law causes any one any inconvenience it is a matter to be regretted, but it can not be helped. I am told that the Germans, as a rule, are opposed to the enforcement ot this law. This, I believe, is a mistake. I haye a German name and German blood in my veins, and am proud of it. There are no more law-abiding people anywhere than they are.

"They may not like the law; they may be in favor of its repeal, but they, being good citizens, are in favor of observing the law because it is the law, for they are not lawless.

"I observe you are a working man and a union man. Some of the best support I have had in the enforcement of this law has come from union labor. Eight hours a day and six days a week are among the cardinal teachings of organized labor.

"The laboring man should be the last to stand against the enforcement of law. All he has to protect him is the law. A man of wealth can secure what he wants through the magic of gold, but the laboring man must depend on his ballot and the laws that are made in accordance with his ballot.

"Union labor secured the passage through the Missouri legislature of the eight-hour law. Many of those who oppose this law are filing the same kind of protests against its enforcement that you do against the dram shop law.

"I am demanding that the eight-hour law be observed, and that those who fail to do so be prosecuted under the law. If I do not enforce the Sunday dram shop law, why should I enforce the eight-hour law, or any other law, for that matter?

It is significant that many objections coming to me against the Sunday law take the form not only of a protest against the law in favor of lawlessness, but in a large measure they attack the institution of the Sabbath itself.

"I am liberal in my views and believe in allowing each citizen the largest amount of freedom consistent with good government, but I am in favor of the Christian Sabbath, and will not give my aid to its being entirely secularized.

"There have been Sunday laws in every civilized nation of the world since the days of Constantine, nearly 1,600 years ago. Only once during this period has any nation been without a law distinguishing Sunday from other days; that was during the revolution in France, when God and Sunday were abolished by law.

"The morals of the people degenerated so rapidly and debauchery increased at such an alarming rate that one of the first acts of Napoleon when he came into power was to restore the Sabbath.

"The time in which there was no Sunday in France is known to this day as the 'Reign of Terror.' No American State will likely emulate the example of the revolutionists of France.

"I write you thus at length because I haye received many hundreds of postal cards printed like yours, and I take this means of answering through you the others, as a separate letter to each would be impracticable.

"I say now, once for all, as long as the dram shop law is the law, and I have power to enforce it, it is going to be enforced. Petitions against its enforcement will have no more effect than requests for me to violate my official oath in some other respects.

"If the law is not to the liking of the majority, the majority can change it through the Legislature, but the executive can not ignore it as long as it remains on the statute book, without being false to his trust. Very truly,

"Jos. W. Folk, Governor."

Summer Drinks and Dangers.

The annual warning against too much iced water or alcoholic compounds as a beverage in summer is now due. Many of the ills of the season are attributable to this cause.

People forget that the stomach is a delicate organism and that it is kept at the temperature of the blood, a fraction above ninety-eight degrees Fahrenheit. Without the slightest compunction they pour into this warm receptacle quantities of water fully sixty degrees lower in temperature. Naturally, the stomach is shocked. It is often paralyzed. It is being put to its hardest tests, being laden with many kinds of improper foods and expected to work at a disadvantage against the handicap of severe weather.

Thirst is something more than the dryness of the mouth and the craying for cooling applications to the tongue. It is the dryness of the whole body, caused by the evaporation of the natural moisture through the pores of the skin as perspiration. The body needs more moisture, but it should have it in reasonable quantities and at reasonable temperatures. If plenty of moderately cool water is taken occasionally, not gulped down after the fashion of a frog swallowing a fly, but sipped leisurely, the body's needs will be kept supplied and the mouth will not be dry and parched. The tongue and membrane of the mouth are faithful sentinels. Their dryness should be regarded as a symptom.

Worse even than much iced water is the alcoholic beverage. That does not allay the thirst, but on the contrary excites it. Alcohol is itself greedy for water, and has a tendency to dry the tissues of the body. Hence the intense thirst suffered after a debauch. Liquors poured into the stomach at any time of the year act as excitants and have none but a bad effect. In hot weather they are more dangerous than usual. They "heat" the blood and render the imbiber exceptionally subject to sudden disability. The heart or the brain is often paralyzed. No matter how disguised or accompanied, the alcoholic drink in summer is a bid for a disordered system.

If the object is to quench the thirst, and that alone, plenty of pure water taken from the tap—if filtered—will answer every purpose. If the body is at the same time being put to hard labor, it is wise to give water some slight nutritive quality, by the addition of oatmeal or the like. This gives the stomach work to do while it is absorbing the water and tends to keep the blood distributed and thus to prevent congestion of the brain, which causes "sun-stroke."

Common sense is the best guide in summer time as well as at other seasons, and common sense should teach every thinking person that it is dangerous to douse the stomach with either iced water or alcohol. No man who is rated as sensible would think of jumping into a lake of freezing water in mid-winter in order to cool off, nor would he stand in front of a foundry furnace in July in order to get warm. Neither of these acts would be more idiotic than the drinking of great quantities of either ice chilled water or alcohol with the temperature above ninety degrees.—Washington Star.

A good way to keep from becoming poor is not to get rich too quick.

A Curious Importation.

Mr. Arthur F. Corey, of New York, formerly connected with New York custom house, who is visiting Denver, in an interview with a representative of the Jewish Outlook, had the following to say on the generally unknown, yet immense business of importation of holy earth. He said: "The importation of earth from Jerusalem is one of the queerest matters the custom officials have to deal with, and it has caused considerable feeling between the Jews in America and United States government for some time.

It is not generally known that every orthodox Jew wants a handful of earth from the holy places in Jerusalem placed under his head when he dies. He would sooner violate some of the essential teachings of his religion than neglect this sentimental respect.

There are companies formed for the purpose of importing this earth and the importations of it are very heavy. The earth is sold at different prices. Earth from some site renowned in history brings a higher price than that from ordinary places. The aim and desire of the pious Jew is to get earth from the site of the destroyed temple, and the distance the earth is from the temple regulates the price.

When our tariff laws went into effect there was a tariff imposed on certain kinds of clays and earths. The custom house officials held up much of the earth from Jerusalem for a long time, as they did not know whether duty should be charged on it. After long consideration it was decided that the earth should be admitted duty free, as we have no Jerusalem in this country to protect.

New States Created.

The State-hood bill, admitting New Mexico, Oklahoma and Indian Territory into the Union, the first alone and the last two combined, as states, has passed both houses of Congress, the latter to be called the state of Oklahoma. And the bill makes provision that the constitution of this state shall provide for the prohibition of the liquor traffic for a period of twenty-one years, thus preserving to Indian Territory the prohibition it has already had for years as a territory and abolishing the traffic in the Oklahoma part of the state.

The following is that part of the bill .that makes provision for prohibition:

"The manufacture, sale, barter, or giving away of intoxicating liquors within this state is hereby prohibited for a period of twenty-one years after the date of the admission of this state into the Union, and thereafter until the people of this state shall otherwise provide by amendment of this constitution in the manner prescribed herein. Any person who shall manufacture, sell, barter, or give any intoxicating liquor of any kind, including beer, ale, and wine, contrary to the provisions of this section, is hereby declared to be guilty of a misdemeanor, and upon conviction thereof before any court of competent jurisdiction shall be punished by imprisonment for not less than thirty days nor more than one hundred days, and by a fine of not less than $50 nor more than $200 for each offense; and upon the admission of this state into the Union the provisions of this section shall be immediately enforceable in the courts of this state."

This is a notable victory for the cause of prohibition.

Trust God.

Leave to the hidden providence of God whatever you find troublesome, and believe firmly that He who watches over all His creatures will take a loving care of you, of your life and of all your affairs. Drive from your imagination whatever annoys you; think no more of that which will happen to-morrow; for the same eternal Father who has care of you to-day will watch over you to-morrow and always. If He sends you trials or afflictions He will give you invincible courage to bear them. Grasp firmly the hand of His providence and He will ever lovingly bear you up. Where you cannot walk, He will carry you. It is the privilege of His children to claim His protection in times of trial and danger. What should you fear, since you belong to a God who has assured you that, to those who love Him, everything turns eventually to their greater happiness?—Selected.

Faith in God.

When dangers come, we fear the worst,
And yet, God rules and reigns above:
He has a purpose from the first,
He rules and reigns in love.

We know not why, we see not how;
And yet God's plans for us are best.
Whatever comes, to Him we'll bow,
We'll trust—and in Him rest.

Whate'er befalls, the time will come
When darkness fades before the light,
When we with joy shall reach our home,
A home forever bright.

This faith in God has been our stay,
Our anchor when wild billows roll.
The fiercest storms shall pass away
There's safety for the soul.

—*John M. Morse.*

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Editorial.

Is Baptism Immersion?

The position of the Baptist churches that baptism is only baptism when performed by immersion is a difficult one to maintain. The reasons usually presented to show that immersion is not the only form of baptism and that the practice of sprinkling or affusion is just as correct are as follows:

(a) The words "bapto" and "baptizo" do not warrant being translated "immerse" in every case. These words are used when Nebuchadnezzar is said to have been "wet with the dew of heaven." Dew never accumulates in sufficient quantities to immerse any one. In Mark 7:4 the washing of hands, of pots, of cups, and tables is mentioned using the word "baptizo." Certainly immersion is not to be understood here, in the washing of the hands the whole body is not involved and surely a table is not washed by putting the whole of it under water.

(b.) Is the Greek preposition translated "in," "into," to be understood to mean immersion, e. g. when Philip and the Eunuch went down, both of them, 'into the water?" we can't agree with the Baptist that it is. If it necessarily conveys the idea of immersion we must hold that Philip was immersed too, for they both went down into the water.

(c) The New Testament records a great number of baptisms but they do not sustain the Baptist position. Take the case of the three thousand baptized on the day of Pentecost. It is hardly possible that they could have been immersed considering the short time in which it was done and the scarcity of water in and about Jerusalem. The account of Cornelius suggests that water was brought for that purpose. "Can any man forbid water?" As for the Philippian jailer baptized in prison and at midnight immersion would have been a highly improbable transaction.

(d) There are other references to baptism in the New Testament which do not support the theory that immersion is the only kind of baptism. The Israelites were baptized in the Red Sea (1 Cor. 16:2) but the water certainly did not cover them when they were baptized "into Moses" "in the sea." We are said to receive the baptism of the Holy Spirit, yet we are not immersed in the Spirit, He is poured upon us.

While not admitting the baptist claim, then, that immersion is the only form of true baptism, we must not go into the opposite extreme and claim sprinkling or affusion to be the only correct modes. There is scripture to support the practice of immersion, Col. 2:12 would mean nothing if "buried with him in baptism" does not mean being buried in water. The question as to the proper mode of baptism has often been a burning one in the Mennonite church and the result, unfortunately, was divisions. The Brownist movement, held by some to be the beginning of the Baptist denomination, began in the Mennonite church in Holland. The Riverbrethern, holding to every other Mennonite doctrine, came out of the church in Pennsylvania in the early part of the nineteenth century. The several existing Mennonite bodies which hold to immersion exclusively had their beginning about the middle of the same century.

In other matters of scriptural interpretation we allow one another considerable latitude but the question of baptism seems to be responsible for a barrier that will not down. Why it is that a difference of opinion on this point should separate our church is a matter we cannot understand.

In every church there are many who are longing for the time when the Mennonites will present a solid and united front, but that day will only come when we cease to emphasize our slight differences and lay our greatest stress upon the many important doctrines upon which we all agree. The confession of Cornelis Ris, we think, presents a statement of Christian baptism which, while not offensive to those who immerse, makes possible a fellowship with those who differ with them. He says: "Concerning the act of holy baptism we understand it to be an immersing of the whole body in water or a liberal sprinkling with water, which latter mode we in these northern latitudes consider more generally appropriate since the same blessings are signified by it." G.

Correspondence.

BERNE, Ind., Aug. 7.—Our pastor, Rev. J. W. Kliewer and his family, returned yesterday afternoon from a six weeks' well deserved vacation and visiting tour to their relatives in Kansas and Oklahoma. On their return trip they spent last Sunday at Winona, Ind. During the pastor's absence, Rev. S. F. Sprunger, our former pastor, served the congregation with the Word, assisted by Revs. Joel Lehman and I. A. Sommer.

To-day Bro. S. F. Sprunger leaves for Michigan to devote some time to the possible restoring of his impared health. Let our prayers accompany him!

Yesterday the congregation held a business meeting and elected the Brethern J. W. Kliewer, I. A. Sommer and J. F. Lehman as delegates to the Middle District Conference, to convene next week at Pandora, Ohio.

Sister Frieda Kauffmann, deaconness, who was on her vacation tour, visited us last week. She addressed the monthly meeting of our Sewing Society last Thursday on her chosen profession.

SECOND MENNONITE Church, Philadelphia, Pa., August 5. This being the first Sabbath in the month the morning service was devoted to a service for the children. Quite a number of the boys and girls came out and listened attentively to the sermon.

It is a pleasure to state that these services are appreciated by the children and that they readily grasp the truth as told by our pastor in a simple and attractive manner. You will recall that the sermon last month was on "the h a n d." A few days later one of the boys met the pastor on the street and at once told him what he remembered about that sermon on the hand. That he recalled and renumerated that each finger and every j o i n t in each finger represented some object lesson on our duty and privelege of doing something toward the propagating of Christ's mission. This demonstrates that although boys and girls are young and often seemingly irresponsible, they can do a little something for the Master, and that impressions made upon their minds in their youthful state are not quickly forgotten and may be carried with them through their entire life.

The sermon to-day was based on the text "ye are the light of the world."

By the use of candle of different sizes the pastor illustrated that a large candle gives no more light than a small candle. The large candle represented a man and the small candle a child. The life of a Christian child throws out as much light to one who is down in sin as the life of a grown person.

Another illustration was that of placing an unlighted candle in the centre of a group of candles; this representing a heathen, or one who was without the light of God. Surrounding it was placed, one by one, lighted candles, until the dark candle was entirely surrounded by lighted ones and thus brightening the dark one; this illustrating how the light of the Christian influence may surround some poor and ungodly life, thus brightening his path, but the only way to permanently help that unsaved one is to light that life itself, with the fire of God's and Christian love, that it may become a shining light for others.

While the sermon was intended to reach the head and mind of the child, it was equally as interesting to the grown up folks, and am sure it made an impression upon them, not soon to be forgotten.

The Liquor Traffic a Bad Thing.

The fact that the liquor traffic is indeed a very bad thing not only for the consumers but also for the producers, is better known by the public than some imagine.

To give a single instance as to what some men who are identified with the liquor traffic, themselves think of the business, we quote here from The Christian Advocate, as follows:

"The Rev. Dr. McAfee, successor to Dr. Gregg and Dr. Theodore L. Cuyler in the pastorate of the Lafayette Avenue Presbyterian Church, Borough of Brooklyn, this city, recently received a circular from a distiller, offering liquors and proposing to send him any shipment ordered 'in plain cases, so that no one should know what he had received.' Surprised that such a circular should be sent to ministers, as this was plainly addressed to him in that capacity, Dr. McAfee wrote the dealer, asking if he 'found it worth while to send such advertisements to ministers,' and also sent him a copy of a sermon on the evils of intemperance. By return mail there came the following very striking answer:

" 'Dear Sir: I wish to acknowledge your letter of April 29, and in direct reply to your inquiry beg to state that it was not with any knowledge or consent of mine that my circular reached you. My experience would not at all justify me, I am pleased to say, in wasting any postage stamps on ministers of the Gospel. The circulars are sent out by an addressing company, and possibly the animal who addressed yours has an idea in common with many others that ministers were consumers of whiskey. For myself, I am glad that I know to the contrary. I could certainly have no quarrel with either your letter or your sermon, which I read with much interest. If I were the one to give the decision, and it rested entirely with me, I would wipe out the whole traffic in intoxicating liquors without a moment's hesitancy. I quite agree that it is opposed to the church principles, and the betterment of humanity, and I only regret that circumstances are such that I am compelled to remain in it. I do not care to enter into any discussions or arguments on the temperance question, because there would be really no chance whatever for an argument against yours. I apoldgize for having been the innocent means of your being troubled with my circular. The reason is given above.' "

The following comment on the above, by the editor of The Evangelical Messenger, deserves our candid consideration:

"This is indeed significant, and doubtless is the feeling shared by many connected with the traffic in a similar relation. But how can a man separate himself from the character of his chosen profession? And what shall we say of such men as, though they themselves do not patronize the saloon, and are perhaps members of some church, yet refuse to sign a petition against the saloon, or will eyen sign a saloonkeeper's petition, for business reasons, or because of a little friendship? A face to face campaign against the saloon brings about some interesting revelations. We find weak knees and milk-and-water men where least expected. Some men ought to be ashamed of their shadow."

A Child's Prayer.

Lord, teach a little child to pray.
And then accept my prayer;
Thou canst hear all the words I say,
For Thou art everywhere.

A little sparrow cannot fall
Unnoticed, Lord, by Thee;
And though I am so young and small,
Thou dost take care of me.

Teach me to do the thing that's right,
And when I stray, forgive;
And make it still my chief delight
To serve Thee while I live.

Whatever trouble I am in,
To thee for help I'll call;
But keep me more than all from sin,
For that's the worst of all.

—*Jane Taylor, in Herald and Prebyter.*

The Road to Yesterday.

Will some wise man who has journeyed
Over land and over sea,
To the countries where the rainbow
And the glorious sunsets be,
Kindly tell a little stranger,
Who has oddly lost her way,
Where's the road that she must travel
To return to Yesterday?

For, you see, she's unfamiliar
With To-day, and can not read
What its strange, mysterious signposts
Tell of the ways and where they lead.
And her heart upbraids her sorely,
Though she did not mean to stay
When she fell asleep last evening
And abandoned Yesterday.

For she left a deal neglected
That she really should have done;
And she fears she's lost some favors
That she fairly might have won.
So she'd like to turn her backward,
To retrieve them if she may—
Will not some one kindly tell
Where's the road to Yesterday?—EX.

A Strange Thing.

Did you ever know that a tree can be angry? There is a kind of acacia in Nevada that not only is as "touchy" as the sensitive plant, but, as a gardener puts it, "goes very mad." It is about eight feet tall and is a very rapid grower. When the sun sets it is ready to go to sleep and shuts its leaves together and coils the ends of its twigs just like a pigtail. If any one pulls that tail—well, the tree does not squeal, but it flutters and moyes uneasily and seems to be deepily agitated. If it is ever disturbed by a shock, such as transplanting, the leaves stand out in all directions and quiver violently. Strangest of all, they send out a pungent, nauseating odor that is most unpleasant.—*Selected.*

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, Aug. 19, '06. WHAT IS THE SIN OF PHARISEEISM. LUKE 11, 42-44.

QUESTIONS.

1. Who were the Pharisees? Luke 11, 42-44; Matt. 23, 23; Acts. 26, 5; Phil. 3, 5; Matt. 3, 7-9.

2. Why did the Pharisees hate Jesus. Matt. 21, 45-46; John 4, 1-3.

3. Why did Jesus condemn the Pharisees? Matt. 23, 27-36; Luke 11, 37-44.

4. How did Christ silence the Pharisees? Luke 14, 1-14.

5. How did the Pharisees show their selfrighteousness? Luke 15, 1-2.

6. The Pharisees were lovers of money. Luke 16, 14-15.

7. How is Phariseeism a danger for us?

8. How can we overcome Phariseeism in us?

MEDITATIONS.

The Pharisees were the "separated," because they had separated themselves from others as more pious, as strict observers of the law which they fenced in by many traditions, and as ardent patriots.

Though there were a few real pious men among them, Nicodemus, Gamaliel, Saul, most of them had the form but not the true spirit of piety.

Jesus, who knew them, spoke against them and their practice in the sharpest terms and exposed them as hypocrites, for this reason they hated Jesus.

He condemned them as serpents and generations of vipers, he says they are like unto whitened sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of uncleanness; and continues: "Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

Jesus silenced the Pharisees, who watched Him by healing a man who had the dropsy, and showing them that he was right in doing so.

The Pharisees showed their selfrighteousness by murmuring against Jesus receiving sinners with whom they had as little intercourse as possible. The Bible says that the Pharisees in spite of their pretendant piety were lovers of money.

Phariseeism has at all times been a danger to the church; Christianity being sought in outward forms instead of in spirituality and fruits of the spirit.

Phariseeism is and at all times has been one of the greatest dangers for the Christian church, since it is not as easily recognized.

We can overcome phariseeism only by true Christianity. Humility being the chief virtue of the true Christian does not permit phariseeism. He who has humbled himself before God is humble toward men and esteems others better than himself. The spirit of Christ, the meek and lowly in heart, can not dwell in the same heart with phariseeism.

QUOTATIONS.

A poor Hottentot in Southern Africa lived with a good Dutchman, who kept up family prayer daily. One day he read, "Two men went up into the temple to pray." The poor savage, whose heart was already awakened, looked earnestly at the reader, and whispered, "Now I'll learn how to pray." The Dutchman read on, "God I thank thee I am not as other men."—"No, I am not, but I am worse," whispered the Hottentot. Again the Dutchman read, "I fast twice in the week; I give tithes of all that I possess."—"I dont do that. I don't pray in that manner. What shall I do?" said the distressed savage. The good man read on until he came to the publican, who "would not lift so much as his eyes to heaven."—"That's me!" cried his hearer. "Stood afar off," read the other. "Thats where I am," said the Hottentot. "But smote upon his breast, saying, God be merciful to me a sinner."—"That's me; that's my prayer", cried the poor creature, and smiting on his dark breast, he prayed, "God be merciful to me a sinner," until, like the poor publican, he went down to his house a saved and happy man.

The Sunday School Lesson.

By A. S. SHELLY.

Lesson Notes for Aug. 19.

Subject: THE JUDGE, THE PHARISEE, AND THE PUBLICAN, Luke 18: 1—14.

GOLDEN TEXT: God be merciful to me a sinner. Luke 18: 13.

For the connection with last lesson read Luke chaps. 16 and 17, and John chap. 11.

The subject of this lesson might be stated, "Parables about Prayer." There are two of them. In each case we are told what truths Jesus meant to enforce by it.

PERSEVERANCE ENJOINED.

By the first He encourages us to keep on praying, though the answer may not seem to come at once. It is one of those peculiar parables which enforce their teaching more by contrast than by similarity. The unrighteous judge stands out in sharp contrast with God. He is unrighteous; God, the Judge of all the earth, judgeth righteous judgment (Gen. 18: 20; John 7: 24). He had no sympathy for the oppressed, no pity for the downtrodden; God pitieth even as a father (Ps. 103: 13) and is "full of compassion, gracious, long-suffering, and plenteous in mercy and truth," Ps. 86: 15. He in spite of his unrighteous indifference finally granted the widow's request; how much more does God hear and answer the cry of His own chosen ones, whom He loves.

The widow prayed for the staying of the hand of her adversary, involving the visiting of just punishment upon him for the wrong done to her. So the Lord will not only provide a way of escape for His persecuted followers, but will bring upon the heads of the persecutors a just retribution.

The day of the coming again of the Son of Man will bring the final answer to all the prayers of

God's people. John, in his vision of that day, saw among other things, the incense of the prayers of all the saints ascend up before God out of Christ's own—the Angel's hand (Rev. 8: 3, 4), out of the same censor he saw the wrath of God poured forth upon the wicked (v. 5). That Jesus in speaking this parable was thinking of that "great and notable day" is seen in His sad reference in v. 8 to the prevailing condition of unbelief that will characterize the time when that day will break upon the earth (2 Thess. 2: 3).

SELF - RIGHTEOUSNESS CONDEMNED.

The second parable gives two samples of prayer that stand in sharp contrast. The one is really no prayer. The Pharisee, though in form he addresses God, speaks *with himself*. He thinks himself so much better than the rest of men that he finds no need to ask a single petition. And asking nothing he gets nothing. He goes down unjustified, for justification is a gift he never dreamt of, Rev. 3: 17—wretched, miserable, poor, blind, naked, and he knows it not. To those of like spirit with this Pharisee the glorified Saviour says: "I counsel thee to buy of me gold refined by fire that thou mayest become rich; and white garments that thou mayest clothe thyself ....and eyesalve to anoint thine eyes, that thou mayest see."

The Publican has no comparison to make but that of his own failings as against God's holiness and justice. With a broken spirit and humble and contrite heart he cries for mercy. He comes poor in spirit and is made rich. He goes down rejoicing in the forgiveness of all his sins. He humbled himself, and his spirit was lifted up with a "joy unspeakable and full of glory." His example points the way to peace and eternal joy for all men.

A Barefooted Sunday-School.

A correspondent of the Sunday-school Times relates how in the days of pioneer settlers in Wisconsin a Sunday-school was started in the spirit of self-denial and true humility. In a settlement of Scotch families a meeting was called to organize a Sunday-school. One of the families sent word that they would be glad to come but had no shoes and could not get any. The rest conferred and all agreed to come barefooted. And so they gathered, men, women, and children, and not a shoe in sight. A school was organized out of which have gone forth forty-two teachers and five ministers of the gospel.

The young men who study for the ministry in the Southern Baptist seminary at Louisville, Ky., will hereafter have Sunday-school Pedagogy or Methods of Teaching in the Bible School as one of the branches in their course of study. The action, taken by the Board of Trustees of this institution, of establishing a professorship in this branch, shows that they recognize the great importance of *teaching* in the work of the church. Prospective ministers will be better fitted for their work as pastors by this institution. Moreover the Seminary will offer an opportunity for Sunday-school workers to take a course of training for their special work.

Announcement.

The Sunday-school and Christian Endeavor Convention will be held in connection with the Middle District Conference, at Pandora, Ohio, August 18, 1906. All friends of the Sunday-school and Christian Endeavor Society are invited to attend this meeting.

FLORENCE KOHLI, Sec.

PROGRAM

FOR THE S. S. AND Y. P. S. C. E. CONVENTION TO BE HELD AT PANDORA, O. IN CONNECTION WITH THE MIDDLE DIST. CONFERENCE, AUG. 18, 1906.

FORENOON SESSION.

1. Song service.
2. Devotion, by the Chairman.
3. Determining the time of sessions.
4. Appointing of Committees.
5. Topic: Attention and reverence in S. S.—Pulaski, Ia.
   (a) How should it be?
   (b) How secured?
   (c) Discussion.
6. Topic: How to study the S. S. Lesson?—Trenton, O.
   (a) As Teacher.
   (b) As scholar.
   (c) Discussion.
7. Topic: Review day and how to make it interesting. Elida Zepp, —Wadsworth, O.
   Discussion.

AFTERNOON SESSION.

8. Song service.
9. Topic: The teacher-training class.—P. D. Amstutz, Pandora, Ohio.
   (a) How organized?
   (b) How taught?
   (c) Discussion.
10. Bringing the young man in the S. S. to a decision for Christ.—P. P. Hilty, Donnellson, Ia.
    Discussion.
11. The teacher as an under-pastor. —J. F. Lehman, Berne, Ind.
    Discussion.
12. "Round Table:" Practical Present Day S. S. Problems Seeking Solution. Led by J. H. Tschantz, Dalton, O.

EVENING SESSION.

13. Song Service.
14. How can we interest the young people that they take part in C. E. meetings? Wayland, Ia.
15. How and by whom should the Young Peoples Meeting be conducted? Bluffton, O.
16. Question Box.
17. Election of Officers.
18. Closing Benediction.

Com. { E. F. GRUBB. A. L. WEBER. D. D. KING.

PROGRAM

FOR THE SUNDAY-SCHOOL CONVENTION OF THE EASTERN DISTRICT CONFERENCE TO BE HELD AT ZIONSVILLE, PA., TUESDAY, AUG. 28TH.

MORNING SESSION.

9:30 Opening Song Service.
9:50 Scripture and Prayer—S. W. Gross, President.
10:00 Words of Greeting—Rev. W. S. Gottschall.
10:15 Business Session.
Secretary's report, Dr. Wm. J. Moyer.
Treasurer's report, Frank Rosenberger.
Election of officers.
Appointing of committees.
Miscellaneous business.
10:36 Singing.
10:45 Discussion, "The Teacher Problem.
(a) Ten minute talks.
1. How to help teachers desiring to improve in efficiency. Flora L. Feilman.
2. How to deal with the indifferent teacher. Dr. O. W. Berky.
3. Looking out for efficient recruits to the teacher's ranks. Rev. H. G. Allebach.
(b) Fifteen minutes general discussion.
11:25 Singing.
11:30 Topic: What can be done in and through the S. S. to promote a reverent regard for the Lord's day? A. C. Oberholtzer.
11:55 Noon intermission. Lunch will be served on the grounds.

AFTERNOON SESSION.

1:30 Service of Song and Prayer.
1:45 Topic: Working for definite results—What? How? Annetta Rosenberger.
2:15 Singing.
2:20 Address by Miss Blanch Zieber, Reading, Pa. Subject: "Songs for the Beginners and Primary Grades."
3:10 Singing.
3:15 Discussion: "Interrelation between the Sunday-school and the home."
(a) Five minute talks.
1. Enlisting the interest and attendance of parents. Jos. M. Moyers.
2. Visiting the sick and looking after absentees. Alvin Musselman.
3. Getting pupils to study lessons at home. Hannah Wismer.
4. The influence of the S. S through its daily readings on the lessons and in other ways as a help to family worship. Laura Nolf.
5. Bringing the school to those who *can* not come to its sessions —The Home Department.
6. Getting hold of the little ones—Cradle Roll. Mrs. M. B. Oberholtzer.

(b) Fifteen minutes general discussion.
4:00 Business Session.
4:15 Closing service of Praise, Prayer and Consecration. Led by Warren Shelly.
4:40 Adjournment.

Deaths.

DELP.—In Hatfield, Pa., on July 12, 1906, Elizabeth, wife of Eli Delp, aged 65 years, 9 months and 20 days. Interment on 15th at Salford Mennonite church. Services at house by Christian Allebach, at the church by A. M. Fretz.

GREISER.—In Sellersville, Pa., on July 20, 1906, Earl, son of Herman and Ida Greiser, aged 8 months and 22 days. Services by A. M. Fretz on the 24th. Interment at Slichter's church.

HERBER.—In Souderton, Pa. on July 27, 1906. William Clinton, son of Frank and Ella Herber, aged 6 months and 28 days. Interment on July 31st at Hillside cemetery. Services by Rev. Buck and A. M. Fretz.

STAUFFER.—In Silverdale, Pa., on July 28, 1906, Mabel, daughter of Samuel and Ida Stauffer, aged 10 months and 6 days. Interment on August 1st at Hillside cemetery. Services by Henry Auglemoyer and A. M. Fretz.

Contributions.

Foreign Mission.

During the month of July the following gifts were received:

I. FOR GENERAL FUND.—Additional from the Emmaus church at Whitewater, Kan., $5; West Zion church, Moundridge, Kan., $8.50; First Men. church S. S., Newton, Kan., $10.62; Hillsboro Mennonite church, $13.27; Arlington S. S. Kan., $16.18; Bethel church S. S., Dalton, S. Dak., $9; Marion Junc. church, S. Dak., $25; Mission friend, Henderson, Nebr., $5; Collection at Herbert, Sask., $8; Salem church, Dalton, O., $12.25; Peter J. Dueck, Mt. Lake, Minn., $31; at the dedication festival, Lehigh, Kan., $54; C. E. of the Grace church, Pandora, O., $20; Bethel Men. church, Versailles, Mo., $10 20; children's collection, July 1, Gotebo, Okla., $13; Deer Creek church, Okla., $32.65; Bethel church, Freeman, S. Dak., $11.70; Salem Zion church, Freeman, S. Dak., $71.30; collection at the Zion church, Munich, N. Dak., $11; wages of the Brethren Frey & Froese, supplimentary of the Alexanderwohl church, Kan., $2; Canton church, Kan., wages of Frey & Froese, $8; A. B. Shelly's congregations, Quakertown, Pa., $15.-91; late Bro. Andrew Schrag, S. Dak., $100; mission friends, Alta, Kan., $50; East Swamp church, Quakertown, Pa., $2 03; West Swamp S. S., ditto, $1.93; Jacob Rupp, Moundridge, Kan., $15; collection on Children's Day, Trenton, O., $4.50; C. E. of First Men. church, Newton, Kan., $5; Brudertal church S. S., Hillsboro,, Kan., $77.25; Rosenort church, Sask., mission festival, $87.60; Rosenort church, Sask., children's festival, $13.15; member of the First Men. church, Newton, Kan., $100.

II. FOR ORPHANS IN INDIA.—Collection on Children's Day, Bethel Men. church, Mo., $14; Bethel church S. S., Dalton, S. Dak., $10; collection at S. S. festival, Center Valley, Pa., $6.37; West Swamp C. E., Quakertown, Pa., $20.

III. SEWING SOCIETY TREASURY. —At a mission meeting, Loretta, S. Dak., $13.

IV. FOR WATER WORKS IN ARIZONA.—Mission Aid Society, Versailles, Mo., $50.

Gratefully acknowledged,
GUSTAV HARDER, Treas.

Home Mission.

From the Alexanderwohl church, Goessel, Kan., $11.00; Trenton, O., church $12.35.

Gratefully acknowledged,
W. S. GOTTSCHALL, Treas.

News of the Week.

Domestic.

Big Bank Closed and Officers Missing.

CHICAGO, August 6.—The Milwaukee-Avenue State Bank, one of the largest outside of the downtown district, and having deposits of $3,618,100, to-day closed its doors following a run on the institution.

Henry W. Hering, cashier of the bank, is missing, and a warrant charging him with embezzlement has been issued.

CHICAGO, August 7.—President Paul O. Stensland, of the Milwaukee-avenue State Bank, will be arrested as soon as he enters Chicago or can be found. Bank Examiner Jones, who closed the bank yesterday, said to-day that Mr. Stensland surely had guilty knowledge of the looting of the bank.

The 22,000 depositors in the bank are gradually loosing hope of recovering the $4,200,000 they intrusted to Stensland's care.

Detectives are now seeking cashier Henry W. Hering, alleged embezzler.

Twenty-five Lives are Lost in Texas Flood.

FT. WORTH, TEX., August 7.—Twenty-five people are known to have been drowned, hundreds were rendered homeless and $500,000 worth of property was destroyed as the result of a flood in south Texas to-day, when the Colorado river was forced out of its banks by heavy rains.

The death list is growing hourly, and it is believed that the worst disaster since the Galveston flood has visited Texas.

Relief trains are cut off, telegraph and telephone wires are down, and and the fate of the inhabitants of several isolated towns is unknown.

Balloon Sails 240 Miles.

NOANK, Conn., August 6.—The big balloon Nirvinia, carrying Dr. Julian P. Thomas, of New York and a professional aeronaut, ascended from a point on the East river in New York city shortly before 9 o'clock last night and landed their passenger's in the middle of this village at 5:45 o'clock this morning.

BRANT ROCK, Mass., August 6.—The balloonists finally were forced to land at Brant Rock at dayhreak or be carried out over Massachusetts bay. The air line distance from Noank to this point is about 100 miles.

Foreign.

STEAMSHIP WRECKED.

THREE HUNDRED IMMIGRANTS MEET A WATERY GRAVE.

CARTHAGENA, Spain, Aug. 5.—A terrible marine disaster occurred last evening off Cape Palos. The Italian steamship Sirio from Genoa, bound for Barcelona, Calais, Montevideo and Buenos Ayres, with about 800 persons on board, was wrecked off Hormigas Island.

The hundred immigrants, most of them Italians and Spaniards, were drowned. The captain of the steamer committed suicide. The bishop of San Pedro, Brazil, was also lost.

The remainder of the passengers and the officers and crew got away in the ship's boats or were rescued by means of boats sent to them from the shore. A number of fishermen who made attemps at rescue were drowned. Those rescued from the vessel are now at Cape Palos in a pitiable condition, being without food or clothing.

The Sirio struck a rocky reef known as Bajos Hormigas and soon sank, stern first. Hormigas island lies about two and a half miles to the eastward of Cape Palos.

The vessel began to settle rapidly immediately after she struck, and a terrible scene of confusion and panic ensued on board. A mother who lost her three children went insane. The condition of the survivors is most deplorable. They have lost everything and are without money, food or clothing.

The captain of the Sirio, before he killed himself, attributed the wreck to his own imprudence.

The Italian immigrants with knives in their hands, and without regard for the women or children, fought with the greatest brutality for the possession of life buoys and boats. Many were killed or wounded, including several members of the crew who were attacked by immigrants,

The captain, it is said, in order to shorten the route and gain time purposed to pass as close as possible to the dangerous rocky ledges surrounding the Hormigas islands. Without any warning and while running at full speed the Sirio crashed upon the rocks with terrific force.

RUSSIAN AFFAIRS.

RUSSIAN TOILERS' STRIKE A FAILURE.

ST. PETERSBURG, August 7.—The workmen's council has decided to call off the strike in St. Petersburg. The announcement will be issued to-night or to-morrow. This action does not apply to the provinces, but there is little doubt the workmen there will follow St. Petersburg's example.

While the repressions and arrests of the leaders undoubtedly were a great factor in bringing about the present situation, it is apparent that the moment was ill chosen for a strike. The people were not in the temper to support it. As a consequence, the revolutionary leaders, who really inspired it, with the intention of transforming the movement into an armed uprising have suffered a severe loss of prestige and the proletariat organizations through which they worked have been so weakened in the eyes of the masses that it is probable they will not quickly recover.

The government, which had prepared for the worst, holding military trains in readiness at all the centers and had even made arrangements to send out the foreign mails by torpedo-boats from St. Petersburg, naturally is greatly rejoiced over its victory.

Central Mennonite College, Bluffton, Ohio.

A Christian educational institution maintained by the Middle District Conference of the Mennonites of N. A. Special emphasis laid on biblical instruction and the religious life.

Thorough instruction given in five departments. Location excellent. Advantages numerous. Expenses low.

Seventh year begins Sept. 19, 1906. Send for catalogue. Further information will be cheerfully given by D. F. JANTZEN, Bluffton, Ohio.

Great Reduction

History of the Mennonite General Conference.

by H. P. KREHBIEL.

This book was published only a few years ago and is a valuable addition to the history of the Mennonite church. The author has succeeded in telling the history of the General Conference in such language that it will be both instructive and interesting to the reader.

The book contains over 500 pages, about 70 illustrations, is printed on good quality paper, clear type, and bound in neat cloth binding. We have lately purchased the entire edition of this book and offer it now at the

special price of 75 cts.
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New subscribers to the Bundesbote or the Mennonite will receive either of the papers mentioned from now until January 1907 together with the above book for $1.00.

Mennonite Book Concern, Berne, Indiana.

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THE YOUNG CHRISTIAN.

By Rev. H. B. ROLLER.

A Guide for Seekers and New Converts.

The book is brim full of timely help and advice to young Christians and such who desire to become Christians.

CONTENTS:

1. The sincere inquirer after salvation.
2. How does the penitent become a child of God?
3. The New Convert.
4. Growth in Grace.
5. Methods of Bible Study.
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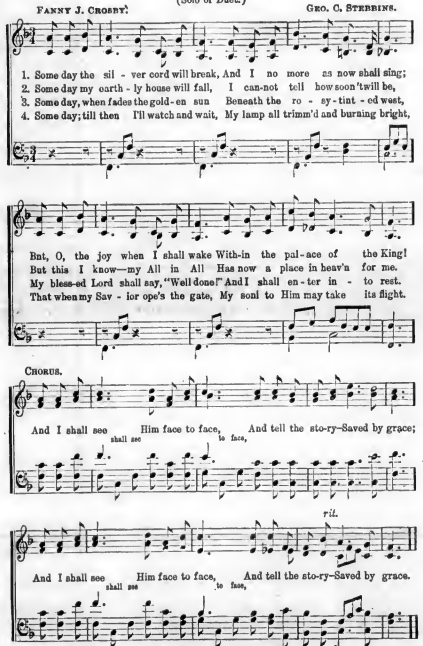
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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XXI. BERNE, INDIANA, AUGUST 16, 1906. No. 32.

What Worth This Life?

And what of worth
In aught on earth,
Has been this life to souls below?
What saddened heart made bright
What darkened heart made light,
Or turbid life to clearer flow?

For good untold:
All heart can hold,
Has aught of love been manifest?
To foe, has good o'erflowed,
For sad, made smooth the road?
What worth this life whom has it blessed?

No life's for play,
There's work each day,
Be talent great or e'er so small.
God wills we do our best,
Made loving work the test,
And by our work we stand or fall.

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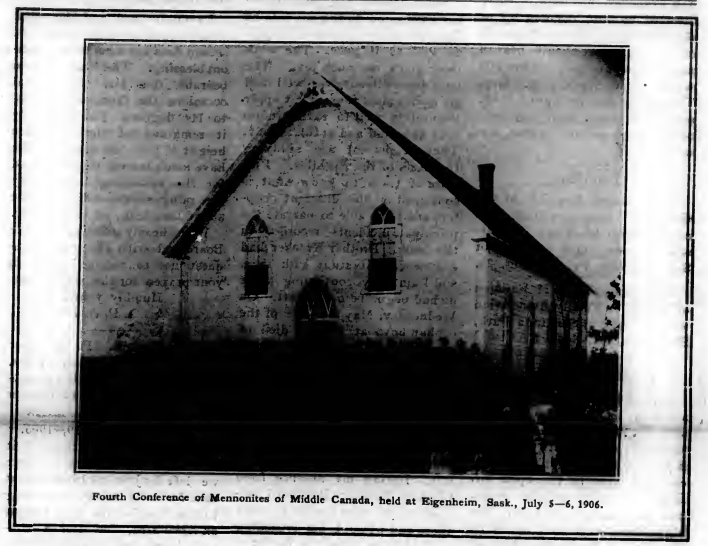

Fourth Conference of Mennonites of Middle Canada, held at Eigenheim, Sask., July 5—6, 1906.

Mennonite Conference Held In Canada.

The fourth Conference of Mennonites of Middle Canada, held on July 5-6, in the Mennonite church at Eigenheim near Rosthern, Saskatchewan, was well attended. Among the three delegates from Manitoba and the thirteen delegates of the Rosenort church, of Saskatchewan, were assembled also the following pastors and elders—Herman Epp, of Asia; Jacob Quiring and Gerhard Siemens, of Russia; J. J. Balzer and Gerhard Fast, of Mt. Lake, Minn.;—Bowman, of Berlin, Ont.; and from Saskatchewan—John Gerbrandt, Humboldt; Peter Schultz, Langham; Abram Friesen, Radisson,—and from different localities many other visitors. The accompanying picture give the reader a good view of the large gathering of earnest Christian workers in the far Northwest.

The Brethern have met there for a noble purpose. They had a well prepared program for the occasion. Important subjects in regard to the various church activities were treated in discussion and wise counsel in a practical way. The discussions were spirited and showed a purpose, as can be readily seen from the interesting conference minutes published in the "*Bundesbote.*" Earnestness, proper regard and a deep spirituality pervaded the conference from beginning to end.

In connection with the conference several well attended services, including also a meeting for the children and the young people were held. God has signally blessed the people while they had gathered at Eigenheim for the purpose to promote and advance His kingdom.

Items of News and Comment.

Program of the Middle District Conference on page six.

Elder Chr. Kaufmann, of S. Dakota, is reported seriously ill at Munich, N. Dak.

The Sunday Law in Canada is more efficient than that of the United States.

On July 22 the Mennonites at Langnau, Switzerland, held a song service at the hall "im Kebr."

Bro. M. B. Fast, editor of the "Mennonitische Rundschau," recently took a pleasant trip to the Niagara Falls.

Rev. Otto Liechty, of Bloomfield, N. J., was expected to preach in the Grace church at Pandora, O., Aug. 12, and to attend the Middle conference this week.

Deaconess Frieda Kaufman, of Newton, Kan., left Mt. Lake, Minn., for Beatrice, Nebr., on August 11.

At the Mennonite Sanitarium, La Junta, Colo., a fountain was procured by drilling to the depth of six hundred feet.

On Sunday, Aug. 5, the new parsonage at Summerfield, Ill., was dedicated after the regular services in the church.

The dedication of the new mission hall erected recently in Ft. Wayne, Ind., by the Gen. Conference B, is to take place on Sept. 2.

The annual conference of the Defenceless Mennonites and the annual meeting of the Salem Orphanage will be held at Grabill, Ind., commencing on Oct. 1.

A committee of four was sent recently by the Mennonite Board of Missions and Charities (representatives of the Gen. Conference B) to look after the Hospital and Deaconess Home in Cleveland, Ohio, which was bought of J. A. Sprunger by George Lambert.

The entire Mission family of the American Mennonite Mission is now at home at Dhamtari, India. Bro. Ressler and family have returned from Igatpuri, and Bro. and Sister Burkhard from Champa.

Rev. M. A. Niswander, of Goshen, Ind., and W. W. Miller, of Pulaski, Iowa, were expected to preach last Sunday in the Swiss congregation at their places of worship: Ebenezer, St. John's and the First Mennonite church at Bluffton.

The annual meeting of the association of the German-English Preparatory School was held at Rosthern, Sask., on July 10. The school will open its next term on Oct. 1, with Bro. David Toews as teacher. Prof. H. H. Ewert, of Gretna, Man., deliyered an able address at this meeting.

Bishop John K. Yoder, of near Smithville, O., passed away on August 1. For many years he was an active and successful minister of the Gospel in the Amish church. It is creditably told of him that "his earnestness

and zeal for the cause of Christ, coupled with his kind disposition and his desire to encourage peace and unity among those who loved the Lord in sincerity and truth was a means of bringing about that fraternal feeling between the Amish Mennonites and the so-called Old Mennonites."

The world-wide sympathy for the people of the hard stricken San Francisco has been greatly diverted by the "opening up of the saloons." The good people of the city, as we should bear in mind, are not responsible for this wrong and dangerous step. Those in power are apt to reap, some days hence, what they have sown to please the saloon element.

Reunions.

The Second Reunion of the Gottschall Family will be held at the farm of Moses C. Gottschall, one mile west of Schwenksville, Pa., on Aug. 23.

The Second Annual Reunion of the Grubb Family Association will be held at Sanatoga Park, Pottstown, Pa., Sept. 1.

Fresh Air for Health.

Living in the open air isn't a fad any more. It is a necessity. It is one of those things that grow on you; if you begin it you can't stop it. The Japanese girl liyes in the open air. Her windows are made of paper, and they reach to the floor. She slides them back and she is on the piazza. She pushes them all the way back and she is out of doors. Her room is turned into a garden early in the morning. By the time she is partly dressed she is really in the open air. She is never caged up, even in her sleep, for her paper windows are porous. As a result, she keeps her complexion, and is healthy.

If you want to live in the open begin by making a study of it. Plan how many and what things you can do out of doors.

Books should always be read in the open. The breeze is good for the eyes, and you don't look at a book half as steadily as when you read in the house. The temptation is to look up and around. You let your gaze wander, and you rest your mind and your eyes.

Reading in the open is good on another account. It stimulates the imagination. The imagination is never stimulated upon a moving train, nor in a close, half-darkened, partly-ventilated room. But get out in an easy chair, and here your mind will work. You enjoy your book twice as much. Many readers will not read unless they can read in the open under a tree, or in a shady corner of the piazza.—Health Culture.

Mission.

From India.

Missionary P. A Penner writes to the Mission Board on June 5th 1906:

Since Brother and sister Kroeker have gone to the mountains I attend to the station at Janjgir as well as it goes. The work there gives me much joy. The boys deport themselves well and are quite industrious. They apply themselves well to their studies both at school and at Bible study. They at present are studying the Acts of the Apostles. I require of them to know what is contained in the different chapters and to be able to narrate the principal incidents recorded in the book. Brother Kroeker had commenced this study with them and I am only continuing what he had begun before he left. On Wednesday, May 8th, one of the orphan boys at Janjgir died of consumption. The following morning I went there and we buried his body at 8 o'clock a. m. His is the first grave at Janjgir. May it be a constant sermon to the boys there. I am going to Janjgir twice every week and preach there every second Sunday. During my absence from Champa Brother Burkhard attends to the most necessary work there and while I am preaching at Janjgir he preaches for me at Champa. Brother and sister Burkhard have been a constant blessing to me in my loneliness while they are here. They expect to remain until the end of this month when they expect to go back to Dhamtari.

Here at Champa the work progresses in its usual course. The laborer has to experience many trying hours and is frequently driven to his prayer closet. Of late two of the orphan girls have given me much concern and it seemed for a while as if one of them had to be disciplined while the other threatened to run away. But the Lord also showed His grace here and is working upon the hearts of the girls. They humbled themselves and asked for forgiveness. Since then there is more love and harmony among the girls.

The work in the asylum will soon cease on account of the rainy season setting in. The women occupy their new quarters for some time already, of which they seem to be quite glad. A house for the "caretaker" is also nearly finished. By the help of God I hope to have the principal part of the asylum finished in about a year from now. We have 65 lepers in our care at present. During the cool mornings they help us in the work of the asylum. It is and remains true, the work with the lepers is a joyful one and I would not like to be deprived thereof. I received again 50 Pound Sterling from the Mission to the Lepers in Scotland this week for the support of our lepers.

I am quite well and the work which can be done during the hot season does not seem to be without blessing. The heat has been bearable thus far. On several occasions the thermometer rose to 114 degrees. But generally it remained at the moderate height of 108—110 degrees. We have much reason to thank God for His sustaining love. May the rainy season which is due about June 15th, set in promptly.

With hearty greetings to the Board and with the earnest request not to become weary in your prayers for this work I am

Humbly yours,
P. A. Penner.

Missionary J. F. Kroeker writes from Bangalor, India, where he and his family are staying for the benefit of Brother Kroeker's health:

Bangalor, June 19, 1906.

Worthy Mission Board:—It is now almost two months since we left Janjgir and it is about time for us to report something to the Board. We left Janjgir on April 23rd, and after a tiresome journey of 1316 miles, lasting from Monday noon till Friday morning, we arrived at Bangalor. It was the first long journey we made during the hot season of the year and we hope it may be the last. The children were very restless on account of the heat and there was very little sleep to be had during the night. And as the car windows had to be closed the air became almost suffocating and made it very disagreeable for us. The landscape also afforded very little that was entertaining to the eye. All a dry prairie with an occasional rocky mound.

On our way I had a conversation on the subject of religion with a lieutanent of the Indian army. He seemed to look from above upon our own religion, which he only knew by name and from the life of some of his superiors who professed to be Christians. It is a pity that these people see so little of true Christianity, yea, it is a great pity that those who are not Christians are allowed to bear the Christian name. By this much injury is done to the cause of Christianity. During the last night of our journey I spent a great part of the time standing on the platform of the car. Here I noticed that we had come to a different country as we were passing by green hills and mountains. At last, at 7 o'clock in the morning on April 27th, we arrived at our destination and were permitted to alight.

I had corresponded with a certain Rev. Anderson, who had offered us his house for a month, while he and his family were going to Ootz during that time. We accepted his offer and took the house, together with the servants and everything, for a month. For a longer period he would not promise it. I consequently engaged another house, which comes somewhat cheaper, into which we moved on June 7th. This house is quite comfortable and roomy.

As far as ourselves are concerned we have very little to complain. Our health is satisfactory. My wife felt for a while the effects of the long journey, but she is now restored again. The children have received a different complexion since we are here from what they had before. And as far as my hands are concerned they at present seem perfectly well. It is only during a continued cloudy season, that I feel some aching sensation in them. We hope, however, that the change of temperature will do them good. The life here at Bangalor is quite expensive in addition to the expense of the long journey.

Brother Penner visits our station at Janjgir two and three times a week during our absence. I fear, however, Brother P. has too much to do and the present situation shows us anew that we are not strong enough to carry on our work in the way it has been conducted thus far. We have established two stations and this, some think, is a mistake. Perhaps it may be. Present conditions seem to substantiate this idea. But one thing we must bear in mind, namely, that it is the work of the Lord and that He too had His hand in the establishing of these two stations.

Three questions present themselves to us in regard to which we must try to receive clear answers both here and at home. They are:

1, Are we able to continue our work upon both stations the same as we have done before?

2, Are there no young men, who are willing to come to India to assist in the work, so that we will be obliged, more or less, to neglect both stations or else abandon the one or the other of them?

3, Are our conference churches doing so much in other directions, that there are no more means left for our work in India?

The first of these questions can be answered best from here. I fully agree with brother Penner in regard to paragraph one in his writing. I hope, however, that the Lord will heal my hands and thus make it possible for me to remain here and continue the work which I have learned to love.

I also agree with paragraph two in Penner's letter, but to be open, Brother Penner ought to have a few months rest too if he is not to break down under the load of labor and care resting upon him.

Questions two and three in my letter the Board can answer more readily than we can, being better acquainted with the circumstances at home than we are. From our church papers we learn that our people at home are doing much for schools, hospitals etc. But are the means thereby exhausted?

According to my opinion one mission family, besides Brother and sister Wiens, together with one unmarried sister, should be sent this year, and next year another family and another unmarried sister should be sent. I know the Board will say this is impossible. But with the Lord all things are possible.

With greetings
J. F. Kroeker.

Remarks to the Above.

The points to which Bro. Kroeker refers in his letter are contained in a private letter which Bro. Penner wrote to me and which he had sent to Bro. K. before mailing it to me.

The first point to which the Brother refers and with which he says he agrees reads: "Are we all quite sure that Btother Kroeker's hands will be permanently cured when he comes from the hills? If we are not, let us by all means prepare for the emergency of their having to go home. If the hands are not cured and they break out again they *should* and they *will* go home."

The second passage to which he refers, reads: "If Kroekers go, I have learned from my experiences of this year, that it is unwise to leave orphans alone. Shall I then be in Janjgir? I am willing to go where the Board orders me to go, but can Wiens take care of this station, with its work with orphans and lepers as long as he has not the perfect control of the language?"

A. B. Shelly.

The root of honesty is an honest intention.

Against Secretism.

by D. L. Moody.

"I do not see how any Christian, most of all a Christian minister, can go into these secret lodges with unbelievers. They say they can have more influence for good, but I say they can have more influence for good by staying out of them, and then reproving their evil deeds. Abraham had more influence for good in Sodom than Lot had. If twenty-five Christians go into a secret lodge with fifty who are not Christians, the fifty can vote anything they please, and the twenty-five will be partakers of their sins. They are unequally yoked together with unbelievers. 'But,' says some one, 'what do you say about these secret temperance orders?' I say the same thing. Do not evil that good may come. You can never reform anything by unequally yoking yourself with ungodly men. True reformers separate themselves from the world. 'But,' you say, 'you had one of them in your church.' So I had, but when I found out what it was I cleaned it out like a cage of unclean birds. They drew in a lot of young men of the church in the name of temperance, and then they got up a dance and kept them out till after twelve at night. I was a partaker of their sins, because I let them get into the church; but they were cleaned out and they never came back. This idea of promoting temperance by yoking one's self up in that way with ungodly men is abominable. The most abominable meeting I ever attended was a temperance meeting in England. It was full of secret societies, and there was no Christianity about it. I felt as though I had got into Sodom, and got out as soon as I could.

A man rescued from intemperance by a society not working on gospel principles gets filled with pride and boasts about reforming himself. Such a man is harder to save than a drunkard. 'But, Mr. Moody,' some say, 'if you talk that way you will drive all the members of secret societies out of your meetings and out of your churches.' But what if I did? Better men will take their places. Give them the truth anyway, and if they would rather leave their churches than their lodges, the sooner they get out of the churches the better. I'd rather have ten members who are separated from the world than a thousand such members. Come out from the lodge. Better one with God than a thousand without Him. We must walk with God, and if only one or two go with us it is all right. Do not let down the standard to suit men who love their secret lodges or have some darling sin they will not give up."

Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? or what part hath he that believeth with an infidel?

Wherefore come out from among them and be ye separate, saith the Lord.—2 Cor. 6: 14, 15—17.

Looking for Investments.

People are inquiring every day for safe and profitable investments. Some are wanting to invest millions, and others a few thousands, or a few hundreds. Money is saved carefully, and then the question comes up as to how it can be invested wisely and well, so as to be entirely safe, and at the same time, yield a satisfactory income.

Nearly every paper has a financial department, setting forth investments, which may consist of bonds, stocks, real-estate, or well-secured loans. Each city has its facilities for business of this sort, in the banks, stock exchanges and brokers' offices. Day by day sales are made, records entered, and papers filled. Sometimes all is safe, and sometimes, when least suspected, there is danger, and there comes loss.

Many a person has been reduced to unexpected poverty by the shrinking in value, or entire loss of what seemed a perfectly satisfactory investment. Our sympathies are continually going out to those who have met severe reverses of fortunes. It is just as true now as it was when first written that "riches take to themselves wings and fly away." Just as suddenly as a bird flies up and out of reach, and out of sight, do riches sometimes escape from their possessor.

It is well to be wise and prudent in material matters, and to seek, in a legitimate and Christian way, to make provisions for old age, and for the needs of those dependent upon us. But it is easy to fix the life and heart upon the things that are merely material. More than one man handles the muck-rake, and fails to think of the crown that the angel holds above his head. The old counsel was appropriate when it was given, and it is appropriate now: "If riches increase, set not your hearts upon them."

It is easy to become absorbed in the quest of money. The millionaires are not the only avaricious people in the world. A man who has only a few dollars, and loves them so as to make them his god, may be an illustration of the worst sort of avarice in the world. A very little gold, as surely as a great deal, may eclipse the thought of God, and make one worldly and material in his tendencies and views of life.

The right use of money is the right and best sort of an investment. A man wrote for his own tombstone: "What I spent I lost; what I saved I left behind; what I gave away I kept." The money which is used to the glory of God, whether spent, kept, or given away, becomes a part of one's lasting treasure. Money used for advancing the kingdom of God is placed where moth and rust can not consume it, and where thieves can not break through and steal it. Money expended for developing and educating and training character, so that God shall be served and honored, is put where it will be safe beyond the power of robbery. Money placed where it will be a power to influence young minds and hearts to turn to God will bring returns that will keep on increasing and increasing unto eternity.

It is one thing to hoard up millions of dollars and leave it simply because it could not be carried away, and it is a petrifying thing. It is another to expend it in a way to bring returns for the eternal life and upbuilding of souls, and for the glory of God.

There are so many ways for the investment of money that, under the blessing of God, may result in the conversion of souls, the quickening of the conscience, the upbuilding of character, the saving of multitudes of young people for glory and for God, that it seems a strange thing to see men hugging to their breasts their millions as though they would carry the very metal if possible, into the other world.—*Herald and Presbyter.*

Prayer and Work.

There are few obstacles met with in the Christian life that will not yield to earnest prayer and continuous work. The disciple of the Lord who can make a heart-song of the sentiment:

"I will work, I will pray,
I will labor everyday
In the vineyard of the Lord,"

will not be very long unhappy.

How often has it been demonstrated before our eyes that wealth in material things is in no way essential to usefulness and happiness. Both are the products of the heart consecrated to God's service and inspired by His love.

All doors to success in this part of the country are marked "push."

The Mennonite.

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite Church and to the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

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Rev. I. A. SOMMER, Editor,
BERNE, IND.

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Editorial.

The Summer Girl.

She sold ribbons to us in a down town department store. We met her at the shore where she was doing summer girl stunts during her two weeks' vacation. She was wearing a very much exaggerated pompadour and a very much abreviated shirt waste. (One of the kind made up of forty percent modesty and sixty percent indecent exposure. The sixty percent was sprinkled here and there with little dots of modesty masquerading as lace.) Her complexion, thanks to the sun, was of a fresh cut beef color. She was out for a good time, which to her little mind consisted in taking in the greatest possible number of boardwalk attractions.

Some girls, especially if they are a little bit queer, affect lofty ideals and pose as bachelor girls. The summer girl has no ideals higher than a "high old time." She is never without a man escort if she can help it. Usually he is a youth whom she has but lately learned to know, perhaps during the last twenty-four hours, and that very frequently without even the formality of an introduction. They visit the theatres together, they dine together in the cafe, they visit the drinking places together, they go in to bathe together or perhaps they sit on the beach together and spoon in the light of the moon like a pair of old lovers. But they are not lovers. They are simply indescreet young people out for a good time. Such a good time unfortunately is of the kind that makes angels weep. Vulgarity in its boldest form is the name with which we must brand such summer resort conduct. Some things occur which are worse, even, than mere vulgarity. They are nasty. We refrain from mentioning them because they are nasty.

The summer girl must take her daily dip in the deep. Behold her! "Solomon in all his glory was not arrayed like one of these." They come nearer, we should say, to the style affected by that armless lady, the Venus of Melos. They are dressed in a way which while displaying much of the person conceals all of the lady if there is any to be concealed. Hundreds, often thousands of spectators stand by to watch the antics of the bathers and make comments about them. We wonder how many of the self respecting girls who go into the serf would like to hear all that the spectators have to say.

Vacations are a good and necessary thing for the hard-working man or woman who spends the whole year confined to business within the brick and mortar walls of a large city. The sea side is a healthy and invigorating place to go for recuperation. But for a young woman without a chaperon the great summer resorts offer many dangers. True, only a comparatively small number of those who go are guilty of unproper conduct, but the brazenness of those who are has an unhealthy influence on some and offers temptations to others who need protection. Surely a Christian can't approve of a standard of conduct, which, while permitted at the resorts, is decidedly out of place at home and savors of vulgarity and brazenness, not to mention the worse things to which it may lead. G.

Subscribe now. 50 cents will pay for the MENNONITE, from now until January 1, 1907. to a new subscriber, and one —your choice—of the following three books:

No. 1. The Young Christian.

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No. 3. Songs of Faith and Hope.

Notice description on page 7.

MENNONITE BOOK CONCERN,
Berne, Ind.

Correspondence.

(Oraibi Mission,) TOREVA, Ariz., Aug. 8, 1906. DEAR READERS:—Referring to the correspondence from this place in No. 24 of the MENNONITE—the Supt. at Keam's Canon, having read it, wishes some corrections and additions to be made. While this does not (to my mind) affect the description of the present situation here at the Oraibi Mission field, it explains his attitude towards, and his policy with the Hopis.

I quote from his letter:—"The article....is misleading....as it puts the matter of putting children in school as the whole cause of the trouble with the Second Mesa (meaning "Cúngohpawe") people, while as a matter of fact it was an incident in the matter. The father of one of the girls was at that time in the guardhouse for other offense, his brother had been under investigation and strictures for yet other offenses, and as long as that girl confined herself to reasonable behavior and her family did likewise, there was never an effort to put her in school; and you know.....that not one of her family was ever molested, though the girl remained out of school over a year; but when the conduct of the family became a menace to the welfare of others, decided steps were taken. All this is hidden in that article"....

So far Supt. Lemmon.—The readers, who read with interest the article in No. 24, will kindly read it again with these additional explanations.

At present the Oraibis are more quiet; but no one knows what the next months will bring forth. We are praying that out of it all lasting good will emerge —so that we all shall forget what has been, and reach out for higher and nobler things before us. Respectfully,

J. B. EPP, Missionery.

A Striking Result.

Ashland, Ohio, a town of about 8,000, has had Local Option in force for a year, and the law has proved itself to be an unqualified success.

Besides the great advantage to business, there have been splendid results in other ways.

A revival was held last winter resulting in 420 converts, three-fifths being men. At the close of the revival $17,000 was raised for a Y. M. C. A. building, but the most striking result is shown in the report of the Sunday-schools, which is given in the American Issue as follows:

In October, 1905, the enrollment of the Ashland Sunday-schools was approximately 1,900 while on the same date the enrollment of men in these schools was 288. In April, 1906, the total enrollment was 2,425, and the enrollment of men 518. This shows that while the total enrollment has increased twenty-eight per cent. in the last six months, the enrollment of men has increased eighty per cent. This, we think, is worth our special attention. And from all present indications far better things are to be realized in the future. In all the schools the greatest work is among the men, which is in the most part being cared for by the men. Large men's classes are now found in all the schools. And some are very large. One has an enrollment of 117, with an average attendance of nearly eighty. On May 15, a federation of all these classes will be formed. It is expected that fully eight hundred men will attend this meeting, and make plans for a greater work in the future, and to keep the present interest up in a constant work.

Local Option seems to have solved the "man" problem in Ashland. The men are not now in the bar-rooms; they are in the Sunday-school rooms. We submit that the change is an improvement.—R. Telescope.

Church—Lodge.

The "Christian Companion" from Wilmington, Del., says: We are informed that the connection of Christian people with secret societies is militating most seriously against the work and the prosperity of the church. As a rule, members give the preference rather to the outside organization, as to attendance and support, than to the church to which they may belong.

The craze to be a member of some lodge or secret society is as foolish as it is hurtful. It drains a man's purse and squanders his time and leaves little or nothing of either for God's service. Now, the time has come when it is a question of which shall live, the lodge or the church. The Christian men who labor to induce men by the score to go into the lodge, and do not get one man in a year to go into the church, are dishonoring God and His church.

The Boy and the Cigarette.

There is an idea in this country that both the drinking and the smoking habits have a stronger hold upon the people of the Old Land than they have here, and yet we are not sure but some of the measures of reform instituted in the British Isles are much more throughgoing than those that we know in Canada. If the proposals recently made are carried into effect, the methods of dealing with the evils of boy-smoking will be a case in point. A select committee of the House of Commons was appointed some time since to consider a Juvenile Smoking Bill, and to inquire carefully into the effects of juvenile smoking generally. That committee has just reported. It condemns the juvenile cigarette habit in strongest terms, the testimony of all the witnesses consulted, including even that of representatives of the tobacco trade, having said that the habit produces a whole series of ills, that it facilitates the progress of disease, and that it has a tendency to lead to drinking. The committee was specially impressed by the evidence given that the habit leads to undoubted physical deterioration. They recommend the adoption of a bill introduced some time since, certain features of which they advised be further strengthened. The sale of cigarettes, cigars or tobacco to any child under sixteen is to be strictly prohibited, under the penalty of a heavy fine; any child under such age found using tobacco in any form, or having it in his possession, would also be liable to a heavy fine, while constables would be empowered to stop any youth apparently under sixteen seen smoking and confiscate any tobacco that he might have. The proposal is to give similar powers to school teachers and others having to do specially with the young. Such a law would offer a much more effectual check to cigarette smoking among very young boys than the one we have in Canada. — *The Christian Guardian.*

Making a State.

The mode of operation in making a state is neatly presented by the Youth's Companion in relation to Oklahoma:

Not until next Independence day will the new star be added to the flag. The formal work of making a state takes time and care. First, Indian Territory and Oklahoma must be divided each into fifty-five districts, from each of which a delegate will go to the Constitutional Convention The election of the delegates will be by proclamation of the Governor of Oklahoma and the senior United States judge of Indian Territory, and the proclamation must be made within six months of the day on which the President signed the enabling act. At the convention the delegates must declare for their constituents that they adopt the Constitution of the United States and formulate a state constitution. The state constitution must contain guarantees of religious freedom and prohibit polygamy. The proposed constitution is then to be submitted to the people of the territories for ratification and at the same time they will vote for state officers. The results will be submitted to the President, and if the provisions of the enabling act are complied with he must within twenty days proclaim the result of the election, and the State of Oklahoma "shall be deemed admitted by Congress into the Union on an equal footing with the original States."

A Personal Possessive.

A young pastor in conversation with the deacon of another church used the expression, "My church." The deacon promptly corrected him: "Don't say 'my church.' Say 'our church.' You are not the owner of it." The young man meekly accepted the correction. After he had gone a bystander said to the deacon, "Are you sure you advised the young preacher wisely? Do you ever sing, 'My country, 'tis of thee?' Do you claim to own the country? Do you never say, 'The Lord is my shepherd?' Did you never read Paul's words when he says, 'My Gospel?' The use of the possessive pronoun in the singular number is not always a claim of sole ownership. It is often the language of affection or of confidence." And the deacon was wise enough to take his medicine without a wry face.—Ex.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, Aug. 26, '06.
HOME MISSIONS AMONG OUR ISLAND POSSESSIONS. Isa. 42, 1–12.

QUESTIONS.

1. What are our island possessions?
2. Is the mission among them home or foreign mission?
3. What was the first island mission? Acts. 13, 4-12.
4. How was Paul's work among islanders blessed? Acts. 28, 1-10.
5. What promise was given to the isles? Isa. 66, 19-23.
6. Have we any obligations to our island possessions?

MEDITATIONS.

Our island possessions were mostly acquired after the war with Spain. The Philippine islands, Guam, part of Samoa, Hawai, Portorico are our island possessions.

Home mission is sometimes understood as mission to people in Christian lands under Christian influences, sometimes it is understood to be mission to such, who live under the stars and stripes. In the first sense mission to the Indians and unchristianized islanders would be foreign mission, being a mission to heathen; in the second sense it would be home mission.

The first island mission was the first foreign mission; Paul and Barnabas being sent to Cyprus as the first missionaries to the heathen.

When Paul as a prisoner was making his way to Rome the ship was shipwrecked on the coast of the isle of Melita. He and all who were with him in the ship were saved. He was first considered as a murderer, then as a God. He healed many and received many honors.

In Isaiah God promises that the isles afar off, that have not heard God's fame neither have seen His glory; shall declare His glory among the nations. And in another place it is said: The isles shall wait for His law.

If God has given island possessions to our care, the spiritual care is surely for Christians the most important, and the gospel of salvation is the best gift, which we can bring to our island possessions.

ALTERNATE TOPIC.

The snare of worldliness. John 14, 27; 15, 18-19; 16, 33; Matt. 6, 19-34.

QUESTIONS.

1. What is worldliness? 1 John 2, 15a and 16.
2. What can the Christian expect of the world? John 15, 18-19; 17, 14.
3. Why can love of the world and love of the Father not dwell in the same heart? 1 John 2, 15b.
4. Why is worldliness so dangerous? Matt. 6, 19-34.
5. Who saves us from worldliness? Tit. 2, 11-12.

MEDITATIONS.

The word world in the Bible expresses different ideas. World means the whole universe as created by God, or humanity as a lost whole, or the creation without God or humanity opposed to God. Worldliness is loving things created more than God, the Creator.

The world as opposed to God hates the Christian as a child of God. God loves the world, the world hates God.

He who loves God cannot love the world and he who loves the world cannot love God, because these are in perfect opposition. Two masters of different principles, different aims no man can serve at the same time.

Worldliness is so dangerous, because we are surrounded by the world and since the world is a gift of God, we have to thank for it, but it is so easy to love the world, which surrounds us, the gift, more than God, the Giver.

Only Christ Jesus can save us from worldliness, showing us the immeasurable love of God and inciting us to love God, which makes it impossible to love anything more than God our loving Father.

QUOTATIONS.

Set not your heart upon the world, since God hath not made it your portion.—Rutherford.

They best pass over the world, who trip over it quickly; for it is but a bog. If we stop, we sink. —Queen Elizabeth.

O my God! close my eyes, that I may see Thee; separate me from the world, that I may enjoy Thy company.—Chr. Scriver.

The Sunday School Lesson.

BY A. S. SHELLY.

Lesson Notes for Aug. 26.

Subject: THE RICH YOUNG RULER. Mark 10: 17–31.

GOLDEN TEXT—If any man will come after me, let him deny himself, and take up his cross and follow me.—Matth. 16:24.

This lesson like the last belongs to our Lord's Perean ministry near the close of His life. He is hastening on to the cross where he will lay down His life for the accomplishing of His mission, and He faithfully points out to those who would follow Him that to do so they must not count their life dear but be willing to bear the cross that they may obtain the crown.

The title of our lesson is taken from Luke, who calls this one who came running to Jesus, "a certain ruler," and Matthew who calls him a young man, and from all three accounts which speak of his great riches.

This man of excellent standing among his people, very rich, and still young, has a desire for an inheritance beyond his temporal riches, for a life beyond the short span of earthly existence. His question is, What must I do—what good thing, Matt. 19:16—to gain this? Jesus answers him according to his question and reminds him of the commandments (the second table). Jesus does not say that he can become an heir to eternal life by keeping these commandments, but in this way He shows him his lack of the spirit of love the commandments require, and then bids him tear himself loose from that which is holding him back and "come follow me." Thus following Christ unreservedly he would be one of His, and therefore a true son of Abraham, an heir according to the promise (Gal. 3: 29).

In the case of this young man it was his riches that stood in his way. With some it is this, with others it is something else. Therefore Jesus insists (Luke 14: 26; Matt. 10: 37) that even our love to those most dear to us on earth may not be allowed to stand between us and Him if we want to be His—be heirs of eternal life in Him.

He went away sorrowful—exceeding sorrowful (Luke). This

shows that though at the time he could not decide to part with his riches, yet he really, and earnestly desired the blessing that Jesus could give. Let us hope that he saw the time when he could say with Paul, "What things were gain to me I counted loss for Christ (Phil. 3: 7, 8).

The case of the young man led Jesus to speak a warning admonition against the "deceitfulness of riches." The love of money is an evil root that sticks very hard. They that trust in riches are so wedded to their idols (Hosea 4: 17; Col. 3: 5) that the bonds are hard to break. The Saviors comparison with a camel's going through a needle's eye, however we may explain this, made it look to the disciples like an impossibility. And so it is, said Jesus, with men, but not so with God. If our salvation depended on our own efforts none of us could be saved. But, thanks be to God, it is His strong hand that breaks the fetters of sin and sets the captive free.

What we forsake for Christ and what we yield to Him in His service will be compensated for at a rate beyond computation. In the world we may have tribulation and persecution but what is that compared with the hundred fold of heavenly blessings? And then the eternal weight of glory in the life to come (2 Cor. 4: 17). Hallelujah.

The Sabbath-School of World Import.

By Rev. C. O'N. Martindale.

"The day of small things," with the Sabbath-school is passed. It has ceased to be a little thing as it was in its modern phase in the time of Robert Raikes. It is now one of the most cosmopolitan of institutions of the Church of Christ among men, embracing saint and sinner from every quarter possible, and reaching out into all the regions of the earth far and nigh alike. To-day there are no fewer than 262,000 Sabbath-schools and 26,000,000 scholars, with 2,500,000 teachers, permeating every part of the world. How great the message of the Sabbath-school to the sinner and to the saint, young and old! To save a life from sin, to save a life unto God, to teach of and to train for Christ, by putting the Word of Life before sinners and saints, keeping it before them: is that a slight thing, a thing of little moment? We wot not, surely. This is the true work of the church, and the church that is not doing this is not at work in any sense.

Furthermore, the Sabbath-school is a Living Thing—a thing of life. It is a live wire. Aliveness it must have, and does, if it is true to its mission; live pastor, live officers, live teachers, live scholars. And this it is coming to have as never before in its history. It is a Growing Thing—not stationary or stagnant, but in process of unfolding, development, enlargement, betterment, genuine growth. It is making progress as never before—in systematic study and teaching of the Bible.—Southwestern Presbyterian.

Secretary Shaw and the Sunday-School.

Secretary of the Treasury Shaw says that the Sunday-school is the greatest institution in America. In a speech he said: "I do not say that the Bible should be taught in the public schools, but I do say that it is not taught there. Neither is it taught in the pulpit or in our homes. If the Bible is studied at all it is in the Sunday-school, and for that reason it is the greatest institution in America."

Program.

For the 19th Annual Conference of the Middle District to be Held at Pandora, Ohio, August 15—17, 1906.

I. Wednesday Evening, 7:30 (Standard).
Conference Sermon by the Chairman, Rev. S. F. Sprunger, Berne, Indiana.

II. Thursday Forenoon, 9:00 o'clock.
1. Praise Service.—P. D. Amstutz, Pandora, Ohio.
2. Organization, 9:15.
a) Certificates of Delegates.
b) Minutes of the last Annual Conference.
c) Minutes of the Special Conference.
d) Reports of Congregations.
e) Receiving of new Congregations.
f) Order of the Day.
g) Delegation of Votes to Visitors.
h) Appointment of Temporary Committees.
3. Report of the Conference Treasurer, F. H. Krehbiel, Donnelson, Iowa.
4. Topic: "Prayer." Exposition of Mt. 6:6 and Lk. 11:1.
a) German.—A. A. Sommer, Dalton, Ohio.
b) English.—P. P. Hilty, Donnellson, Ia.

III. Thursday Afternoon.
1. Praise Service.—M. A. Niswander, Goshen, Ind.
2. Conference Work: 1) What are we doing? 2) What ought we to do? 3) What can we do?
(These questions are to be raised in the Discussion of each of the Conference Activities, A B C).
A. Church Extension.
a) The Union of the different Divisions of Mennonites. See Resolution 61 of the last General Conference.—A. M. Overholt, Wadsworth, O.
b) Ministers for the Mennonite Churches in the Future.
1) Their Preparation: What? Where? Extent?
a) German.—P. W. Penner, Pandora, O.
b) English.—J. E. Amstutz, Bluffton, O.
2) Ordination: When? By whom? Upon whose Request?—M. S. Musselman, Wayland, Iowa.
3) Appointment and Changes of Appointment.—M. S. Steiner, Columbus Grove, Ohio.
c) Report of the Committee on Evangelization.—J. W. Kilewer, Berne, Indiana.
1) Discussion.
2) Resolutions.
3) Election of a Committee Member.
3. Business.
a) Selection of a Place for the next Conference.
b) Election of 1) Chairman, 2) Secretary, 3) Treasurer, 4) Member of Program Committee.

IV. Thursday Evening.
Topic: Spiritual Mindedness."
Exposition of Ro. 8:5—10.
a) German.—C. van der Smissen, Summerfield, Ill.
b) English.—W. W. Miller, Pulaski, Ia.

V. Friday Forenoon.
1. Praise Service.—J. H. Tschantz, Dalton, O.
2. Conference Work continued.
B. Education.
a) Religious Education in the Congregations outside the Sunday-schools.—J. F. Lehman, Berne, Ind.
b) The True Meaning of Higher Education.
a) English.—C. D. Steiner, Pandora, O.
b) German.—E. J. Hirschler, Bluffton, O.
c) The Central Mennonite College as seen
1) From without.—1. A. Sommer, Berne, Ind.
2) From within.—A. Schumacher, Beaverdam, O.
d) Music by a group of Students of our College.
e) Report of the Committee on Education.—H. J. Krehbiel, Trenton, Ohio.
1) Discussion.
2) Resolutions.
3) Election of College Trustees.
f) Resolution 43 of the last General Conference.—J. P. Lantz, Middlebury, Ind.
g) A Bible Chair in our College.—H. J. Krehbiel, Trenton, O.

VI. Friday Afternoon.
1. Praise Service.—P. C. Suter, Pandora, O.
2. Conference Work continued.
C. Publication.
a) Our own Publications: What are they? What do they do for the churches? What do the churches do for them?—D. F. Jantzen, Bluffton, O.
b) Resolution 46 of the last General Conference.
3. Topic: "Our attitude toward Money Collectors from other Denominations and Institutions in our Congregations.—J. W. Kilewer, Berne, Ind.
4. Miscellaneous questions handed in during Conference.
5. Report of the Committee on Resolutions.
6. Closing Remarks by the Chairman and others.
7. Adjournment.

Program Com. { W. W. Miller. J. H. Tschantz. N. C. Hirschy.

Program

For the Festival of Mission Sewing Societies to be held in connection with the Middle District Conference at Pandora, O., Aug. 1906.

Song, by the audience.
Opening, by the President.
Music, Pandora Society.
Essay: What shall prompt and encourage us to do mission work?—Trenton, O., Society.
Music, Swiss church Society, Bluffton, O.
Recitation, Wadsworth, O., Society
Missionary exercise, Pandora Society.
Music, Dalton, O., Society.
Mission story, Summerfield, Ill., Society.
Essay: How may we help to answer our prayers for the mission work? Goshen, Ind., Society.
Music, Berne, Ind., Society.
Recitation, Swiss church Society, Bluffton, O.
Music.
General Remarks.
Collection. Close.
The Committee—
Barbara Amstutz,
Sarah A. Sprunger,
Hillegonda C. van der Smissen.

PROGRAM

For the S. S. and Y. P. S. C. E. Convention to be Held at Pandora, O. in Connection with the Middle Dist. Conference, Aug. 18, 1906.

Forenoon Session.

1. Song service.
2. Devotion, by the Chairman.
3. Determining the time of sessions.
4. Appointing of Committees.
5. Topic: Attention and reverence in S. S.—Pulaski, Ia.
(a) How should it be?
(b) How secured?
(c) Discussion.
6. Topic: How to study the S. S. Lesson?—Trenton, O.
(a) As Teacher.
(b) As scholar.
(c) Discussion.
7. Topic: Review day and how to make it interesting. Elida Zepp, —Wadsworth, O.
Discussion.

Afternoon Session.

8. Song service.
9. Topic: The teacher-training class.—P. D. Amstutz, Pandora, Ohio.
(a) How organized?
(b) How taught?
(c) Discussion.
10. Bringing the young man in the S. S. to a decision for Christ.—P. P. Hilty, Donnellson, Ia.
Discussion.
11. The teacher as an under-pastor. —J. F. Lehman, Berne, Ind.
Discussion.
12. "Round Table:" Practical Present Day S. S. Problems Seeking Solution. Led by J. H. Tschantz, Dalton, O.

Evening Session.

13. Song Service.
14. How can we interest the young people that they take part in C. E. meetings? Wayland, Ia.
15. How and by whom should the Young Peoples Meeting be conducted? Bluffton, O.
16. Question Box.
17. Election of Officers.
18. Closing Benediction.

Com. { E. F. Grubb. A. L. Weber. D. D. King.

News of the Week.

Domestic.

Labor Leader Protests.

Washington, Aug. 11.—Samuel Gompers, president of the American Federation of Labor, to-day issued a statement concerning the action of the Isthmian canal commission in deciding to introduce Chinese coolie labor in the work of constructing the canal across the Isthmus of Panama.

The statement is as follows:

"It seems that those in charge of the Panama canal construction have no regard for principle. First, in the most extraordinary manner, the eight-hour law is annulled in the greatest public work ever undertaken by the government under the pretense that conditions there are different than they are in the United States. It must appear to the veriest tyro that if eight hours' work is regarded as sufficient in the comparatively temperate zone of the United States certainly ten, eleven and even more hours of labor a day in the pestilential and miasmatic atmosphere of the Panama zone are not only improper, but outrageous and brutal. The existing law excludes Chinese laborers and coolies from the United States or any of its possessions.

"The Panama canal zone is an American possession and it is as much a violation of the law to bring Chinese coolies there as it is in other portions of our country.

New York, Aug. 11.—Mr. Shonts gave out the following statement in answer to one issued in Washington by President Gompers, of the American Federation of Labor:

"The eight hour law does not apply to unskilled labor on the isthmus of Panama. The entire present unskilled labor force is alien. We cannot secure this class of unskilled labor from the United States. It is therefore not seen why a law passed in the interest of American labor at home should be made applicable to alien labor which probably never heard of its existence. Its application would have increased the labor cost of the canal several million dollars. The American laborer in this country would have to pay his share of the consequent increased taxation without any compensating benefit to himself.

Bank Teller is Short $100,000.

Birmingham, Ala., Aug. 13—Officials of the First National bank to-day announce that Alex R. Chisolm, paying teller of that bank, is $100,000 short in his accounts. As Chisolm was bonded for $30,000 the loss to the bank will be reduced to $70,000.

The discovery of the shortage was made while Chisolm was off on his vacation. To-day when he returned from Atlantic City and was taken before the directors of the bank he broke down and confessed his shortage, naming as his accomplices certain brokers in whose places he lost the money, it was alleged, through speculation.

Chisolm is under thirty yeays of age. He is a son of Colonel Robert Chisolm, special attorney for the United States government. His family is one of the most prominent in the south.

Foreign.

RUSSIAN AFFAIRS.

Shower of Lead For Grand Duke.

St. Petersburg, August 11.—Grand Duke Nicholas Nicholaievitch, president of the Council of National Defence, narrowly escaped assassination yesterday afternoon at the hands of the imperial guards in the guard camp at Krasnoye Selo.

The grand duke was personally reviewing, maneuvering and putting the troops through blank firing practice when he was was startled suddenly by the wasp-like hiss of bullets about his head. Fortunately neither himself nor his horse was touched. The command to cease firing was given immediately and the soldiers of the regiment from which the bullets came were marched back to their quarters and an investigation was begun in the hope of ascertaining from the barrels of the rifles which of the soldiers fired ball cartridges. Several arrests are understood to have been made.

2,000 To be Court Martialed.

After the preliminary investigations the military and naval prosecutors have decided to try by court-martial no less than 2,000 soldiers and sailors who participated in the Cronsadt and Sveaborg mutinies. The prospects of the men, however, have been brightened by the decision of the Emperor to appoint two extraordinary commissions, to investigate the causes of the outbreaks at Cronstadt and Sveaborg and to determine the responsibility for the demoralization.

War Minister Rudiger and Minister of Marine Birlieff are said to be arriving at the same conclusion as Admiral Skrydloff, the commander of the Black Sea fleet, that the officers are more to blame than the men. The commissions will inquire into the general conditions prevailing in the navy and army and it may result in a very great shake up, including the wholesale cashiering and retirement of commissional officers.

King of Abyssinia Signs Treaties.

Rome, Aug. 12.—Abyssinian dispatches received here say that King Menelik has signed the Franco-Italian-British convention relative to railways to be constructed there and that the convention will be submitted to the parliaments of the interested states as soon as they meet.

The main features of the treaty referred to above are a guarantee of the integrity of the Abyssinian empire, the open door and commercial equality for all countries and the continuation by the French of the construction of the railway connecting Addis Abba, the capital of Abyssinia, with the coast.

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Great Reduction

History of the Mennonite General Conference.

by H. P. KREHBIEL.

This book was published only a few years ago and is a valuable addition to the history of the Mennonite church. The author has succeeded in telling the history of the General Conference in such language that it will be both instructive and interesting to the reader.

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A FEW SELECTIONS FROM THE TABLE OF CONTENTS.

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There 's a Wideness.
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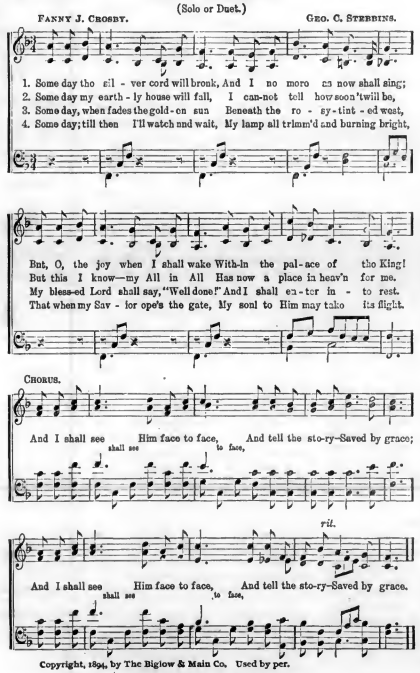
When I Stand on the Streets of Gold.
Winning Precious Souls.
Will there Be any Stars in My Crown?
Wonderful Story of Love.

No. 67. Saved by Grace.
(Solo or Duet.)

FANNY J. CROSBY. GEO. C. STEBBINS.

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Berne, Indiana.
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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XXI. BERNE, INDIANA, AUGUST 23, 1906. No. 33.

How He Was Cured.

"That night I came home sober,—
'twas a rare thing, you must know,
As I stumbled through the kitchen—
'twas about two years ago—
The bedroom door was open, an' I
couldn't help but see
My little chap a-prayin' at his mother's knee.

"I drew back in the shadder,—they
both looked sorter beat—
I knew they didn't ever have more'n
half enough to eat.
He clasped two little scrawny hands,
desp'rit white and slim,
As if to show 'em up in heaven how I
treated him.

"The purty yeller hair, that I called
his golden crown,
Over an old patched nightgown floated
softly down.
An' there side of his ragged frock lay
a little shoe,
An' because I was his father, even
that was ragged too.

"As I stood there a-listenin', this is
what I heard him say:
'Bless dear papa an' bring him home
to us, I pray.
Tell him how we want him an' how
we love him;' then,
'Make poor mamma stop cryin', for
Jesus sake, amen.'

"'Amen!' She said it, too; how she
could I cannot tell.
I promised square to cherish her, then
made her home a hell;
I hadn't said a lovin' word to her for
many a day;
I swore at her that mornin' before I
went away.

"'Amen!" She kissed the boy an'
tucked him into bed.
Then laid her face on the pillor close
to his curly head;
I heard a sob an' some stifled words,—
I tell you I got a scare;
I seemed to see the bottomless pit
yawn for me right there!

"I slung out o' the house an' into the
garden patch.
With God on their side them helpless
ones was a good deal more'n my
match;
Down there among the cabbage an'
the squashes I dropped on my
knee
An' begged the merciful Lord to have
mercy on me.

"There's somethin' up above us that
pulls when we hitch on;
It drawed me out o' the mud an' mire
when I was nigh clean gone;
An' I tell ye what 'tis fellers' if I've
turned out middlin' fair,
'Tis all along o' that boy o' mine
namin' me in his prayer."

—*Mary Frances Butts.*

This is the gospel of labor—
Ring it, ye bells of the kirk!
The Lord or Love came down from
above
To live with the men who work.
This is the rose He planted
Here in the thorn-cursed soil;
Heaven is blessed with perfect rest,
But the blessing of earth is toil.

Items of News and Comment.

Day of Prayer for colleges next Sunday, August 26.

Rev. A. B. Shelly is holding harvest meetings in his congregations.

The next session of the Middle District Conference will be held at the Salem church, Dalton, Ohio.

The eleventh annual conference and S. S. convention of the Mennonite churches in Middle Illinois will be held near Carlock, Ill., on Sept. 12-13.

It is estimated that China will need more than a quarter of a million primary schools alone to bring her educational system into line with that in vogue in Japan.

The German Teacher's Institute is in session since Aug. 13 in Bethel College, Newton, Kan. In the evening of August 21 a lecture was to be given by Rev. J. Quiring.

Last week there was also a very warm spell in the far Northwest, as Rosthern and at Humboldt. Saskatchewan, the thermometer registering from 85-90 and at times even more.

The golden wedding of Mr. and Mrs. Henry Heinrichs, Altona, Manitoba, was celebrated on Aug. 12. A good program was rendered, which consisted of appropriate music and inspiring addresses.

Dr. J. G. Paton, New Hebrides, has recently written: "God has given us about 17,000 converts from the heathen cannibals, of whom we have educated 330 teachers and preachers, who are now helping us in our work."

Elder Christian Kaufmann, of the Salem-Zion congregation at Freeman, S. Dak., passed away after severe illness, at Munich, N. Dak., on August 14. While doing some pastoral work there, he was taken ill and died. Bro. Kaufmann was well known in the General Conference as an earnest and faithful Christian worker.

China's four leading yiceroys (men who rule oyer eight of China's provinces and more than 179,000,000 of her people) have issued an appeal for the assistance of Great Britain in stamping out the opium curse.

The saloons of the country took from the poorer people of the country last year more money than the total capital of all our national banks, which was $767,000,000. For our public schools the United States spent last year, $150,000,000. For drink, a little more than eight times as much.

"Missions does one of three things for you: First, it sends you, if you are fit; or it makes you say, 'I will send some one else, if I am able, to take my place.' Or, if none of these, says, 'We will combine with one another and send some one with the message.' If none of these, then there is no Christianity."

Duty done to-day is better than duty planned for to-morrow. The man who thinks most of to-morrow's accomplishment is not likely to take care of to-morrow when it comes. The man who gives himself unreservedly to the doing of to-day's tasks is the better fitted to do as well for to-morrow's when they are at hand.

Day of prayer for colleges on August 26. At the last session of the General Conference it appointed the last Sunday in August to be generally observed by all the congregations as a "day of prayer for colleges." To make it uniform the Middle Conference changed recently the date from the first Sunday in September to the last Sunday in August.

Peloubet says that in the Bible are nine terms for sin—debts, missing the mark, lawlessness, disobedience, transgression, fault, defeat, impiousness, discord. For all these kinds of sin we need forgiveness. And there are as many words for forgiveness as for sins—forgive, remit, send away, cover up, blot out, destroy, wash away, cleanse, make them as if they had never been.

The increase in the tax on saloons in Ohio, from $350 to $1,000, has resulted according to the official report, in 2,980 saloons going out of business the first day of July. The decrease is from 12,936, one year ago, to 9,956. Even as it is those that remain pay more than twice as much tax as the whole number did at the lower rate. According to the Constitution of Ohio no saloon can be licensed. If a saloon starts up, it has to pay a tax and finds a strict law to check and curb it. Now we wish there were some way to annihilate the rest of these saloons. It is something to close up 2,980. We would like to see the remaining 9,956 eradicated.—*Herald and Presbyter.*

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No. 3. Songs of Faith and Hope.

Notice description on page 7.

Mennonite Book Concern,
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God is a Great Banker.

Every kind, and loving, and unselfish thing you do; every time you forgive another, or try to be patient; every time you try to do right, to obey your parents, to be faithful; every time you try to be like Jesus, or to please God, or your heart reaches out toward Him in love or thanks, you are laying up treasure in God's bank in heaven, and you will find it all there with a great big "interest" added to it. That is being "Rich toward God" as Jesus calls it. —Sel.

Dress and Disease Infection.

The knowledge of germ sources of disease is likely to work certain dress reforms from a sanitary view-point. The childish play of grown up women dragging a long dress train around after them as a part of their apparel and stirring up all manner of dust and dirt for the inhalation of passers by, receives a rebuke by

the city of Nordhausen, Germany. The hard-headed board of health of that city recommends a fine of thirty marks or imprisonment of one week for wearing long-trained dresses on the streets. The more sensible shorter skirt is likely to become fashionable.

Secretary Taft an Abstainer.

A representative of the New York Defender interviewed Secretary Taft recently, and from the published reports of the interyiew the following is a clipping:

"Looking at it in a general way, and speaking from an experience in public life covering many years, I can say that to the active individual, drinking is unsafe and a hindrance to success. To the youth it is a positive danger, and for a doctor to prescribe liquor for any but the aged, is a real crime.

"To any man who is actively engaged in responsible work, to him who must have at his command the best that is in him at its best, to him who is at the habit-forming period of his existence, to him I would, with all the emphasis which I possess, advise and urge, Leave drink alone—absolutely.

"Evcn if some can 'take it and leave it alone,' to quote a common phrase, nothing is gained by its moderate use, and the risk he unnecessarily incurs is at all times imminent.

"Personally I refuse to take such a risk, I do not drink.

"And so, the person whose business compels him to lead a nomadic life, the commercial traveler, professional man, and especially the soldier or sailor—that class particularly should practice absolute teetotalism.

"To illustrate: When the American troops first arrived in the Philippines, they indulged freely in the native liquor called 'vino,' supplied to them by the natiyes. Before the authorities could rcalize and cope with the situation, the whole army was in an alarming condition. Drunkenness and its attendant excesses were uniyersal. And right here let me say that this native beverage was little stronger than American beer. But the new environment in which the soldier was placed increased to a marked degree the deleterious effect consequent to his indulgence.

"This wrought untold injury to the troops before a mandate prohibiting the sale of the drink within four miles of a post could be effectively enforced.

"But that point can better be explained in another way. Let the same soldier return from the Philippines to America. Let him enter an American saloon and drink American beer. The beer works on him the same as the Philippine vino. He, because of his absence, is more likely to be overcome by his drinking. So that it can be readily seen that to him who changes his residence periodically, the effect of drinking alcoholic beverages is more pronounced than on the individual who is permanently located in one place—an effect of which in all cases, however, to a greater or less degree is disintegrating and demoralizing to the physical, mental and moral fiber of the drinker."

Mission.

From Arizona.

Missionary J. B. Epp writes: Oraibi Mission, Toreva, Ariz., June 25, 1906.

Dear Mission Board:—"We know that all things work together for good to them that love God." If it were not for the fact that we could believe in these words we would have been greatly discouraged during the last months. In our last report we spoke about a stirring among our Oraibis and we will now briefly report how matters stand at present and what our purpose is for the future.

The Lord also permits satan to try his skill among the Hopis, and it seems at present as if the agitation among them was leading them away from God and His word. The people express it more plainly than before, that they are not willing to submit to the requirements of God's Word and to forsake their idols, their dances, their fornications, their lying etc. The consequence is, that our mcetings are more poorly attended. There are some, however, who remain faithful and, to our joy, come to the meetings regularly.

If we could believe that the cause of their staying away from our meetings is what they profess it to be we would have the greatest reason to wait for great results in the future. They would thereby show, that they are applying the teachings of the Word of God and its requirements to themselves. They would thereby confess, that there is a God who requires something of them, which they are not willing to render unto Him. It requires a great deal to get a Hopi to confess that he, too, has something to do with the God of the white man. While it is our heart's desire that the Hopis should yield to God at once and accept His Son our Savior, yet we believe, that it is much better for them to remain cold than to become indifferent and luke-warm. If we can not prevail on them to accept Christ by the preaching of Christ's love we will endeavor to reach them by preaching to them of God's righteousness and judgment so that they may possibly be led to breath out threatenings like Saul did. But we shall never leave them at rest in their present lives.

One of the greatest hindrances to our work is, that many of the Hopis still regard us as Government employees, and as all—both the friendly and the unfriendly—are opposed to the Government, this is one reason why many do not attend our services.

We feel, however, that the present unsettled state must work together for good, especially unto us, who love the Lord. We have thereby learned to know our Hopis better, and they us too, than it could be the case in times of quiet. We believe the Lord has sent this commotion to awaken our Hopis. It seems this is the only way by which they can be induced to leave their old customs and do things differently from what they were accustomed to do before. Satan will therefore find, as we believe, that through his devices, by which he expected to do injury to the cause of the Lord, he was serving God and His children, without gaining anything for himself and his Kingdom.

But it is only by faith that we can view things in this light. To the carnal nature of man it is not pleasant. The natural man desires to live at peace with all men. But as champions for God and His truth we must not expect this.

We recently heard again of the plan of the Catholics to start a mission in the vicinity of Oraibi. When we first heard of this it filled us with astonishment and some little fear. But we are perfectly at rest about it now. We can not do anything to keep them from coming here. If they do come we regard their coming as a divine permission, and if so it will not be without any good results. If we have the truth of God on our side, and besides this have the Hopi language in a measure in which the Catholics will not have it for years to come, we need not be afraid, neither of the Catholics nor of any one else. This is then only another circumstance under which we labor. But circumstances are not necessary hindrances. They can at best only change our methods of work.

This, dear Brethren, is the position we occupy and the circumstances as they exist at present and our consolation is found in the words quoted at the beginning of this report.

While these circumstances exist it is our endeavor to become more master of the language and thus be prepared for a time, when there will be a greater desire for the Word of God, so that we may then be enabled to serve the people and give answer to their questions.

During the past quarter I was working at the English-Hopi dictionary. I hope to have it so far finished by fall that it may be used in the further study of the language. Besides this we have finished the translations of the Old Testament Bible History. We have used these translations in our Bible History studies at the day-school and we expect to make use of them in our services with older Indians in case our interpreters become unfaithful and refuse to interpret for us.

The arrangement we have made of living for two or three days every week in the chapel close to the village is quite agreeable to us. During our absence from our station an Indian family, who are living close by, are taking care of our house ets. They are close to the water and also to their fields and are therefore well satisfied. The man and their daughter oftentimes do some work for us which gives us more time for our other work.

Remember us before the throne of God.

In love, your humble servants,

J. B. & Ag. Epp.

Missionary J. B. Frey writes to the Mission Board:

Moen Copi Mission, Tuba Arizona, July 2, 1906.

Dear Mission Board:—Our chapel is under roof and the part of the dwelling house which stands in connection with chapel has also nicely progressed. After the brethren Frey and Froese had left us we worked a few days longer with the help of Indians.

Brother J. B. Epp, who came along with me when I returned from Winslow by way of Oraibi, assisted us in the work. After a few days we will discontinue the work until the return of Brother Froese and some one else whom he may bring along. Meanwhile we will make all the necessary preparations that can be made by the help of Indians. To continue the building by Indian help would bring the cost of the building altogether too high. It will be a great financial saving if the brethern Froese and Frey return and finish the building. Or in case brother Frey can not return some one else should accompany Bro. Froese. Naturally the cost would have been less if the brethren could have remained here until the building was finished. But even with the increased traveling expenses the building will cost considerably less than it would if laborers were engaged here to finish it.

We have not received any lumber donated for the building. But a sufficient amount of money has been promised to pay for the dimension lumber at Flagstaff and Mrs. Gates sent me a hundred dollars to pay for the "finishing lumber," so that the lumber, if the above promise is redeemed, will cost us no more than the railroad freight. The lumber Comp. at Flagstaff not having any windows on hand we ordered the windows together with some doors from Kansas City.

We have had a nice rain today and there are prosbects for more.

We are all well. Committing ourselves to your prayers and wishing you God's choicest blessings we remain

Your humble co-workers in the service of the Lord,

J. B. & Ag. Frey.

The Upper Road.

When a question arises that calls for a moral decision there are usually three choices open to us. There is the wrong way, from which most of us recoil in disgust. There is the way which is unquestionably right, but which appears so difficult as to be called impossible or quixotic. Somewhere between these two there is a way that seems nearer right than wrong, and that promises to lead to the same goal as the highest way; it is not absolutely wrong, and it offers an easier solution than either of the other two. With scarcely an exception this middle way is the most popular entrance to that broad and easy way that leadeth to destruction. It is crowded with the best people all the time. The cultured, the intellectual, the indifferent, the sensitiye, and the lazy find it quite to their liking, and no one is more surprised than they are when they find that they have become the servants of the owner of that road.

There is only one safe way to decide a moral question, and that is to take the upper road. It may look impossible, and friends may call it foolish, but the entrance is likely to be the most difficult part of it; as to the wisdom of its choice, a short time will demonstrate that with certainty.

The middle way is easy of entrance, but it is all down grade. Its actual badness is not instantly apparent, for those who choose it keep up the form of goodness and godliness long after the reality of these is departed. Cowardice and laziness are responsible for most of the failures that respectable people make, and the combination of the two is deceptive beyond description. The Pharisee who scrupulously paid to the Lord the tenth of the smallest herb in his kitchen garden, and observed the least requirement of the law, no matter how annoying and exacting it might be, was nevertheless on the broad and easy way, by Jesus' own statement, and he entered it by the middle gate. Whenever we seek to satisfy conscience with the letter of the law, and with observances of the decencies, and yet disregard the very spirit of all moral decision, we choose the easier and the middle way. Whenever we think that God is satisfied with such choosing, we degrade God in our minds to the level of the quibbling, hairsplitting lawyer who cares nothing about pure justice so long as the technicalities, the arbitrary rules, are observed.

Let us not think that "the way that leadeth to destruction" is so labeled, nor that the entrance to it is marked with red lights, nor that it is characterized with weeping and gnashing of teeth. On the contrary, it is far oftener the "way which seemeth right unto a man," and many of those who select it are not seldom seen to pray, and many a stately house of worship is erected on that roadside, into which multitudes enter to worship. The Prince of Darkness is far too cunning to deny men the exercise of their natural instinct for worship. He only sees to it that the worship is conducted on a "safe line," and in a "conservative" spirit. On that broad and easy way men observe all the forms of moral perfection, and wax warm over the details and niceties of religion; but all the time their souls have been stupefied with the deadliest narcotic ever brewed by demons.

Difficult as observing the law may be, it is infinitely easier than giving one's whole heart to God. Annoying as the details of religion may be made, they are at their hardest infinitely more comfortable than taking up one's cross and following Jesus Christ. Any man can copy a picture after a fashion, but it is only a true, live soul that can create one; and God wants men who can live their own lives rightly and not copy rules. The letter of the law will content dead souls; the spirit, which is life eternal, is for those who are truly alive. Lifeless ritual gives a caricature of God; and the advocates of the middle way enjoin a degraded manhood; for when we can be satisfied with the letter of righteousness, then freedom, conscience, and aspiration—three vital chords of the soul—will be numbed to silence, and though we may have peace, it is the satisfaction of the Pharisee, the quiet of paralysis.

It is often said that we cannot always be sure what is the right course, and the middle road is urged in favor of expediency. But Jesus recognized no such necessity for moral haziness in a normal man, and, unless the Word of God misleads us, God himself has promised, when honest difficulty does exist, to give light and wisdom to men who ask it of Him. If, after making this request, uncertainty still exists, we have either proved the promise false, or have demonstrated our real unwillingness to see what the light reveals. It is not likely to be the former.

Uncertainty as to the right is not the real trouble. The naked fight is this: our desire heads one way, and the upper road heads another, and it is a flat choice between the two. Then comes the subterfuge of the middle road—and how much pains we take to make pretense to ourselves that we are not compromising! We talk it over with some one; but the some one is carefully selected. We call to mind unquestionably good men who have done that particular thing; but we shut our eyes to the altered conditinos that make it wrong for us. We avow our willingness to take the highest road, but we regret that we must consider our friends, or our health. The list of excuses is endless, and not one of them is honest. There is no excuse for not doing right, and the fact that it would entail suffering on our part is a cowardly and invalid reason for moral compromise.

No man is so hopeless as he who is not brave enough to take the upper road at whatever cost. There is no sheepskin that conceals so dangerous a wolf as the professed good adviser who says to young men and women that they must not attempt the ideal, and that a certain amount of laxity in morals is necessary and right; that we must all have our "fling," and that eventually we shall be the better for it. Although God, in love for us, sometimes overrules our evil deeds for our good, the day has never yet dawned when good was born from evil, and when it was not true that whatsoever a man soweth, that shall he also reap.

There is one sure way out in all moral dilemmas. He who always takes the upper way will ever have the vitality of eternal life with which to encounter any hardship. The gateway to the path that leads to heaven is always difficult of entrance, but it is always light, for it is illumined with the promise, "He that loseth his life for my sake shall find it."—The Sunday-school Times.

Queer Things to Eat.

It is very easy to complain of the everyday meal that is set before us, but if we American people were compelled to dine for awhile on the homely fare of some who are in less favorable circumstances we would probably be more easily satisfied. It is, indeed, surprising to know the various articles of food that necessity and varied circumstances compel people to select. Sometime ago the Literary Digest gave the following account of some strange foods.

It is hard to imagine that earth would be used for choice as food, and yet such has been the case in many countries during famine. The Laplanders mix earth with their bread, the Russian peasant uses a "rock flour," and the poorer classes in Hungary are driven occasionally to eat an earth which contains but a trifling portion of nourishing principles. Think of using seaweed as a food! And yet some people who live along the desolate shores of Old Ocean are compelled to eat seaweeds. And it is rather astonishing to find that a number of seaweeds are really edible and nourishing. In England there is a kind of stew made from the seaweed which is called laver, and it is said to be a really excellent dish. There are several sea mosses which are also prized for their value as foods.

The turtle has come to be a highly favored dish in America, also frogs' legs, although the latter are hardly ever eaten in England. In France the snail has come to fill such an important part in the common fare that it is known as "the poor man's oyster." The edible snail, however, is of a particular kind, and is generally collected in considerable numbers from the vineyards in the south of France. In Spain the snail is served in a most excellent and appetizing manner, and in Paris a dish of selected snails is considered a special dainty. Coal would appear to be a strange article of food, but instances are known in which children have been found consuming it in no small quantity. It is not in the least digestible, however.

Thus we see some of the extraordinary means resorted to by man for satisfying the cravings of hunger.

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Editorial.

Fusion in Pennsylvania.

The Prohibition party of Pennsylvania has refused to fuse and the Fusionists are very much disappointed in them. While it is admitted that the independent Candidate represents the better element of the Old Keystone State, he is not at all in sympathy with what prohibition stands for, having admitted, through the public press, that he is financially interested in a brewery and that the decanter on his side board is always filled. Many good people cannot see a proper solution of the liquor problem in prohibition as a political issue and the purpose of the writer is not to discuss the merits or demerits of their politics. But the Pennsylvania Prohibitionists are consistent in their attitude toward fusion. If their fusing is only for the purpose of winning the election, what is to become of their principles? A party without scruples might sacrifice a principle when there is a chance of winning, but the party whose only cause for existence is the conscientious scruples of its voters against the liquor evil in any form cannot afford to let its scruples go by for the sake of being able to shout with the winners this fall. But suppose the cold water party should fuse with the Lincolnites and the Democrats and carry the election what would Prohibition gain by it? A few Prohibitionists might be appointed to fill a few insignificant offices—perhaps. In the meanwhile the drink demon would go merrily on breaking hearts, filling jails and destroying souls. G.

The Old and New, or Form and Theory.

The editor of the Herald of Truth thinks it worth while to quote an article appearing in the Evangelical Messenger written by the Evangelist L. E. Becher who has been at work in the Mennonite communities of Donnellson, Pulaski, Wayland and Noble, Iowa. Among other things he says. "The difference between the old and the new Mennonites is that the old Mennonites have the substance of Christianity, and the new Mennonites have the form; the old Mennonites preach the practice of repentance and regeneration and the new the theory of the same."

We don't know what limitations the writer places upon the term 'new Mennonites.' It is a term differently applied in different communities, but, in its broadest sense we would understand it to apply to those Mennonite churches who do not stand in fellowship with the brethren of the old church. It is very kind of the brother, who comes from a church noted for its aggressive proselyting, to have a word of praise for any kind of a Mennonite no matter of what brand. The church he represents has always seemed to us to act upon the assumption that the young of the Mennonite church were its legitimate prey; that he admits that there are some Mennonites having the substance of Christianity and the practice of repentance and regeneration is a very encouraging bit of information to the rest of the world. We congratulate the old Mennonites upon having a eulogist who, like Grover Cleveland, is able to say: "A condition and not a theory confronts us." But we are inclined to feel that the brother has taken a great deal upon himself when he professes to sit in judgment upon the new Mennonites and credit them with having a Christianity which exists only in form and theory. We would remind the brother of his own church divided, for reasons mainly personal, into two violent factions and wonder how the side with which he is identified would care to have its Christianity declared to be a formal theoretical thing. But then we imagine the attitude of the brother is that of one who looks down from above in making his criticisms and we would therefore refrain from making mention of the years of bitter strife carried on by the two divisions of his church in the law courts of nearly every state were it not for the fact that we are burning with a curiosity to know which of the two sides retained the theory and which the form when they split up their Christianity between them.

If the brother is able justly and honestly to say whose faith is real and whose merely formal we presume that he is infallible and has done the new Mennonites the justice of a thorough and careful investigation but we must confess our ignorance of such an investigation having been made. We would like to know by what evidence or by what process of reasoning he has come to the conclusions which he announces with such a flourish of rhetoric. Surely there are saints in our pews and preachers in our pulpits who are making the greatest efforts of their lives, by God's help, to live right. If that is only the theory of Christianity then we are satisfied with the theory. As for being accused of having the form and not the substance of Christianity we would refer our critic to a passage in the Sermon on the Mount which begins "Judge not that ye be not judged." He might also read about the man whose prayer began "God, I thank thee that I am not as other men are." G.

Correspondence.

CUCAMONGA, Cal., August 16. Dear Brother Sommer: Kindly correct a statement, which appeared in the last issue of the MENNONITE.

The Upland News was misinformed, when it stated, that $4000.00 were raised by the Mennonite congregation, for the purpose of building a church-home. The fact is, that in order to build a suitable building, large enough for the accommodation of the members and the ever welcome visiting and sojourning brethren and sisters from the East, at least $4000.00 are needed. Not having seen the list for some time, I am unable to state the exact amount raised but it comes very near the $3000.00 mark. With the help of those, whom the Lord thus inclines, we hope to raise the remaining $1000.00. Then, besides a hearty welcome, a comfortable church-home awaits everyone in Upland, who seeks our health, imparting climate as a sojourner, or better still, who wishes to make his permanent home in our midst.

With kindest greetings, your brother in Christ,

M. HORSCH.

ALLENTOWN, Pa., Aug. 17. 1906.—Rev. Wm. S. Gottshall, pastor of the Allentown and Zionsville churches, has been doing some very effective work since he took charge of this field. Both churches seem to grow spiritually as well as in number and the future is indeed very promising. In the spring with the catechetical class some 20 members were received in the Allentown church, and there was also a class organized in the Zionsville church a few weeks ago.

The Harvest Thanksgiving services were celebrated last Thursday in the Zionsville church and Sunday morning in the Allentown church with very appropriate singing and preaching.

A vacation has been granted the pastor for the next two weeks. It is rather understood that most of his vacation will be spent in and around Schwenksville, looking up old acquaintances and the same time take in the Gottshall reunion on the old homestead, on Aug. 23rd.

We are rejoicing to report that Bro. Warren Shelly has decided to locate again in the East, assisting the different pastors and at the same time complete his Theological course. Bro. Shelly is expected to preach in Allentown, Sunday, Aug. 26th at 7:30 p. m.

Rev. W. S. Gottshall has taken charge of the East Swamp church services with the assistance of Bro. Warren Shelly until they will be able to secure a regular pastor. Rev. Gottshall organized a catechetical class the other Sunday. H. P. K.

SUMMERFIELD, Ills., Aug. 16. —Sunday, August 5th, we celebrated Harvest Home Thanksgiving, and we have special reasons to be thankful for this year, for the crops yielded better than expected, and corn looks more promising since the last rain. The dedication of the new parsonage also took place the same day. After the morning services were over members of the congregation, 80 in number, proceeded to the new parsonage. After reading a few verses out of the Bible and offering prayer Rev. C. van der Smissen thanked those that took part in the building of the parsonage financially and otherwise.

The keys were then turned over to the pastor, after which the different rooms were dedicated each for their special purpose. Then another song was sung, after which all partook of a luncheon served by van der Smissens. May the Lord bless them in their new home.

Rev. van der Smissen and sister Hillegonda are attending the conference at Pandora, Ohio, this week. Our minister being away we will not have meeting Sunday. Our C. E. society meets the first and third Sunday of each month. Although our society membership is not so large, we know that if we meet in the Lord's name and try to do our best, He will be with us and bless our work.

HALSTEAD, Kansas, Aug. 20.—Dear Editor and Readers:—Sometimes it seems strange that people who are so scattered geographically should feel so at one in so many respects as we the readers of the MENNONITE do. And yet it would be unnatural if we did not so feel since so many of us have met each other. One can not well sit down and write to the MENNONITE without thinking of the host of friends scattered over a large part of this continent. Thank God that we have met. It helps us to understand each other better. We have had the opportunity to learn from each other, one of the best means of dispelling onesidedness and narrowness. Furthermore it creates and increases an interest in each other's work. Our local work has progressed much as usual of late. Several young people have taken catechetical instruction during the last two months and next Sunday two of these are to be baptized. Father Christian Krehbiel has been detained in starting on his Canada visit through the serious illness of his son Rev. J. S. Krehbiel, of Geary, Okla., who underwent a serious operation Aug. 4. We are thankful that within the last few days the Brother's condition has improved very much. Unless something unforeseen occurs his father and mother will be able to leave for Canada within two weeks.

We came pretty nearly having an "Old Home Week" recently. A great many of our former members from the east and south returned about the same time for a visit at their former home. Two different family reunions were held on the same day.

Sister Bertha Haury, who has been afflicted for so many years, is at Excelsior Springs again and seems to continue improving for which we are thankful. A number of our people who have been ill were treated at the hospital and are now either well or improving rapidly.

Within a short time some of our younger people will leave us again to attend institutions of learning and several expect to teach away from home.

With next Sunday the Union meetings will close for this summer, then our regular evening services will begin again.

At present plans are being considered for our winter's work. We hope to meet a long felt want among the S. S. teachers by a teacher's training course and also to aid in the mastering of the O. Test. S. S. lessons for 1907 by means of Bible classes doing systematic work in the O. T. about 3 months in advance of the S. S. lessons. CORRESPONDENT.

How to Eat Correctly.

In an article on the "Growth of Fletcherism," in The World's Work, Isaac F. Marcosson gives Horace Fletcher's following rules for eating, which are given to all patients of the Harvard Dental School Dispensary:

(1) Eat only in response to an actual appetite, which will be satisfied with plain bread and butter.

(2) Chew all solid food until it is liquid and practically swallows itself.

(3) Sip and taste all liquids that have taste, such as soup and lemonade. Water has no taste and can be swallowed immediately.

(4) Never take food while angry or worried, and only when calm. Waiting for the mood in connection with the appetite is a speedy cure for both anger and worry.

(5) Remember and practice these four rules, and your teeth and health will be fine.

Spare Moment Thoughts.

Competition may be the life of trade, but some of our present day competition is the death of manhood.

A minister has no more right to preach a careless sermon than a physician has to perform an operation carelessly.

My observation leads me to think that Timothy 1, 15. 16 is a pretty good guide in trying to find out what kind of person brings the most disgrace upon the church.

My neighbor is he whom I can help to love God more.

Often suffering is but the "nut cracker" to reveal the kernel of a life. PHILANDER GODFREY.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, September 2, 1906. SPIRITUAL BLINDNESS. John 9, 35—41; Acts 26, 12—19. (Consecration meeting).

QUESTIONS.

1. What is spiritual blindness?
2. What is the cause of spiritual blindness? John 3, 16—21.
3. Does God make men spiritually blind? Isa. 6, 10—11; Matt. 13, 13—15.
4. Whom does Jesus call blind guides? Matt. 23, 16—26.
5. When and how did Paul receive double sight? Acts 9, 8—20.
6. Who can give sight to the blind? John 9, 39—41; 8, 12.

MEDITATIONS.

Blindness is inability to see, physical blindness is inability to see material things, spiritual blindness is inability to see spiritual truth.

Blindness has always some cause; some are born blind by accident or sickness. So spiritual blindness has its cause, which is sin. To love sin is to hate truth. He who loves darkness more than light is spiritually blind. Our will has much to do with our ability or inability to see the truth. "None is so blind as he who will not see," is true in this case. The inability to see spiritual truth, has not a physical or mental, but a moral cause.

Does God make men spiritually blind? We might say "yes" or we might say "no" and each would be true. God's law is, that he, who will not see shall not see. The inability to see grows with the unwillingness to see. God does not blind the man who earnestly seeks after spiritual truth, but by His Spirit guides him from truth to truth.

Jesus called the scribes and Pharisees blind guides because they wanted to be spiritual and moral guides to the people, yet being morally depraved and selfish, they could not see the spiritual truth as represented by Christ.

Paul, or at that time Saul of Tarsus being struck down and blinded by the heavenly appearance, was led blind into Damascus, but the Lord sent Ananias and laying on his hands on him he said: Brother Saul, the Lord even Jesus, who appeared unto thee in the way which thou camest, hath sent me, that thou mayest receive thy sight, and be filled with the Holy Spirit; so he received his physical and spiritual sight and became the great missionary and Christian thinker.

When we are spiritually blind only Jesus, the great physician can give us sight. He gave sight when He was on earth, physically and spiritually, and he can and will do the same yet, when we only long to see the truth indeed; for Christ was and is the light of the world, showing us ourselves, God, Christ and the world in the true light.

QUOTATIONS.

David Rittenhouse, a Mennonite of Pennsylvania, was an astronomer. He was skilled in measuring the sizes of planets, and determining the position of the stars. But he found that such was the distance of the stars, a silk thread stretched across the glass of his telescope would entirely cover a star; and moreover that a silk fibre, however small, placed upon the same glass, would cover so much of the heavens, that the star, if a small one, and near the pole, would remain obscured behind that silk fibre several seconds. Thus a silk fibre appeared to be larger in diameter than a star. Every star is a heavenly world, a world of light, a sun shining upon other worlds as our sun shines upon this world. Our sun is 886,000 miles in diameter; and yet, seen from a distant star, our sun could be covered, obscured and hidden behind the thread that was near the eye, although in a telescope. Just so we have seen some who never could behold the heavenly world.

The angel had Tobias to embowel the fish, and to take out the gall, as being useful in medicine, and a special means to recover his eyesight. The story is apocryphal; but the application is canonical and agreeable to the doctrine of the inspired Scriptures. If we embowel worldly pleasures and carnal delights, and take out the gall of them (that is, seriously think upon the bitterness of them,—the bitterness which they leave behind them), it will prove a sovereign remedy against our spiritual blindness. SPENCER.

The Sunday School Lesson.

BY A. S. SHELLY.

Lesson Notes for Sept. 2.

Subject: BARTIMAEUS AND ZACCHAEUS. Luke 18:35—19:10.

GOLDEN TEXT. The Son of man is come to seek and to save that which was lost. Luke 19:10.

The occurrences of this lesson mark the close of the record of Jesus' ministry in Perea. He has in fact already set out on His last journey to Jerusalem, having crossed the Jordan to the west side and come to the city of Jericho situated about five miles from the river. The feast of Passover was drawing near and it is probable that some of the Galilee pilgrims to the feast had reached Jericho by this time, especially such as were eager to see and hear the great teacher again, who had now been absent from Galilee for some time. He probably spent several days in and around this city with the multitude gathered there. On one occasion as they passed out of the city (Matt. 20:29; Mark 10:46) they came where the blind men were (two of them, says Matthew). The meeting with Zacchaeus occurred as he entered the city for the last time ready to pass through and on toward Jerusalem (chap. 19:1).

The case of blind Bartimaeus and his companion in suffering is a peculiarly touching one. They had heard of the great teacher and healer from Nazareth. What they had heard of Him led them to believe in Him. They would have gone to Him to be healed, but in their blindness they were

helpless. So they sat by the wayside begging their daily bread, till one day they heard a great commotion in the road and learned that that which they had scarce dared to hope was coming to pass—the Healer was coming their way. Eager not to miss their opportunity they set up their cry for help even before the procession had fairly reached them, and would not be quieted. But they had no need to fear that He would pass them by. His compassion for the afflicted would not permit that. The multitude might rebuke their crying as a disturbance, but He who had come to seek and to save that which is lost, hears their cry of faith and at once responds.

Notice the faith expressed in the words, "Son of David." By this name the Jews designated the Messiah, in whose coming all their hopes for national blessings, both temporal and spiritual, centered. Physically they received according to their faith. Can there be any doubt that their cry for mercy and their outreach of faith went further than this physical boon? They glorified God not only for restored eyesight, but with Simeon they could say, "Mine eyes have seen thy salvation." And all the people joined in giving praise to God.

The case of Zacchaeus teaches these lessons:

An intense desire to see Jesus will cause men to cast questions of dignified propriety to the wind.

He that earnestly seeks to see Jesus, is sure to be seen by Him.

Jesus invites Himself in when He recognizes an attitude of heart that will give Him welcome.

Jesus brings salvation into every house he enters.

Where Christ is received there is not only confession of sin but also a giving up of the sinful life and a restitution, as far as may be, of the fruits of wrong doing. Zacchaeus was minded to restore fourfold.

Salvation comes to all true sons of Abraham. They that are of faith are the children (sons) of Abraham, and are blessed with the faithful Abraham (Gal. 3:7,-9).

The Use of Conventions.

Rev. Charles Wagner, author of "The Simple Life," while in this country in 1904, attended a State Sunday-school convention in Pennsylvania, and he thus records his impression: I was interested in certain discussions, —or, rather, cordial conversations,—in which superintendents, teachers, and ministers participated. This exchange of ideas among fellow-workers of different importance and position seemed to be very fruitful. The more we talk over together the great questions that occupy, burden, disturb our day; the more we, with the view of seeing clearly, appeal to every good light in the past and in the present, the better it is. And if the superintendents, the teachers, the ministers,—all who conduct Sunday-schools, enter into broad partnership together, compare their notes, correct one another by each one bringing his share of light, Sunday-schools will not fail to profit by it. Above all, let us not fear those that contradict. A good clairvoyant contradictor is a messenger sent to us by God. May every good-will be enlisted in the work. It is for us to bring for the use of the children the best and purest part of ourselves.

Worth Imitating.

There are Sunday-school teachers and sometimes superintendents, who make very light of the matter of regularity in their attendance. Visiting and entertaining visitors, cold weather or hot, rain or dust, a tired feeling or little indisposition — most anything is sufficient to cause them to miss at their post. A few such cases in a school are enough to demoralize the work. Some of these are hopeless cases and the only way to deal with them is to get them out of the way for others and more faithful workers. But if any such will take it to heart, the noble example set by some devoted and faithful workers would be profitable for them to note. A conspicuous example of devoted interest is that of an Oregon superintendent who when the river between her home and the school had risen high on Sunday morning, swam across on horse back rather than be missing at her place. One of the little girls in admiration of their teacher's devotion, said, "You did get across didn't you, Mrs. Carter?" To which the teacher replied: "The rain won't ever keep me, although the river may. If it does I will be on the other side praying for you." Such faithfulness inspires the same quality in others. It is therefore no surprise to read that the children responded promptly: "And if you don't come, we will hold our Sunday-school ourselves till you can come."

PROGRAM

For the Sunday-school Convention of the Eastern District Conference to be Held at Zionsville, Pa., Tuesday, Aug. 28th.

Morning Session.

9:30 Opening Song Service.
9:50 Scripture and Prayer—S. W. Gross, President.
10:00 Words of Greeting—Rev. W. S. Gottschall.
10:15 Business Session.
Secretary's report, Dr. Wm. J. Moyer.
Treasurer's report, Frank Rosenberger.
Election of officers.
Appointing of committees.
Miscellaneous business.
10:35 Singing.
10:45 Discussion, "The Teacher Problem.
(a) Ten minute talks.
1. How to help teachers desiring to improve in efficiency. Flora L. Fellman.
2. How to deal with the indifferent teacher. Dr. O. W. Berky.
3. Looking out for efficient recruits to the teacher's ranks. Rev. H. G. Aliebach.
(b) Fifteen minutes general discussion.
11:25 Singing.
11:30 Topic: What can be done in and through the S. S. to promote a reverent regard for the Lord's day? A. C. Oberholtzer.
11:55 Noon intermission. Lunch will be served on the grounds.

Afternoon Session.

1:30 Service of Song and Prayer.
1:45 Topic: Working for definite results—What? How? Annetta Rosenberger.
2:15 Singing.
2:20 Address by Miss Blanch Zieber, Reading, Pa. Subject: "Songs for the Beginners and Primary Grades."
3:10 Singing.
3:15 Discussion: "Interrelation between the Sunday-school and the home."
(a) Five minute talks.
1. Enlisting the interest and attendance of parents. Jos. M. Moyers.
2. Visiting the sick and looking after absentees. Alvin Musselman.
3. Getting pupils to study lessons at home. Hannah Wismer.
4. The influence of the S. S. through its daily readings on the lessons and in other ways as a help to family worship. Laura Nolf.
5. Bringing the school to those who *can* not come to its sessions —The Home Department.
6. Getting hold of the little ones—Cradle Roll. Mrs. M. B. Oberholtzer.
(b) Fifteen minutes general discussion.
4:00 Business Session.
4:15 Closing service of Praise, Prayer and Consecration. Led by Warren Shelly.
4:40 Adjournment.

Program

Eleventh Annual Conference of the Mennonite Churches of Central Ill., to be held at the East Mennonite Church, Carlock, Thursday, Sept. 13, 1906.

Morning Session.

8:30 Special Prayer Service.....Rev. Val. Strubhar
9:00 Praise Service.....Lee Lantz
9:40 The Doctrine of Our Church. When, where, and how to Teach It.....Rev. J.S. Hartzler, Goshen, Ind.
10:20 Exposition of I Peter 2:9.....Rev. Val. Strubhar
"But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light."
10:40 Things that Hinder and Things that Help Our Church Work.....Rev. Joe Kinsinger
11:00 The Prevailing Spirit of the Time.....Rev. John Kinsinger
11:30 Business.

Afternoon Session.

1:30 Praise Service....M. Ramseyer

The Mission of the Church.

1:50 (a) The Mission of the Church to the Minister,.....Rev. Aaron Augsburger
2:20 (b) The Mission of the Church to the Member.....Rev. John Lehman
2:40 (c) "The Mission of the Church to the World".....Rev. Jacob Donner
3:00 Report of the Secretary of the Mission Board.
3:10 "The Attitude of the Church Toward Temperance".....Rev. A. H. Lehman
3:40 Discussion of Luke 14:33, Introduced by Rev. John Kohler
"So likewise whosoever he be of you that forsaketh not all that he hath he cannot be my disciple."

Evening Session.

7:00 Praise Service.....Lee Lantz
7:30 Evangelistic Service, Rev. A. H. Lehman, Rev. J.S. Hartzler.

Rev. Emanuel Troyer, President.
Lee Lantz, Secretary.

Program

Mennonite Sunday-school Convention to be held at East White Oak Church, Carlock, Ill., Wednesday, Sept. 12, '06.

Morning Session.

9:00 Praise Service.....Led by Dan Augshurger
9:30 Opening Address..By President
9:35 How to Promote Christian Fellowship in the Sunday-school.....Rev. Allen Miller
9:45 What Should be the Chief Object of the S.-S. Teacher? How may he Accomplish his Object?.....John Kennel
10:05 The Practical Part of a Sunday-school.....Sam Stuckey
10:25 The Bible in the Sunday-school.....Frank Risser
10:40 Profitable Pleasure, John Gundy
11:00 How may we Improve our Sunday-schools? (a) How Secure Increased and Prompt Attendance?...Noah Christner (b) How Make It More Instructive?.....Geo. Gundy (c) How Secure Spiritual Results?.. .....Alfred Stahly

Afternoon Session.

1:30 Praise Service.....Led by Mrs. Dan Augsburger
1:50 Au Address to children.....Mrs. Lydia Engel
2:20 The Influence of the Home Department.....Walter Otto
2:40 Primary Work. Mrs. S.E. Maurer
2:55 How Should Temperance be Taught in the Sunday-school? Benj. B. King, Fort Wayne, Ind,
3:25 Business.
3:35 Round Table Conference .....S. L. Lantz

Evening Session.

7:00 Praise Service. Louis Schwartz
7:20 Christian Endeavor Mass Meeting. Topic-Christ's Life; How Christ met His Enemies, and How We should Meet Ours. Luke 4:28-30, 11:37-44, 23:33-34.....Louis Ramseyer
8:15 Address.....Rev. W. W. Miller, Pulaski, Ia, Open discussion on all subjects.

W. J. Rich, President.
Florence Naffziger, Secretary.

News of the Week.

Domestic.

Sore-Eyed Syrians to be Sent Back Home.

Washington, August 18.—Discovery has been made by James R. Dunn, immigration inspector in charge at St. Louis, of a wholesale smuggling of immigrants from Mexico into the United States. Every one of the immigrants was barred by the law from entering the United States because of trachoma, a contagious disease of the eyes. Officials of the immigration service now are engaged in locating the immigrants who were smuggled into the country with a view to their capture and deportation.

The case is interesting and extraordinary. A party of about fifty Syrians applied for passage to the United States at Naples, Italy. Every one of them was found to be afflicted with trachoma, and the steamship company refused to accept them for passage to this country. They were informed that they could go to Mexico and then "work their way" into the United States. On their arrival in Mexico they scattered over the country for awhile, but eventually reached the border near Laredo, Tex. They were smuggled across the river above Laredo, the smugglers receiving $12 a head.

Big Ship Caught on Reef in Pacific.

Honolulu, August 20.—The Pacific Mail Steamship Company's steamship Manchuria is on a reef at Rabbit island.

The Manchuria, commanded by Capt. J. W. Saunders, sailed on August 14 from San Francisco for Honolulu and the Orient, with 150 saloon passengers and 8,000 tons of freight.

Among the passengers are: Major-Gen. James F. Smith, the new Governor-General of the Philippines, accompanied by his wife, and N. W. Gilbert, of Indiana, judge of the court of first instances of Manila, with his bride. The Manchuria also had on board eighteen missionaries bound for China and Korea.

The Manchuria struck bow on during a heavy rainstorm, about 4:30 o'clock this morning. She was considered out of her course. The tug Fearless and the inter-island steamer A. Cummins have gone to the scene. The passengers are all being landed.

Foreign.

GREAT EARTHQUAKE.

Valparaiso, Chile, Partially Destroyed and Hundreds Killed.

London, Aug. 20.—In a dispatch from Valparaiso, without date, the correspondent of the Daily Mail says: "Sixty per cent. of this city has been completely destroyed. The death roll is very heavy. There were eighty-two shocks during Thursday night and there have been three hundred more since then. The tremors still continue. One hundred thousand people are homeless and destitute. Water is giving out. Surrounding towns have been destroyed and the railroad has been cut."

Washington Officially Informed of the Disaster.

Washington, Aug. 19.—Official advices reached the state department to-day regarding the Valparaiso earthquake, but they gave information similar to that already contained in press dispatches under to-day's date. United States Minister Hicks cabled that 500 deaths were reported at Valparaiso and immense destruction had been caused by fire and that many towns have been wiped out. He added that there is universal mourning. He said it was reported at Santiago there were thirty deaths and much destruction of property. The state department also announced that Minister Hicks, under date of the 18th, reports that on the 16th there was a frightful earthquake with loss of life, many buildings being destroyed, and that shocks continued until the date of his telegram; that the legation was safe; that the houses in the towns were deserted and thousands of people had slept two nights in the plazas and parks.

New York, August 17.—Round about cablegrams received in New York to-day, report that the city of Valparaiso, Chile, has been almost wrecked by earthquake shocks which continued for several hours yesterday and last night. Fires followed the quakes and conflagrations are reported to be raging in different sections of the city. A large number of persons have been killed and injured, and one dispatch says that hundreds of bodies are buried in the ruins of the buildings.

The first advices said that the disaster was as great as that which destroyed San Francisco. Practically every building in the city is damaged. The earthquake interrupted cable facilities to all lower South America points last night and to-day, and for a time communication was restricted to the route via Lisbon.

Valparaiso is a fortified seaport of Chile and the most important commercial town of the western coast of South America. It has a population of about 150,000. It is the capital of a province of the same name and is situated on a large bay in the Pacific ocean, seventy-five miles west-northwest of Santiago, with which it is connected by rail.

Santiago, Chile, August 21.—Only now can the seriousness of the catastrophe begin to be appreciated.

According to some of the reports Valparaiso may be said to have been totally destroyed, it being asserted that nearly all the houses which remain standing have been so shaken that they must be pulled down. One of the travelers who arrived here yesterday said that more than 300 persons were killed in that part of Valparaiso known as the Port and that eight hundred persons were injured there.

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by H. P. KREHBIEL.

This book was published only a few years ago and is a valuable addition to the history of the Mennonite church. The author has succeeded in telling the history of the General Conference in such language that it will be both instructive and interesting to the reader.

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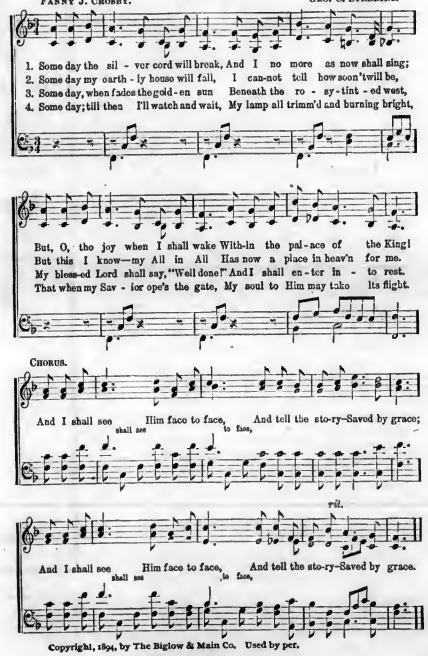
No. 67. Saved by Grace.
(Solo or Duet.)

FANNY J. CROSBY. GEO. C. STEBBINS.



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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XXI. BERNE, INDIANA, AUGUST 30, 1906. No. 34.

They are Dying.

They are dying by tens! Do you know it?
Dying without the light.
They know not Christ as their Savior;
His cross is hid from their sight.

They are dying by hundreds! Oh, hear it!
In chains of ignorance bound,
They see not their need of a Savior,
The Saviour whom you have found.

They are dying by thousands! Believe it!
Oh, what are you going to do?
Your Saviour cares for these lost ones,
And longs to bless them through you.

They are dying by millions! Yes, millions!
All over the world's wide lands;
In Africa, India and China,
Can you sit with idle hands?

Dying while you are sleeping,
Dying while you are at play,
Dying while you laugh and chatter,
Dying by night and by day.

—Record of Christian Work.

Items of News and Comment.

Rev. Herman Epp, returning to the far East, expects to embark in New York city, on Sept. 2nd.

Quite a few Mennonites, from several branches, attended last week the Bible Conference at Winona Lake, Ind.

Mrs. Louis Snavely, of Columbus Grove, Ohio, donated $5000 towards the building of the sanitarium at La Junta, Colo.

A. M. Fretz announces his services for September 2nd as follows: Deep Run 10:15 a. m. English. Souderton, 7:30 p. m.

Rev. Otto Lichti, of Bloomfield, N. J., has accepted the call as pastor for the Mennonite congregations at Pandora and Bluffton, Ohio. He and his family will move to Pandora.

Pastor A. M. Fretz has organized catechetical classes in both his congregations consisting mainly of young people. He meets with them weekly, to instruct them in Gospel truths.

The Souderton congregation has a very good choir which helps very much in congregational singing and generally renders one or two special selections of music. It has also a good male quartette. The Sunday-school, Christian Endeavor Society and Mission and Aid Society are in a flourishing condition, and are harmoniously working for the upbuilding of the church and the saving of souls. The Ladies' Mission and Aid Society is preparing a sign board for the Mennonite Home to be placed in position soon.

The missionary Church Association (a branch of the Christian Alliance) is holding its annual convention at Berne, Ind., from Aug. 25 to Sept. 2. Dr. Troy and Rev. A. E. Funk (of the Christian Alliance), New York, are among the prominent speakers. About three hundred persons from abroad are in attendance.

Dr. Torrey recently said: "The greatest need of foreign missions to-day is prayer, but don't pray if you are not willing to go out yourself, or to go down in your pockets if God wants you to. There is no one who needs prayer more than a foreign missionary, because there is no one the devil hates more than a foreign missionary."

Sabbath Reform by Winona.—The Christian Conservator has the following on Winona's severe test in regard to Sunday travel: "Winona Assembly Association is setting a pace in Sabbath reform which it is hoped will outstrip and counteract the commercialism of this age. How an assembly keeps the Sabbath marks about how much sincerity it has in inculcating the binding obligations of the other nine commands. The Winona directors have built a twenty-five mile interurban line to Goshen and refuse to run its cars on Sunday. Good! Now if there is enough moral spine to refuse to sell the road to others whom they know will not scruple to trample upon the sacred observance of Sunday, Winona Lake will prove the cynosure of the nation as a model religious summer school and her capacity will be tried to keep pace with a patronage which applauds sincerity." Our readers will be pleased to learn that the Winona Assembly Association will continue to stand for a strict observance of the Sabbath, including the travel on the interurban line.

In the Home.

If you were asked: "What is the happiest place you know?" most of you would answer, "My home." But every child cannot give that answer.

Dr. Barnardo tells of a little girl whom he lately admitted into his Home for Waif Children. This poor little girl had such a dreadful home that the magistrate ordered her to be taken away from it; and what made Lily's home so miserable? You would not need to ask if you could have seen Lily's mother—for she was a drunkard. Strong drink had come into the home and ruined it.

The American people will watch with intense interest for the final outcome of the proceedings by legal process of the United States Goyernment against the Standard Oil Company. The Federal grand jury for the Western District of New York, in session at Jamestown, recently reported indictments against the Vacuum Oil Company, which is supposed to be secretly under its control, and the Pennsylvania Railroad Company. The charge is that the railroad granted rebates contrary to law to the oil companies, and that they accepted freight rates lower than the published tariff and those granted to other companies. The Federal grand jury in Chicago brought similar indictments against the Standard Oil and railroads in Illinois. These indictments are brought against companies and not against individuals managing them. If the indictments are sustained the punishment will be fines inflicted, which will be paid from the companies' treasuries. Punishment of this kind will have but little terror for the officers of the company who are responsible for the predatory lawlessness against which the government has proceeded. What the people are anxious to know is, whether or not the government can and will bring down condign punishment upon the multimillionaire scoundrels who constitute the company, and thus really make the law a holy terror to millionaire anarchists. Not until that point is reached and that end attained will the law be vindicated and the people satisfied. Compelling a company that has robbed the people of millions by trampling on the law to pay fines of a few thousands is a poor way to maintain the majesty of the law or to satisfy the people who have been robbed. The rascally officers of the company who, themselves, perpetrated the robbery, should pay heavy fines and serve long terms in the penitentiary.—Regious Teleseope.

REPORT

Of the 19th Yearly Session of the Middle District Conference,

Held August 16—17, 1906, at Pandora, Ohio.

The conference session was opened, Wednesday, August 15, in the evening 7:30 by a sermon of the president, Bro. S. F. Sprunger, based on 1 Thess. 1, 2—3. Bro. C. van der Smissen made the introduction and Bro. H. J. Krehbiel held the closing prayer.

THURSDAY FORENOON.

The session was opened by devotion and prayermeeting led by Bro. P. W. Penner.

The delegate certificates were handed in and showed as follows:

Berne, Indiana, 722 members, 25 votes, represented by the brethren J. W. Kliewer, S. F. Sprunger, I. A. Sommer, J. F. Lehman, and C. A. Neuenschwander.

Bethel, Missouri, 130 members, 5 votes, represented by David D. King.

Bluffton, Ohio, 31 members, 2 votes, represented by D. F. Jantzen and E. J. Hirschler.

Clarence Centre, N. Y., 27 members, 1 vote, represented by J. W. Kliewer.

Dalton, Ohio, 138 members, 5 votes, represented by A. A. Sommer and J. H. Tschantz.

Donnellson, Iowa, 171 members, 6 votes, represented by P. P. Hilty.

Goshen, Indiana, 224 members, 8 votes, represented by A. J. Yoder, M. A. Niswander, S. A. Hoover, J. P. Lantz.

Niagara Falls, N. Y., 11 members, 1 vote, represented by J. W. Kliewer.

Pandora, Ohio, 246 members, 9 votes, represented by P. W. Pen-

ner, P. C. Suter, P. B. Hlity, John Shumacher, Philip Neuenschwander, P. P. Steiner, C. P. Schumacher, P. D. Amustutz.

Pulaski, Iowa, 225 members, 8 votes, represented by N. C. Hirschy.

Noble, Iowa, 200 members, 7 votes, represented by Joel Frey.

Sterling, Ohio, 36 members, 2 votes, represented by Albert Schumacher and Peter Krabill.

Summerfield, Ill., 156 members, 6 votes, represented by C. H. A. van der Smissen.

Trenton, Ohio, 248 members, 9 votes, represented by H. J. Krehbiel and J. Augsburger.

Wadsworth, Ohio, 157 members, 6 votes, represented by J. B. Yoder and Anthony Overholt.

The report of the last yearly session and of the special session were read by the secretary and approved.

Resolved 1, That the reports of the congregations shall not be read, but afterwards shall appear in print. The following order of the day was adopted: forenoon 9—11:30, afternoon 1—4, evening 7:30 o'clock suntime.

The following were accorded a vote: Chr. Hege, Bluffton, O., Menno S. Steiner, Columbus Grove, O., Chr. Steiner, Adam Welty and C. W. Oyer.

The following brethren were appointed a committee on resolutions: P. P. Hilty, C. A. Neuenschwander and D. F. Jantzen.

The report of the conference treasurer was read as follows and adopted:

In August 2, 1905 on hand	$9.70
Paid to N. C. Hirschy for 8 hrs. type writing at 25 cts.	2.00
Postage	1.64
Aug. 13, 1906 F. H. Krehbiel, postage	.06
Total	3.70

August 15, 1906 balance on hand $6.00.

A letter from Bro. Chr. Schowalter was read and

Resolved 3; That the secretary shall answer Bro. Schowalter's letter and thank him for the same.

The hymn in the "MENNONITE" was sung. The topic: Prayer, an essay on Matt. 6, 6 and Luke 11, 1 was treated in German by A. A. Sommer, in English by P. P. Hilty and discussed.

The session closed by song 271 in the German Hymnbook.

THURSDAY AFTERNOON.

The session opened by devotion lead by M. A. Niswander.

Conference work: 1) What are we doing? 2) What ought we to do? 3) What can we do? The following topics were treated and discussed:

A. Church Extension.

a) The Union of the different Divisions of Mennonites. See Resolution 61 of the last General Conference,—A. M. Overholt, Wadsworth, Ohio.

b) Ministers for the Mennonite Churches in the Future.

1 Their preparation: What? Where? Extent?

a German.—P. W. Penner, Pandora, Ohio. b English.—J. E. Amstutz, Bluffton, Ohio.

2 Ordination: When? By whom? Upon whose Request? —M. S. Musselman. Bro. Musselman not being present and his paper not at hand, Bro. C. van der Smissen spoke on ordination By whom? After what preparation? Public or private? How many degrees?

3 Appointment and Changes of Appointment.—M. S. Steiner, Columbus Grove, Ohio.

The Report of the Committee on Evangelization was read by J. W. Kliewer and approved of conference.

The report of the treasurer of the committee was read and approved.

Resolved 4: The conference transfers enough out of the treasary of the Evangelization committee into the church extension fund to make the sum for Sterling, O., $500.

As member of the Evangelization committee P. P. Hilty was elected.

The session closed with prayer by N. C. Hirschy.

THURSDAY EVENING.

After singing and a short prayer meeting C. v. d. Smissen gave an Exposition of Rom. 8, 5—10 in German, H. J. Krehbiel in English.

The session closed with prayer, singing and the benediction.

FRIDAY FORENOON.

The session was opened by devotional exercises led by J. H. Tschantz, Dalton, Ohio.

The invitation of Dalton, Ohio, to hold the next conference there was accepted.

The election of officers resulted in: Chairman, H. J. Krehbiel; Secretary, D. F. Jantzen; Treasurer, S. A. Hoover. As member of program committee I. A. Sommer was elected.

A letter from the Swiss Mennonite congregation near Bluffton in response to the resolution of last year's conference was read as follows:

"BLUFFTON, Ohio,
July 27, 1906.

To C. H. A. v. d. Smissen, secretary of the Middle District Conference, Summerfield, Ill.

Dear Brother! In response to our letter of August 14, 1905 we received from the secretary of the Middle District Conference a letter. Since the General Conference at its session last fall offered to help by a committee to be appointed to adjust certain difficulties which are in the way for our congregation to continue to work cheerfully in union with the conference, our congregation held a council and resolved to accept the offer of the General Conference.—Since the matter for certain reasons has been delayed, and till now has not been put into reality, we hereby let you know, that we find it necessary for the present to wait until the committee of the General Conference has acted in this matter.

In the name of the session of the Swiss Mennonite congregation near Bluffton and Pandora, Ohio, A. ZURFLUEH.
Secretary of congregation."

Resolved 5: That the chairman appoint a committee of three to formulate an answer to the letter of the Swiss congregation and to present it to the conference in the afternoon session.—The following committee was appointed: H. J. Krehbiel, A. A. Sommer and D. D. King.

Resolved 6: To accept the motion of the minister's conference, which is:

The ministerial conference brings before the Middle District the motion to elect a committee of three to prepare a motion for next conference in regard to the ordination of ministers and bishops. As committee were elected: H. J. Krehbiel, J. W. Kliewer and S. F. Sprunger.

2 Conference work continued.

B. EDUCATION.

a) Religious Education in the congregations outside the Sunday-schools — J. F. Lehman, Berne, Ind. This was discussed.

b) The true meaning of Higher Education. German by E. J. Hirschler, Bluffton, Ohio.

The song in the MENNONITE was sung and the paper discussed.

c) The Central Mennonite College as seen

1) From without.—I. A. Sommer. The paper was discussed and a song by the students of the college followed.

The session closed by prayer in which D. D. King led.

FRIDAY AFTERNOON.

The session was opened by devotional exercises in which P. C. Suter, Pandora, Ohio, led.

The letter to the Swiss congregation near Bluffton, O., was presented by the committee and accepted as follows (III):

PANDORA, O., Aug. 17, 1906.

To the Swiss Mennonite Congregation, Bluffton, Ohio.

Dear Brethren:—We are glad for your answer to our letter of August 1905 and that you have accepted the offer of the General Conference to appoint a committee to remove the difficulties. We are sorry that the work of this committee could not be done as yet. We hope that this can be done in the near future.

We repeat what we have said in our first letter, that the conference is very willing to do anything in its power to remove all difficulties, so that you can cheerfully co-operate in the building of the kingdom of God in the conference.

Our prayer is, that this by the help of God may soon occur.—With fraternal greetings wishing you God's blessing,

THE CONFERENCE.

The report of the Committee on Education was read by H. J. Krehbiel and adopted. (IV).

The financial report was read and adopted. (V).

The result of the election of school trustees was: S. M. Musselman, D. D. King and A. A. Sommer.

An essay: Resolution 43 of the laat Gen. Conference was read by J. P. Lantz of Middlebury, Ind.

A hymn was sung.

a The Central Mennonite College.

2) From within. — A. Shumacher, Beaverdam, Ohio.

g. A Bible chair in our College. —H. J. Krehbiel. This was discussed.

Resolved 6. The Conference expresses its heartfelt thanks to Brother Gerhart Vogt, of Summerfield, Ill., for the present of $1000 for the establishment of a chair for Bible training in our school and encourages others, who have a heart for this cause, to donate gifts for this purpose.

The following resolutions of the Committee on resolutions were adopted.

We are glad, that a connection between the different divisions of the Mennonites is sought, and we hope that the efforts made in this direction may in the near future be successful.

Resolved 8: We recommend the change of the Sunday for prayer for our schools from the first Sunday in September to the last Sunday in August to correspond with the resolution of the General Conference.

Resolved 9: We thank God that He has granted us the services of Bro. S. F. Sprunger in the Evangelization committee so long, and we thank Bro. Sprunger, that he has served in this work according to his ability. We are sorry that Bro. Sprunger by ill health finds himself forced to refuse further work in the committee.

Resolved 10: We express our heartfelt sympathy to Bro. C. D. Steiner and the bereaved family on account of the sad death of one of the members of the family, and regret that Bro. Steiner could not stay with us any longer.

Resolved 11: We express our heartfelt gratitude to the congregation of Pandora, for their very cordial reception and hospitality in the days of conference.

Resolved 12: We thank God with all our hearts, that He has granted favorable weather and permitted us to discuss in peace and unity the different subjects. May His blessing rest upon us and may God grant, that thereby we can become a blessing to many.

The following question was handed in and answered by Bro. H. J. Krehbiel. What are the chief reasons, that the Mennonite denomination is split in so many divisions? and how can they be brought together?—He answered: The divisions can be remedied by education, humility and love, through the lack of which the divisions came.

Bro. S. F. Sprunger, being requested, made some remarks about his work in the Middle District Conference. Bro. H. J. Krehbiel replied to it.

Resolved, to adjourn.

The session closed with hymn No. 58 and with the Lord's prayer prayed by all.

C. VAN DER SMISSEN, Sec.

Reports of Committees to the Middle Dist. Conference.

I. Report of the Evangelization Committee to the Middle District Conference of Mennonites of North America.

AUGUST 1906.

Dear Brethren and Co-workers in the Lord:

We wish to introduce this report with gratitude towards God and towards the brethren who were willing to be set to work. Much more should have been done this year than was done. We are ready to admit that part of this shortcoming resulted from our lack of insight, but the greatest obstacle to a more blessed activity was the lack of prepared workers. This lack may have resulted from different causes. Our churches have but in recent years begun to give our young men real encouragement to prepare themselves directly for work in the Lord's vineyard. But now the requests for trained workers have succeeded each other in less time than should be allowed our workers to prepare themselves. Now and then there is not sufficient willingness to make sacrifices, both on the part of the congregation and on the part of the laborer to be employed. Dissension and strife exert a deterring influence upon some able and willing young men. Oh that we would soon learn to pray with all our hearts and without any selfish motive or hypocrisy, Lord, send laborers into Thy harvest.

A vacancy was caused in the pulpit of the Sterling, Ohio, church by the fact that Bro J. H. Langenwalter, who served in this pulpit as student help from Berea and Oberlin, entered his regular work at Halstead, Kansas. Through the mediation of our committee Bro. Albert Schumacher, student of our school at Bluffton, went to Sterling on alternate Sundays during the school year and served there with the preaching of the Word and in other capacities. Reports indicate that the Lord's blessing has attended the brother's work there. Since the financial report regarding this work has not yet reached the committee we cannot yet report whether or not any outlay has resulted to the conference from it. According to previous resolutions of conference the committee offered the congregation assistance from the building treasury in the building of the church. This assistance was not desired until after the completion of the church. The completion was recently reported to the church and the present funds in the treasury ($427.90) were forwarded to the Sterling church. Sterling appears to be a promising mission field.

Less successful than in Sterling might be called our attempt to help in Stevensville, Ontario. Various circumstances have brought about the discontinuance of the regular visits there of Bro. Jacob Krehbiel, of Clarence Center, N. Y. Our attempts to find a suitable person who could serve as spiritual leader there have up to the present been fruitless ones. Periodical preaching visits is all that we have been able to offer the members of our faith there. Bro. John C. Lehman, of Topeka, Indiana, labored there for twelve days in the latter part of winter. During this time several souls found peace with God. In May he was there again for a time. Six souls were baptized upon this occasion and communion served to the church.

Itinerant preaching was done in our German churches by Bro. Jacob Quiring from Russia. He had been invited by the Berne, Indiana church to conduct a series of meetings. Then it was found out that it was possible for him to visit the other German churches of the district also. In 63 days he preached 83 times, arousing sinners and establishing God's children. May the Lord give His lasting blessing upon his work.

In the Pandora church Bro. P. W. Penner, at present a student in Berea, Ohio, served every second Sunday and during the summer vacation as their former pastor left them.

The committee has done nothing this year in the filling of vacant places with permanent pastors. A request to this effect reached our committee from the church council of the Pandora church. But since this position demanded a man of some experience, and these are already all stationed in other churches, any recommendation of the committee which would be of advantage to the Pandora church might prove of detriment to some other church, therefore we had to proceed slowly and carefully. Double caution in this matter was necessary since in other districts of our General Conference this method of changing pastors is still considered as a somewhat questionable one, yes, our own district has, as far as we know, never expressed its official sanction of it. Consequently a committee appointed by the conference must be even more careful in this matter than a congregation, which is more independent. Thus after a prolonged correspondence and after inquiries here and there our committee was not able to do anything for the Pandora church. About two months ago the church relieved the committee of any further work in this matter by taking the matter of calling a pastor upon itself without the mediation of the committee. May the Lord soon send them the right pastor.

The committee closes with the remark that if there is to be more work there must be more prayer.

In the name of the committee,
J. W. KLIEWER, Sec.

(II.) Treasurer's Report of Home Mission for Middle District, for the Year Ending Aug. 17, 1906.

RECEIPTS.

Amount in treasury, Aug. 20, 1905	$465.80
From Sterling O., congregation	2.45
" Berne, Ind., cong.	25.00
" Pulaski, Iowa, "	5.00
" Berne, Ind., "	60.00
" Dalton, O., "	20.28
" Pandora, O., "	23.05
" Donnellson, Ia., "	10.00
" Trenton, O., "	6.00
" Summerfield, Ill. "	20.00
" Versailles, Mo., "	20.90
" Trenton, O., "	7.00
Total received	$675.48
Interest	12.00
Total	$687.48

PAID OUT.

To Jacob Quiring, work at Berne, Ind	$60.00
To Albert Schumacher, Bluffton, O.,	25.00
To Jacob Quiring, work in the churches	108.60
To John C. Lehman, Topeka, Ind., work at Stevensville, Can.	37.15
Total	$220.75
Amount in treasury to date	$466.73

W. W. MILLER, Treas.

CHURCH BUILDING FUND.

Am't. in treasury, Aug. 20, 1905	$390.90
From Silver Street cong	20.00
" Pulaski, Iowa, cong	10.00
" Versailles, Mo., "	7.00
Total	$427.90

PAID OUT.

June 19, 1906, to Peter J. Liechty, of Sterling, Ohio, for church building purposes	$427.90
Amount in treasury now	———

W. W. MILLER, Treas.

(IV) Report of the School Trustees to the 19th Session of the Middle District Conference.

With a heartfelt gratitude toward God we can report that the 6th year of our school notwithstanding difficulties that had to be overcome, was a year of success and blessing. Our teachers have worked faithfully and harmoniously and with but few exceptions the students have by their diligence and obedience caused the teachers to rejoice. 86 students attended the school, during the year as follows: College 9, Academy 41, Bible school 3, Music school 29, Com. school 7, Summer school 21, making a total of 110; counted twice 24, corrected total 86. The graduating class consisted of 10 members, 8 from the Academy, 1 from the College and 1 from the Com. school.

The following teachers gave instruction during the year. N. C. Hirschy, D. F. Jantzen, E. J. Hirschler, Eva M. Hinman and A. E. Mehl in the Academy and College and John Jones and Lura Muir in the Dept. of Music.

Last fall it was absolutely necessary to put a new heating plant into the building, so the trustees had a steam heating plant installed at the cost of $1772.00. To cover this expense there were subscribed by friends of the school $1159.40 all of which excepting $50.00 has been paid in.

At the annual meeting of the trustees in Jan. we found the financial condition of the institution was such that we did not consider ourselves justified in going on with the work without first obtaining instructions from the churches. Consequently the board addressed a circular letter to the churches in which the following three points were mentioned. I. Report of all receipts and expenditures of the institution since its beginning. II. The work and the progress of

(Continued on page 5.)

The Mennonite.

A religious weekly journal, English organ f the Mennonite General Conference of North America. Devoted to the interests of the Mennonite Church and to the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Terms of Subscription:

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Rev. I. A. SOMMER, Editor,
BERNE, IND.

All contributions and communications for the columns of the paper and all Exchanges are to be sent to THE MENNONITE. Berne, Indiana.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, BERNE, IND.

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Editorial.

Prof. Henry C. Vetter of the Crozer Theological Seminary brought out a biography of Balthasar Hübmaier some months ago. Hübmaier was one of the greatest anabaptist leaders and his life is of great interest to Mennonites. Our people need to know more of the history of our church and should be encouraged to read the kind of literature that will give them a greater and more accurate knowledge of it. While it is true that there are many Mennonite histories written it is also true that few Mennonites read them. An interesting and helpful move would be to establish history clubs in our various congregations and get the young people together to study the history of our church. Such an organization might begin with a general work such as Van der Smissen's or Wedel's history and then later they might take up the study of special character such as Hübmaier, Hans Denk, or Menno. We promise that a winter spent in this way will strengthen the loyalty of those who take up the work and give a more intelligent understanding of the Mennonite church and what she stands for.

G.

The Old Folks' Home of Fredrick, Pa.

The Mennonite Old Folks' Home at Fredrick is an institution of which the whole church should be proud. The work is now beyond the experimental stage and firmely established. There were, of course, some grave doubts in the minds of many when the work was first instituted, but a number of years of careful management have demonstrated that there was not only room but a positive need for this charity. The directors of the home deserve special commendation for the efficient way in which they have managed their affairs. Not only have those who stood in need of the home found it to be just the thing they required, but the whole Eastern Conference has been drawn closer together by having their interest centered in the work. Those who hope for the time when the Mennonite churches, as a whole, will be united will do well to bear in mind that work of this kind will go farther toward realizing their hope than anything else. As a people the Mennonites have always been charitable, it is to be hoped that the future will be marked with more efforts of this kind. In every community one will find those who are in need, those who are sick and those who are helpless. Old folk's homes, orphanages and hospitals offer the opportunity for supplying their needs. Some denominations are distinguished for their remarkable missionary activities, others for their Evangelistic abilities, others for their educational successes, and so on, why not make the name Mennonite a synonym for practical philanthropy?

September 15 is the day appointed for the annual anniversary celebration of the home. Visitors will be pleased to note a number of improvements, among them a comfortable, roomy, porch. It is to be hoped that the gathering will be a large one and that those attending will show their appreciations by making the offering, on that day, the largest in the history of the home.

The greatest need of the home, as of any other work of this character, is money and those who have the opportunity to contribute should do so with pleasure. Persons who write their will, and every one having property should do so, ought to deem it their duty to include a bequest for the Old Folks' home at Fredrick, Pa.

G.

Correspondence.

BETHANY MISSION, Busby, Montana, August 23.—"There is joy in the presence of the angels of God over one sinner that repenteth." And all the brothers and sisters in Christ Jesus will rejoice to hear of the first soul in this new mission field who has confessed Jesus as her Saviour.

Henishka came some weeks ago and asked for baptism "next Sunday." But it was explained to her that she must first wait to know more perfectly what it meant. Eagerly she came for instruction, and August 12th was set for the baptismal service.

It was a bright warm morning and many Indians came to the House of God. Henishka was early in her place. "Are you glad that to-day you will confess Jesus as your Savior?" "I am very glad," was her answer. The service was necessarily a little longer than usual, but all listened very attentively. The fundamental truths were explained, and some things mentioned which a heathen Indian must leave behind when he becomes a follower of Jesus. Then the questions and her ready answers by which she acknowledged herself a sinner in God's sight but now trusting in Jesus alone for salvation. After the baptism it was with truly glad hearts we sang: "O Happy Day" as it is translated into Cheyenne. There were few of us to welcome this one as a sister in Christ, but by His blessing may the number continually increase until there is here a band "strong in the Lord" against the Evil One.

In the afternoon we met with this new sister for the Lord's Supper, realizing anew the meaning of our Lord's sacrifice, and with joy keeping the memorial "until He come."

We feel sure that you will be encouraged, as we have been, by this manifestation of the Lord's work in the hearts of these Indians, and will continue with us in prayer for them.

In His Service,
AGNES WILLIAMS.

DONNELLSON, Iowa, Aug. 27. Dear MENNONITE:—The last three Sundays our pulpit was ably filled by Rev. Stork, of the Evangelical church. The services were well attended and we are very thankful to the Brother. We expect Brother Hilty home to-morrow. Yesterday being the day set by General Conference when all churches should specially remember our schools in prayer to God, in the abscence of Brother Hilty, Father Schowalter addressed the congregation in behalf of the schools and several lead in prayer. We hope and believe that more interest in our Colleges will be awakened thereby and God's blessing rest upon us.

BERNE, Ind., Aug. 28.—Some forty persons from here attended the Middle District conference at Pandora, Ohio, week before last. Of these quite a number, and many others from here attended the annual Bible Conference at Winona Lake, which are attended more and more every year.

Last Sunday Prof. P. H. Richert, of Bethel College, Newton, Kan., spent Sunday with us, having come from the Winona Bible Conference, and preached very instructively for us both in the forenoon and in the evening, and addressed our Sunday-school here.

This week the Missionary Church Association is holding a tent meeting here in a grove, which is largely attended, as several very able pulpit speakers and foreign missionaries are here addressing the gathering.

Bro. J. W. Kliewer, our pastor, left yesterday for Stevensville, Ontario, and other points in the interest of the evangelization work.

Our congregation observed the day of prayer for colleges last Sunday by special prayers in connection with the morning and evening services.

Superstitious Enforcement of Prayer.

A brother sends us a copy of an endless chain letter prayer: "Oh, Lord Jesus Christ! We implore Thee to have mercy on all mankind. Keep us from all sin by Thy precious blood and take us to be with Thyself eternally. Amen." The letter says that Bishop Lawrence is its author and that unless the recipient says the prayer he will be affected by some misfortune, but that those who will copy the prayer and send it to nine other persons will be delivered from every calamity. The merits ground work evidently point to the superstitions of Catholic circles for authorship. Upon this or a similar letter chain the Christian Advocate remarks:

"Protestants have long been annoyed by the endless chain money-raising schemes and endless chain prayers. Both are humbugs: sometimes the people who start them know that the chain is a humbug; it is to be hoped that oftener they do not."

Just for To-day.

Lord, for to-morrow and its needs
I do not pray:
Keep me, my God, from stain and sin
Just for to-day.

Let me both diligently work,
And duly pray;
Let me be kind in word and deed
Just for to-day.

Let me be slow to do my will,
Prompt to obey;
Help me to mortify my flesh
Just for to-day.

Let me no wrong or idle word
Unthinking say;
Set thou a seal upon my lips
Just for to-day.

Let me in season, Lord, be grave,
In season gay;
Let me be faithful to Thy grace
Just for to-day.

So, for to-morrow and its needs
I do not pray;
But keep me, guide me, love me, Lord,
Just for to-day. —*Wilberforce.*

Reports of Committees of the Middle Dist. Conference.

(Continued from page 3.)

the school. III. The prospects and a plan for the future of the school. This letter caused the special session of the Conf. held at Pandora, Ohio, March 7—8.

At this conference 48 members pledged themselves to pay $1515.00 annually for the next 4 years for the support of the school. Since the delegates have secured subscriptions for the same purpose as follows: Berne church $500 and $40 by individuals; Donnellson, Ia. $43.25; Wayland, Ia. $75.00; Noble, Ia. not reported, will give something; Pulaski, Ia. $175.00; Bluffton $15.50; Citizens of Bluffton $300.75; Bethel, Mo. $20.50; Summerfield, Ill. $29.00; Goshen, Ind. $22.00; Trenton, O. $56.25; Sterling, Ohio $10.00; Wadsworth, O. $10.00; Dalton, O. $76.00; Pandora, $200.00. These subscriptions together amount to $3088.25 annually. The subscriptions for 5 years given in 1904 amount to $1539 annually, so that the school will have an annual income of $4627.25 for the next 4 years. It is the intention of the board to pay all debts and running expenses of the school for the next 4 years so that at the end of that term the institution will be free of debt.

Miss Hinman, who for two years had given us excellent service, desired to pursue farther studies, so had to be excused.

Bro. Hirschy requested the board to excuse him from his work, so that for one year he might travel and visit a university in Europe. His request was granted and for the next year the following arrangement has been made.—The teachers Jantzen and Hirschler and the Bus. Mgr. Bro. Beeshy have organized into an executive committee to which we entrust the management of the internal affairs of the institution.

Salaries for the next year are as follows: Jantzen $700.00; Hirschler $700; Beeshy as Bus. Mgr. $100; Miss Zepp $45 per month. Besides these John Jones and Lura Muir will give instruction in music.

Bro. G. Vogt, of Summerfield, Ill., has donated $1000 for the founding of a Bible chair in our school. The trustees cherish the hope that others will follow his good example and that this chair may be established in the near future.

There being a desire for more biblical instruction we have arranged a Bible course of 6 weeks for next winter. The same to begin on Jan. 2nd and continue in connection with the regular work of the school for 6 weeks. In this course E. J. Hirschler will give instruction in, "Methods of Teaching." D. E. Jantzen will give German instruction in, "Mennonite History," Dr. Wight, of Kalamazoo, Mich., who has been very highly recommended to us by the Bible Institute of Chicago, will give biblical instruction two hours each day. One course will be in connection with the S. S. Lessons for the first half of 1907. The other course will be either the Messianic prophesies or the Epistles. Tuition will be $1.00 a week, i. e. $6.00 for the course.

We hope that not only many of the students, but a goodly number of younger and older people from our churches will take this course of Bible study.

Thankful for the help of God and for the confidence of the churches we close this report with the wish and the prayer that God may continue to bless this important work.

H. J. KREHBIEL, Sec. of Board.

V. The Business Manager's Statement for the Year 1905-1906.

RECEIPTS

From Current Expense Fund notes.....	$ 1936.50
From Tuition, Laboratory fees, etc....	1093.96
From College Record Subscriptions.....	1.25
From Interest on the Endowment Fund.....	117.41
Donated to Current Expense Fund.....	186.50
Donated to Endowment Fund.....	1017.50
Donated to Library Fund...	14.21
Donated to Furnace Fund..	982.90
Borrowed.....	4882.50
Total Receipts....	$10,232.73
Balance August 1, 1905..	95.62
Total.....	$10,328.35

PAYMENTS

College Building.....	52.25
Heating.....	1772.00
College Campus.....	11.50
College Library.....	24.75
Heat and Light.....	222.40
Bills Payable.....	2418.77
Bills Receivable (Loaned Money in Endowment Fund).....	1017.50
General Expenses (Freight, Insurance, Repairs, Interest, Printing, Supplies, etc.).....	580.14
Traveling Expenses.....	219.74
Stationery and Postage ...	53.46
Advertising.....	37.25
Instructors' Salaries.....	3198 00
Employees' Salaries.....	496.42
Printing and Mailing College Record.....	200.00
Tuition Refunded.....	5 00
Accounts Payable.....	8.00
Total Payments....	$10,317.18
Balance August 1, 1906..	11.17

ASSETS

College Building.....	$10,162.45
Furniture and Fixtures.....	2,100.67
Heating Plant.....	1,772.00
College Campus.....	2,639.79
College Library.....	934.22
Physical Laboratory.....	239.84
Botanical Laboratory.....	185.73
Bills Receivable:—	
Current Exp. Fund $6,906.00 / Endowment Fund 6,904.75	13,810.75
Loss and Gain.....	598.33
Cash.....	11.27
Total.....	$32,454.95

LIABILITIES

General Building Fund.....	$13,035,90
Current Expense Fund.....	6,906,00
Endowment Fund	6,904.75
Library Fund	883.76
Bills Payable (Borrowed Money).....	4,722.75
Accounts Payable.....	1.79
Total.....	$32,454.95

ADDITIONAL INFORMATION.

The total indebtedness of the school at this date is..	$ 4,724,54
To meet this and also to maintain the school for the next four years there is available in the Current Expense Fund	6,906.00
In addition there has been pledged by individuals and the various congregations in the District, approximately.....	12,000.00
The receipts from tuition for the four years will be at least...	5,000 00
Total.....	$23,906 00
Less the indebtedness.....	4,724 54
Net funds available for the next four years...	$19,181.46

The total expenses for this year, not counting the new heating plant, borrowed money returned etc., $4,991.50.

For the coming year the Board of Trustees have made several changes so as to curtail expenses.

Of the Current Expense Fund subscriptions for the first period of five years there is about $750.00 unpaid yet. Of this amount $200,00 is due from persons residing outside the Middle District Conference.

The total contribution for the new heating plant is $1,199 40.

The Library Fund is at present overdrawn $50.46. During the year only books that were absolutely necessary for class work, were purchased.

Before installing the present heating plant, our coal bills ranged from $375.00 to $415 00 per year. This year it was $210.00, and the new plant was not in operation till about the holidays. For the coming year it will be still less.

While the school is cared for, financially, for the next four years, yet if we expect to continue beyond that time it is essential that we begin NOW to arrange for the future maintenance of the school, and not wait until all available funds are exhausted.

The books of the College are open at all times to the inspection of anyone interested in the work.

Respectfully,
I. B. BEESHY, Business Manager.

Subscribe now. 50 cents will pay for the MENNONITE, from now until January 1, 1907. to a new subscriber, and one —your choice—of the following three books:

No. 1. The Young Christian.
No. 2. Mennonite Articles of Faith.
No. 3. Songs of Faith and Hope.

Notice description on page 7.

MENNONITE BOOK CONCERN,
Berne, Ind.

Statistics of the Middle District Conference filed August 1906.

Churches.	Elders & Preachers.	Increase: Baptism	Increase: Fellowship	Decrease: Death	Decrease: Removal	Decrease: Withdrawal	Decrease: Discharge	Membership	Blessing of Children	Services	Bible Meeting	Prayer Meeting	Mission Society	Sunday School: How often	Sunday School: Teachers	Sunday School: Scholars	Sunday School: Teachers' Meeting	Contributions: Congregation	Contributions: Foreign Mission	Contributions: Home Mission	Contributions: Sunday school
	J. W. Kliewer.....																				
	S. F. Sprunger.....																				
	I. A. Sommer.....																				
Berne, Ind.....	Joel Lehman.....	37	16	7	5	2	3	722	2	every Snn.	Ev. week	weekly	monthly	Ev. Sun.	31	758	weekly	$3018 68	$2130 56	$394 92	$286 77
Bethel, Fortuna, Mo.	David D. King.....	19	3	1	4			130		every Sun. †	Ev. week	C. E. Ev. 2 w.	monthly	Ev. Sun.	17	200	scpe	663 28	157 92	37	42 75
Bluffton, Ohio.....			2		2			31		every Sun.	‡ Mo. w.		weekly	Ev. Sun.	8	45	home	278 19		10 85	36 45
Salems, Dalton, Ohio	A. A. Sommer.....	5		5	7	3	1	138			‡ Mo. C. E. w.		weekly	Ev. Sun.	15	195	weekly	545 00	115 00	43 60	90 00
Silver Street, Goshen, Ind.....	M. A. Niswander.....	15	12	12	8	2	4	234		75 times			weekly	Ev. Snn.	10	150		378 43	127 50	88 75	42 43
Emanuel, Noble, Iowa.....	S. M. Musselman.....	9	10	4		7		208		every Snn.			weekly	Ev. Sun.			weekly				
Pandora, Ohio.....	P. W. Penner.....		2	2				346		every Sun.			weekly	Ev. Sun.	23	276	weekly	1100 76	68 98		150 03
Pulaski, Iowa.....	W. W. Miller.....			1	6			225		every Sun.			weekly	Ev. Sun.	16	200		555 50	40 66	121 81	100 00
Sterling, Ohio.....	E. F. Grubb.....	1					1	36		Ev. 2 weeks				Ev. 2 weeks				121 81	3 80	2 51	18 74
Summerfield, Ill.....	C. van der Smissen..	10		6	7	4		196	6	every Sun.	C.E. Ev. 2 wks.	monthly		Ev. Sun.	10	116	weekly	810 96	221 75	70 00	40 90
Trenton, Ohio.....	H. J. Krehbiel.....																				
	John Angsburger.....	6	4	2	5			248		every Sun.			monthly								
Wadsworth, Ohio.....	E. F. Grubb.....	10	6		3					76 times			weekly	Ev. Sun.	5	82	weekly	865 33	170 60	19 30	42 71
Wayland, Iowa.....	S. M. Musselman.....	17	4					163		every Sun.				Ev. Sun.				816 30	15 31	14 36	95 06

† Bethel. Every two weeks evening services. ‡ Dalton. First Sunday of month excepted. * 75 members constitute a congregation in Topeka, Ind.

Why Smith Sold Out His Saloon.

"I hear that Smith has just sold out his saloon," said one of a couple of middle-aged men who sat sipping their beer and eating a bit of cheese in an American saloon.

"Yes," responded the other, rather slowly.

"What was the reason? I thought he was just coining money there."

The other nibbled a cracker abstractedly for a moment, and then said: "Smith, you know, lives on Mount Washington, right near me, where he has an excellent wife, a nice home, and three as pretty children as ever played outdoors. Smith is a pretty respectable sort of a citizen, never drinks or gambles, and thinks the world of his family.

"Well, he went home one afternoon last week and found his wife out shopping. He went through the house into the back yard and there under the apple tree were the little fellows playing. They had a bench and some bottles and tumblers, and were playing 'keep saloon.' He noticed that they were drinking something out of a pail, and that they acted tipsy. The youngest, who was behind the bar, had a towel tied around his waist, and was setting the drinks up pretty free.

"Smith walked over and looked in the pail. It was beer and two of the boys were so drunk that they staggered. A neighbor's boy two years older, lay asleep behind the tree.

"'Boys, you must not drink that!' he said, as he lifted the six-year-old from behind the bench.

"'We's playin' s'loon, papa; an' I was sellin' it just like you,' said the little fellow.

"Smith poured out the beer, carried the drunken boy home, and then took his own boys home and put them to bed. When his wife came back she found him crying like a child.

"He came down town that night and sold out his business and says he will never sell or drink another drop of liquor. His wife told mine about it, and she broke down crying while she told it."

This is a true story, but the name was not Smith.—Christian Scotsman.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, September 9, 1906. THE TRIUMPH OF CHRISTIANITY, John 12, 32; 1 Cor. 15, 20—28.

QUESTIONS.

1. What are triumphs?
2. What are triumphs of Christianity?
3. How did Christ triumph over Satan? Matt. 4, 1—11; John 12, 31.
4. How did Christ triumph over death? 2 Tim. 1, 10; John 12, 23—24; 32—33.
5. How can we triumph over Satan? Ephes. 6, 10—18; Jas. 4, 7; 1 Pet. 5, 8—9; 1 John 3, 8.
6. How can we triumph over tribulations? Rom. 5, 1—10.
7. How can we triumph oyer death and all enemies? Rom. 8, 37—39; 1 Cor. 15, 57.

MEDITATIONS.

Triumphs are successes, victories either over difficulties or over enemies.

Triumphs of men have been generally accompanied with bloodshed and death of thousands, Christ's triumphs bring life and eternal happiness.

Triumphs of Christianity are the advancement of morals and manners, the progress in brotherly love as shown in hospitals, asylums etc.; the progress in civilization by churches and schools, but above all it is the triumph of God's love over sin and death in the single heart and its continuance from heart to heart. Christ being in our nature was subjected to temptations by Satan, but He triumphed over Satan, using the word of God as His weapon.

Christ triumphed over death by dying. This seems to be a contradiction, because death seems to have triumphed over Christ, but death could not hold Him. He arose on the third day and has brought life to us. Had He not died He could not have brought life to us, as Christ in the simile of the wheat shows.

We can triumph over Satan in the same way Christ did by using the word of God. We must resist the devil and he will flee. We have to put on the whole armor of God as described by Paul in Ephes. 6, 10—18. We can overcome Satan not by our own power, but by Jesus Christ, who has come to destroy the works of the devil.

In Christ Jesus we have the promise of heaven, in Him God showed us the exceeding riches of His grace and has made us alive together with Christ. Through Christ Jesus we can even triumph over tribulations, for seeing the love of God toward us in Jesus, we know that all things work together for good to them that love God, so we can rejoice in our tribulations.

We can overcome death and all enemies by being conscious of the love of God in Jesus Christ our Saviour, for in Him we have the victory over death.

The Sunday School Lesson.

BY A. S. SHELLY.

LESSON NOTES FOR SEPT. 9.
Subject: JESUS ENTERS JERUSALEM IN TRIUMPH. Math. 21: 1–17.

GOLDEN TEXT.—Blessed is He that cometh in the name of the Lord. Math. 21:9,

When Jesus left Jericho after His visit in the house of Zacchaeus, He came direct to Bethany which lay on the road from Jericho to Jerusalem about two miles from the latter city. They arrived at Bethany six days before the Passover (John 12; 1). This was probably toward the close of Friday, a week before the day of His crucifixion. On Saturday the Jewish Sabbath, they made supper for Him with Lazarus at the table, Martha serving, and Mary anointing His feet. The next day, Sunday (John 12; 12), the triumphal entry into Jerusalem was made. The chief priests and the Pharisees had given commandment that if any man knew where He was he should show it that they might take Him (John 11; 57). This menacing hatred now no longer kept Jesus from walking openly among the Jews as it had done before (John 11: 54), for now the time of His being offered up was at hand. He now entered Jerusalem in a way that not only was sure to make His presence known but set forth with unmistakable emphasis His claim upon the nations' faith in Him as in the one that should come. The day following He went into the temple and with authority that they could not gainsay nor resist He cleansed His Father's desecrated house of prayer.

Thus He challenged His enemies to do their worst. As Peter afterwards saw it (Acts. 2; 23), it was by the determinate counsel and foreknowledge of God, that He now deliberately delivered Himself into their wicked hands. They might lay their violent hands upon His body but His soul they could not touch. Out of His seeming defect would come forth the triumph of redeeming love.

He therefore set out on His journey that Sunday morning as a king entering His city in triumph, though He saw the the cross plainly in view. The Hosannas now upon the lips of the multitude would in a few days give way to the terrible cry of "crucify Him," but that would only point the way to the final triumph, for "behooved it not the Christ to suffer these things and enter into His glory" Luke 24: 26). He was indeed the Blessed One coming in the name of the Lord—and then most of all when he voluntarily gave His life that He might take it again, not only for Himself but for all them that believe in His name.

His triumph is the triumph of meekness and peace as is indicated by the nature of the beast upon which He rode. He is the Prince of Peace, announced by Isaiah. The angels at His birth sang of "Peace on earth" and His parting legacy to His disciples is put in these words: "My peace I give unto you." Of His freshly established reign upon earth the prophet says: "They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord as the waters cover the the sea."

See the positive as well as the negative side of Jesus' work in the temple court. He cast out the desecrating traffic which the money-loving priests and scribes had allowed, and then Himself dispensed freely the blessing of miraculous healing indicating the presence of Him of whose coming the temple service was the foreshadowing. The priests saw the wonderful works that he did, but unwilling to yield they were filled with indignation. The children saw it and they in their simple minded appreciation of what they saw, took up the refrain of the triumphal procession, saying Hosanna to the son of David. The glory of the Lord that had come to His temple was hid from the wise and prudent and revealed unto babes. Out of their mouths God brought the adoring praises refused by those who should have been first to acknowledge Him.

Marriages.

BEIDLER—LINDHOLME.—On August 22, 1906, at Perkasie, Pa., by Rev. W. H. Grubb. Mr. James Beidler, of Perkasie, to Mrs. Ada Lindholme, of Philadelphia.

Deaths.

ESSER.—On August 5, 1906 in the Allentown hospital from a hurt in a trolley accident—John M. Esser, of Souderton, aged 48 years, 5 months and 24 days. Interment on the 8th at Lansdale. Services by H. Crouthamel, Rev. Rothrock and A. M. Fretz.

KRATZ.—On August 18, 1906 Henry B. Kratz, aged 68 years and 16 days. Interment on 23rd at Deep Run Mennonite church. Services by A. M. Fretz, assisted by W. H. Grubb.

FILLMAN.—On August 23, 1906, in Perkasie, Pa., Mary Kratz Fillman, aged 86 years, 4 months and 8 days. Interment on the 26th at Deep Run. Services by A. M. Fretz and Jacob Rush.

News of the Week.

Domestic.

Philadelphia Real Estate Trust Co. Wrecked.

PHILADELPHIA, Aug. 28.—Unable to meet its obligations because of the large amount of money loaned on insufficient security by its president, now dead, the Real Estate Trust company, of Philadelphia, which up to last Saturday was considered one of the strongest financial institutions in the city, closed its doors to-day.

The liabilities are placed at $10,000,000 with quick assets of $3,500,000 and doubtful collateral amounting to $8,000,000. It was the depository for nearly a million dollars of the funds of the Presbyterian church.

The man responsible for the failure was Frank K. Hippie, one of Philadelphia's best-known citizens, who died suddenly last Friday morning in his country home at Bryn Mawr. near here, under circumstances which in the light of to day's developments. lead to the suspicion that he may have committed suicide.

$355,000 Fire at St. Paul.

ST. PAUL, August 28.—Fire which started in the warehouse of the Heinz Pickle Company, on the West Side, early to-day, destroyed the plant of the company, the large factory of the American Can Company and a three-story frame tenement building. The total loss is estimated at $355,000, of which $300,000 is on the American Can Company's plant.

Lake Steamer is Destroyed by Fire.

DETROIT, August 28.—Twenty-one persons, including the captain's wife and two little children, were rescued early to-day from the burning steamer Charles A. Eddy by the Detroit & Cleveland line steamer City of Mackinac, off Port Sanilac, in Lake Huron. All of them escaped uninjured and were brought to this city on the City of Mackinac. The Eddy was destroyed.

Foreign.

Insurrection in Cuba.

HAVANA, August 25.—The Stars and Stripes are flying conspicuously from points of vantage on American-owned properties throughout the disturbed districts. Scrupulously respected by both the government forces and the roving bands of insurrectionists, the emblem of the United States is, perhaps, exerting a moral influence over sober-minded Cubans. Senator Morna Campos Marqueti, Liberal, who has espoused the cause of the insurgents, has publicly advocated the appointment, by President Roosevelt, of a commission to investigate the charges of fraud in connection with the last elections. Other prominent men indorse the idea.

Revolutionists in Cuba Routed.

HAVANA, Aug. 27.—Col. Vallee, of the rural guards, reported to the government by telegraph to-night that he had defeated an insurgent force under General Gazeman near Cienfuegos, killing seventeen of the insurgents. The loss to the rural guards was one man and four horses. This is a crushing blow for insurgents.

Secretary of the Treasury Root Sterling said to-day that during the last few days inquiries had been received from many of the insurgent chiefs in Havana, Matanzas and Santa Clara province as to whether they would be prosecuted if they laid down their arms. The government decided therefore as a general answer to such inquiries to issue the amnesty statement. The Secretary denied the announcements made here that the the further enlistments of recruits had been stopped. On the contrary, he said the government intended to strengthen in every possible way the army and the power of the goverment.

RUSSIAN AFFAIRS.

GEN. MIN SLAIN.

ST. PETERSBURG, Aug. 26.—General Min, commander of the Semiovsy guard regiment, who suppressed the riots at Moscow last December, was assassinated at Peterhof to-night.

The deed was committed by a young girl who fired five shots from a revolver into his back, killing him instantly.

To the police the girl acknowledged that she had done the deed, saying she had executed the sentence of the organization of the social revolutionists, but refused to give her name.

The death sentence had long hung over the head of General Min owing to the disfavor into which he had fallen because of alleged harsh methods and cruelties.

BOMB IN STOLYPIN'S HOUSE KILLS 32.

ST. PETERSBURG, August 25.—Four revolutionists arrived at Premier Stolypin's villa, on Aptekarsky island, at 3:20 p. m., to-day, in a coach.

Two of the men entered the villa under the pretext of making an important report to the Premier, but they were not permitted to enter his office. One of the men threw a bomb into the reception-room and a terrible explosion followed. The house was nearly destroyed. The man who threw the bomb was killed, but the Premier, who was in his office, was uninjured. His daughter is said to have had both her legs broken, and the Premier's three-year-old son was severely wounded.

Firemen who arrived on the scene immediately after the explosion found a horrible scene. Many mutilated corpses and a large number of injured persons were lying around the spot where the bomb exploded. Thirty-two persons were killed.

MILITARY GOVERNOR OF WARSAW KILLED.

WARSAW, Aug. 27.—General von Llarlarski, acting military governor general of Warsaw, was shot and killed at 2 o'clock this afternoon while driving in a cab. The assassin escaped. This morning an unknown man warned the cabmen of this city generally not to drive any of the generals. Generals von Llarlarski was the commander of the Fifth army corps, stationed at Warsaw.

Central Mennonite College, Bluffton, Ohio.

A Christian educational institution maintained by the Middle District Conference of the Mennonites of N. A. Special emphasis laid on biblical instruction and the religious life.

Thorough instruction given in five departments. Location excellent. Advantsges numerous. Expenses low.

Seventh year begins Sept. 19, 1906. Send for catalogue. Further information will be cheerfully given by D. F. JANTZEN, Bluffton, Ohio.

Great Reduction

History of the Mennonite General Conference.

by H. P. KREHBIEL.

This book was published only a few years ago and is a valuable addition to the history of the Mennonite church. The author has succeeded in telling the history of the General Conference in such language that it will be both instructive and interesting to the reader.

The book contains over 500 pages, about 70 illustrations, is printed on good quality paper, clear type, and bound in neat cloth binding. We have lately purchased the entire edition of this book and offer it now at the

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THE YOUNG CHRISTIAN.

By Rev. H. B. ROLLER.

A Guide for Seekers and New Converts.

The book is brim full of timely help and adyice to young Christians and such who desire to become Christians.

CONTENTS:

1. The sincere inquirer after salvation.
2. How does the penitent become a child of God?
3. The New Convert.
4. Growth in Grace.
5. Methods of Bible Study.
6. Workers in the Lord's Vineyard.
7. The young Christian's attitude toward the World.

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IF YOU WANT A NEW SONG BOOK YOU WANT THIS ONE

Songs of Faith and Hope

¶ A Song Book overflowing with old favorites and a few new splendid pieces. 145 numbers. Every one good; not a single piece of dead timber in the collection. Edited for the publishers by J. M. BLACK. Bound in cloth, $15.00 per 100; paper covers, $10.00 per 100. Postage, express, or freight charges extra. This book will not take the place of the Church Hymnal, but will supplement it in work where a cheaper and lighter work is desired.

A FEW SELECTIONS FROM THE TABLE OF CONTENTS.

Anywhere With Jesus.
Blessed Assurance.
Come, Ye Sinners.
Dear to the Heart of the Shepherd.
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He 's Everything to Me.
Help Just a Little.
His Way with Thee.
How Firm a Foundation.
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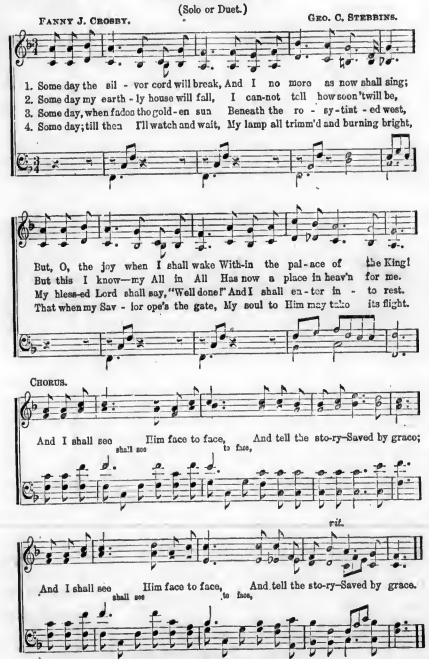
I Must Tell Jesus.
I Shall Be Like Him.
I 'll Go Where You Want Me to Go.
It Was Spoken for the Master.
Jesus, Lover of My Soul.
Jesus Saves.
Jesus, Savior, Pilot Me.
Keep on the Sunny Side.
Leaning on the Everlasting Arms.
Let Jesus Come Into Your Heart.
Make Me a Blessing.
More Love to Thee.
My Jesus, as Thou Art.
My Mother is Praying.
My Savior First of All.
My Soul is Anchored.
Nearer, My God, To Thee.
Never Alone.
No, Not One.
Oh, 'T is Glory.
One More Day's Work.
Patiently Pleading.
Precious Name.
Ready to Do.
Saved by Grace.
Sing on.
Softly and Tenderly.
Standing on the Promise.
Sweet Peace, the Gift of God's Love.
The Call for Reapers.
The Half was Never Told.
The Stranger at the Door.
There Shall be Showers.
There 's a Wideness.
Trust and Obey.
Walk in the Light.
When I Stand on the Streets of Gold.
Winning Precious Souls.
Will there Be any Stars in My Crown?
Wonderful Story of Love.

No. 67. Saved by Grace.
(Solo or Duet.)

FANNY J. CROSBY. GEO. C. STEBBINS.



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SPECIMEN PAGE

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Mennonite Book Concern,
Berne, Indiana.
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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XXI. BERNE, INDIANA, SEPTEMBER 6, 1906. No. 35.

What Have We Done To-day.

We shall do so much in the years to come,
But what have we done to-day?
We shall give our gold in a princely sum,
But what did we give to-day?
We shall lift the heart and dry the tear,
We shall plant a hope in the place of fear,
We shall speak the words of love and cheer;
But what did we speak to-day?
We shall be so kind in the after while
But what have we been to-day?
We shall bring to each lonely life a smile,
But what have we brought to-day.
We shall give to truth a grander birth,
And to steadfast faith a deeper worth,
We shall feed the hungering souls of earth,
But whom have we fed to-day?
We shall reap such joys in the by and by,
But what have we sown to-day?
We shall build us mansions in the sky,
But what have we built to-day?
'Tis sweet in idle dreams to bask,
But here and now do we do our task?
Yes, this is the thing our souls must ask,
"What have we done to-day?"

—Nixon Waterman.

Items of News and Comment.

Program of the Mennonite S. S. Convention to be held at the East White Oak church, on page 6 of this issue.

Missionary P. A. Penner, of Champa, India, reports that there are again twelve applicants for baptism from the asylum for lepers.

A well attended S. S. Conference was held in a large tent about three miles north of Columbiana, Ohio, from August 22—24.

Rev. Henry C. Bartel, a Russian Mennonite missionary, stationed at Tai Ming Fu, China, is now visiting congregations in this country. He intends to return to China next fall.

The German Presbyterians, numbering about 15,000, have at present *two* church papers—"Deutscher Evangelist" in the East and "Der Presbyterianer" in the West. This is considered a waste in different ways and therefore a union or fusion of the two papers is on foot.

The Mennonites in Russia, numbering at present about 60,000, are endeavoring to establish their own institution for higher education. At a council meeting a committee has been chosen to take the initiative steps.

Prof. N. C. Hirschy, of Bluffton, Ohio, was at Chicago two weeks ago at the University of Chicago to take the Degree of Master of Arts. The assigned subject which he treated was: The Return of the Jews from the Exile.

Miss Rose Lambert, of the branch Mennonite Brethren in Christ, for several years a missionary at the orphanage at Tadjin, Turkey, intends to leave this country again for Turkey on Sept. 11. She will be accompanied by Miss Aldine Brunk, of Elkhart, Ind.

Christ understood all our needs thoroughly; therefore, he said to Nicodemus, "Ye must be born again." The thorough regeneration of the individual which Christ taught is the only effectual remedy for the evils that afflict society to-day.—Religious Telescope.

The General Conference B has recently sent an inspecting committee to Cleveland, Ohio, to look into the matter of the hospital and deaconess' home which George Lambert, of Elkhart, Ind., has purchased from J. A. Sprunger. The property is estimated at about $20,000.

The Missionary Church Association at their annual convention held at Berne, Ind., Aug. 25—Sept. 3, has decided to take up the work of publication, to establish a publishing house with printing plant at Ft. Wayne, Ind., and in this way following the path of the older denominations.

A neat Souvenir. The "Tenth Anniversary Souvenir Edition of the Berne Witness, Berne, Ind., Sept. 4, 1906" is a neat booklet of 78 pages, with some 140 illustrations, giving a detailed history of Berne from its beginning to the present time. Skill and good taste have been displayed in a pleasing and educating style.

In the morning of Sept. 2 missionary Schroeder gave at the Mennonite church at Berne, Ind., a talk on Missions in Africa, and in the evening Rev. T. M. Chalmers spoke on Prayer, after which he presented his plan of the projected "New York Jewish Missionary Training School," which he intends to open in New York city in October next.

The brethren Bish. Isaac Peters and Pre. Peter Friesen of Henderson, Neb., recently spent several weeks with the brotherhood in North Dakota. On his return Bro. Peters stopped off in Minnesota where he will remain two or three weeks These brethren are deeply interested in gospel work and are moving into closer church relation with our sixteen conferences. Their young people are learning English, and in a few generations they will probably be more English than German.—Herald of Truth.

Touching gratitude.—A farmer in Northern India lost his crops through drought; he was starving, and moreover, he was attacked by leprosy. He lost heart, left his little bit of land and became a beggar. Wandering into Allahabad he was taken to a leper asylum. There he heard for the first time of Jesus Christ, began to read the Bible, and found in it a supply for a long list of needs. The British and Foreign Bible Society has now received from this broken-down leprous farmer a thankoffering of four rupees ($1.20) which the man saved for the purpose, steadfastly followed through months, by eating a part only of each day's ration.

Encouraging outlook. Mr. George T. B. Davis gives in Sabbath Reading the following: "For years we have been praying for an awakening and God has given us the beginning. They said we would never again have an old-fashioned revival but we have seen Wales rocking under the mighty power of God. They said Dwight L. Moody would have no successor, but we have had the world-wide work of Torrey and Alexander which has even surpassed that of Moody himself. It is almost the universal testimony of Christian leaders that the year closed has been the best of the generations. About other denominations I do not know; concerning my own I have a right to say that the largest contributions to foreign missions, to home missions and to congregational purposes have been made within the past year; the largest number of baptisms, the largest net increase and the largest number of accessions to the church in all the church's history have been made during the past twelve months. I suppose this is true of all denominations."

Announcement.

STERLING, O., Aug. 29, 1906. —We wish to announce that the new Mennonite church at Sterling, O., will be dedicated to the service of God on Sep. 23, the Lord willing, and we cordially invite all those who can to be with us and participate in these services.

Many thanks to the dear friends, in behalf of us all, who so kindly contributed toward the erection of this church.

PETER J. LIECHTY, Treas.

Christian Stewardship the Law of Tithing.

BY W. E. GILLINGHAM.

Tithing, or giving one-tenth of our income or increase to God and his cause in this world, as a Christian duty, is coming more to be recognized as such by the Christian church. Why should we give a tenth?

It is God's law. We find that Abraham paid tithes to Melchizedek hundreds of years before giving the law to Moses, when Jacob made his vow to Jehovah on Bethel he said, "Of all that Thou shalt give me I will surely give the tenth unto Thee." Here we have a clean-cut promise of a full tithe not deducting or counting out the cost of getting. So it is fair to suppose that all the Patriarchs did.

Ancient history establishes the fact very strongly that all such nations as the Chaldeans, the Egyptians, and Phœnicians, and, in fact, all nations and tribes of antiquity gave tithes to their gods thousands of years before the time of the Jews. Farther along we find, in giving the law

to Moses, the first mention of the tithe in this short and simple statement, "The tithe is the Lord's," a positive declaration. In Deut. 14:22-29 we find a full description of the plan of tithing or counting out a tenth of the wheat, barley, or other grains; also the first of the flocks, etc.

Christ commends the law of tithing when he said to the Pharisees, "Ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith."

"These ought ye to have done and not to have the other undone."

We should not be commended if we tithe and neglect the weightier matters; neither should we attend to the weightier matters and neglect the tithe; both are commanded. What Christ commends should have our obedience.

Malachi insists that men who do not pay tithes do steal; that men who are above obedience to law are below the level of honest men. And in Malachi 3:10 we find that the giving of spiritual power depends on first the giving of the tithe. "Bring ye all the tithes into the storehouse, that there may be meet in mine house, and prove me now herewith, said the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to contain it." Here we have the church on her knees from time to time imploring God for a blessing, when she holds the keys of the windows of heaven in her pockets. Here God asks us to proye Him and see if He will not give the blessing. Can we expect the blessing and not fulfill the commands. This is contrary to all laws and reason, yet when it comes to matters that pertain to our eternal welfare we are very negligent in fulfilling our part of the contract. Have we a right to expect God will give the blessing when we do not bring the tithe?

Again we find in the epistle to the Hebrews which we believe to be written by inspiration that the tithe is put on the ground that Christ is our High Priest by the Holy Spirit. Some might claim as an objection to the tithe that it is an old law and that I am not under the law. That would be the plea of a criminal before the bar of justice, and endeavoring to give a reason for not obeying the law, and we do not want to class ourselves with that kind. Obey the law. Freedom is the fruit of the law. The trouble is that there are too many members of our churches who are not under the law, who mistake liberty for license, who feel no sense of obligation to perform duty. There is not a shrub in the forest, a bird in the air, a fish in the sea, a star in the heavens, that is not under the law. The Christian is under the law, the law of life is Christ and Christ is our high priest, and we owe Him a tithe of our possessions. We are taught that he who breaks the least commandment is guilty of all. Hence the necessity of keeping this very important command of tithing. —The Watchword.

The Central Mennonite College as Seen from Within.

A Paper read at the Middle District Conference, by Albert Schumacher.

Friends and Patrons of Education:—"Every tree is known by its fruit" is a saying applicable both literally and spiritually, and has proven itself true in every sphere of life. A fruit bearing tree might possibly be known by its bark, leaves and general appearance; this kind of judgment, however, is liable to be misleading. The fruit is the best possible sign and mark by which any tree can be characterized. So every institution of men and likewise every human individual is known most correctly by the result of its work and actions. That which is the result of an effort of combined or single forces of men is the manifestation by which we with our near-sighted eyes and limited mind can best judge life as to its motives and purposes. Of course, a better and safer way would be to see and know life with its motives and purposes, which are after all the cause for every action, the source of every issue. A human life is really not correctly and thoroughly understood unless one can see its innermost feelings and motives; in brief one must see the heart.

To make a correct decision on any school one must naturally examine it from the inside. He must know its standard, he must be acquainted with its principles, he must find out its motives and purposes and he ought to look upon the output, the product. The visiting of the class-room must not fail, for thus one comes in contact with teacher and pupil. In other words, one must live in and breathe the very atmosphere which envelops the institution to give a reasonable decision of the school. Such, I feel, has been my position in respect to our own conference school at Bluffton.

On Nov. 5, 1900, when our school opened its doors for the first time to our young men and women one could have no definite knowledge beforehand of what character our school would be except in so far as the personal life of the members of the faculty was known, who would most likely shape the institution according to their own ideal. Anxious fears and hopes awaited the outcome. Some doubted the necessity of the school, some its substantiality, while others cherished the greatest hopes for its success and prosperity in the future. One invariably meets with such different attitudes of minds when a new thing springs into existence. But now after six years of hard labor under testing difficulties from within and from without that were felt both by faculty and students, and with the unflinching courage of its supporters it stands as substantial as ever with a bright outlook. These trials did not lower its standard in the least, they were only a kind of process of purification and refining. I do not mean to convey the idea that hardships always have this tendency of creating firmness and purity in an institution, nevertheless if they are met with in the right spirit they generally never do much harm, they rather "turn up the soil to show what sort of stuff it is made of."

We may consider ourselves fortunate in always having secured a corps of teachers who can be trusted. Most of them are of our own Mennonite brethern who think and feel as we do and have the same religious convictions and beliefs that we have. As a whole they always had the welfare of the students at heart, even making personal sacrifices in order to give special instructions to individual students deficient in some work. Had they not the kindliest feelings towards the students such a thing would never have been done. Difficulties encountered by the students were solved by the aid of the teacher, not in such an easy way that the students were not even made to see and feel the mistake, but more often by severe critizism given in the right spirit. Helping one in a difficulty does not always mean to solve the difficulty for that person, but rather to make him feel and understand it himself and the greatest benefit really comes to him who sees the perplexity, grapples with it and finally comes out as the victor. To make pupils see that in themselves lies the possibility of becoming master over any laborious task is one of the greatest arts of the teacher. A certain feeling of satisfaction and self-respect creeps over a student when he himself has mastered a perplexity. On the other hand a teacher feels as much pleased himself to see his own pupils succeed aided by a suggestion from the teacher. In all my intercourse with the members of the faculty, in class-room and in private conversation they have proven themselves worthy to be called teachers. They have proven themselves as Christian men of strong conviction for the right not only in the character of their instruction, but also in their lives. This is after all an important point to be considered, for the pupil will, if he is under the supervision of a teacher whom he loves, for any length of time, invariably shape his thoughts and life after that of his teacher. I do not feel the slightest hesitation whatever, to say that the motives and purposes of every teacher under whose care I was, are of a true Christian spirit; seeking truth for truth's sake and at the same time imparting it to their pupils. Their standard of instruction is high and thorough; it is not the surface teaching, not the "hurry through" method. Thus whenever any student fails in his work one can possibly not attribute it to any one else but to the student himself, because of his lack of diligence and perseverance.

The student body ought be taken into consideration for they also help to make the school and shape its life. As a whole the students have invariably been found as a congenial band of ladies and gentlemen, such as were loyal to the school even in times of hardships and bitter crises as most of you may have witnessed during March the last. Since the number of students has never been so very large there was not so much possibility for party spirit among the students as is sometimes the case in certain larger institutions. All had the same privileges and opportunities in the social element which is so uplifting to student life. They were not separated by lines of unacquaintances, everyone was known by all. Just as there was this social relationship between student and student so was the close connection between student and teacher. This privilege is certainly not offered to every school, especially not to a large one, and yet is is one of the greatest helps for enjoying and doing good work in the recitation room. One receives the personal attention from the teacher often so necessary for a beginner.

I have now tried to partly discuss two fundamental parts of our school—teacher and student, whatever else there is found in our school is formed by either one of these two parts. There are, however, some people who do not like to measure a school in this way; they would rather or really do measure a college by the size

of its walls, the extent of the campus, the number of coins and buildings it possesses and by the size of the student body. However, a school never consists of brick and motar, it can never be measured by its wealth; it consists of the faculty and the students and upon these a right thinking man does look and rightly so.

Certain organizations were formed in the school by students and I think they were fulfilling their missions to a certain extent. These organizations were namely the Christian Endeavor and the Lowell Literary meetings which were held regularly once a week and everybody was asked to take part. Both are of greatest importance in the development of the student's character, and can reasonably be compared with the regular class instructions. The first one had a religious purpose in view, trying to give the student a rest from his text books and quicken him with spiritual food. The second had a more intellectual purpose in view, attempting to rob the student of his timidity in public, and to find out what the student is best fitted to pursue in after life, if it is at least in the line of public work. As a third organization there may be mentioned that composed of the athletes, a very essential one if used in the right way, for "the training of the body is quite as much a matter of education as the training of the mind; and, in a free and harmonious development the athletic field has quite as legimate a place as the lecture room and the laboratory." And I hope that some day a generous person among our own people may donate of his material possessions towards a building on our campus devoted to the training of the physical body. There may be other things in our school worth mentioning, time however will not permit to go into detail, and furthermore they are of secondary importance.

There are no schools that have not disadvantages and imperfections, and our school is of course no exception; and for me to pass these by without at least pointing them out would be not be say the whole truth as I have seen it and thus perhaps disappoint some of you. I mention them not for the sake of mentioning but rather for the sake that you may feel yourselves obliged to give your full support to it to make it better.

First we may mention its obscurity and its youth or brevity of existence on account of which it is not yet known to many of our own brethren and less to the outside world as such. To overcome this needs growth and patience, and a full support of students on the part of those to whom our college has become dear. Again there has occasionally been felt the lack of a sufficient force of teachers to accommodate the wants of the students. One man might as well try and farm, practice medicine, be in politics, or be in the ministry all at one time, as a teacher trying to teach so many different branches against his taste and liking. Fortunately the teachers met the requirements exceptionally well (under the circumstances,) though they themselves felt the pressing work really more than the students. Thirdly we need a better equipment in the scientific department, though this has been very greatly helped during last year and for which the students' really felt thankful. Further we need a gymnasium, students dormitories, and by all means a better library. We need more funds for the endowment of the Biblicial chair if it is to be filled to the best advantage. We hear complaints now and then about a lack of sufficient Biblical instructions; nevertheless if any student had a desire for religious work along with his academic or college work there was ample opportunity offered. The teachers gave all the Biblical instructions they could really give to the best advantage under the circumstances. You may think it needs a big sum of money to do all this, of course it does. There is really nothing worth having in this world unless it be gotten through labor and sacrifice. To our school if it wants to be what it ought to be, can only reach its ideal through labor and sacrifice on the part of its friends.

And now to conclude in summing it all up there are no sufficient grounds found for refusing to send our young men and women to our own school. These imperfections are of a secondary nature and no one need stand back on account of these. The nucleus, the purpose and motive of our school as seen from the inside is healthy. There have been thrusts and threats made against our institution by those who have only seen its bark and leaves or not even that. Some were influenced by hearsay, by persons who really *did not* know or did not want to know our school from the inside and hence have erroneous ideas of it. But I can safely say that whoever would have known our school from within, who would have taken a second thought as to its purpose, and what it really means among our young people, he would never have uttered or done such things concerning our college. To-day it stands as a visible proof of its godlike and holy purposes. Look what it is doing within, look what it has done in helping young men and women for these speak for themselves. Therefore my brethren and friends, for the sake of God, for the sake of our denomination and for the sake of your own sacred homes, give your support to our school with hands and heart, for it has a mission to fulfill that will last into eternity. Fathers and mothers, it is our own school, founded upon religious principles. It is the safest and best place you can send your sons and daughters that they may be what they ought to be. We are responsible for the opportunity offered for we owe it to God, our church and our homes. We need our school, we must have it to fill the place we ought to fill in this world and it is my prayer that its days may yet be many, its years full of promise and its work good tidings to the world.

Temperance Legislation in Indiana.

The Moore remonstrance law has been in force fifteen months. It has proven the most effective temperance law ever enacted in this State. 167 townships and 14 city wards containing in the neighborhood of 375,000 people have, by its use, rid themselves of the saloon for two years. This is more dry territory than has been won by any state in the union during the same period except Oregon. 124 townships are still dry by the use of the former Nicholson law. 361 townships are also dry independent of remonstrance laws, making 647 dry townships in the State out of a total of 1016.

The probabilities are that the Moore law will have reached the last township which can be changed by it from wet to dry within the next year. A conservative estimate would not lead us to predict that over 50 more townships which had saloons when this law went into effect, will ever be successfully reached by it. Hence, the need of additional legislation in Indiana if we are to keep step with our sister States in the movement for the banishment of the saloon.

There should also be a more drastic law against the illegal sale of intoxicating liquors, The liquor dealers are constantly seeking to prove prohibition a failure by their own lawlessness. These anarchistic tendencies should be checked and the officers of the law compelled to do their duty, thus doing away with the necessity of employing secret service men. The law should contain a "search and seizure" clause, make it unlawful for any common carrier to deliver intoxicating liquors in prohibition territory, and make the possession of a United States liquor tax receipt as well as the possession of liquor in any place of public resort, prima facia evidence of guilt.

For the above reasons, the Trustees of the Indiana Anti-Saloon League representing the federated churches of the State on the temperance question, have instructed the representatives of the League to press the battle for the addition of city and county remonstrance units to our present township and ward remonstrance law, and also to urge the enactment of an *effective* "Blind Tiger" law. To secure this legislation, good citizens all over the State should make themselves felt at the primaries and at the polls for the election of a Legislature which can be trusted to do what is right on this, the greatest reform movement of the ages. Let there be no division of forces or attempts to side track these important measures. If we can secure these laws we will within a few years place between forty and fifty counties in the local prohibition column and three fourths of our population will have banished their saloons. Then public sentiment will unquestionably be ripe for the submission of a prohibitory amendment which will forever outlaw the traffic in this State.—*The Indiana Issue.*

Beautiful Table Customs.

Quite recently I visited a German widow living in a delightful country seat, with a little son of eight and a daughter of five. As we sat down to the well-spread table, the little boy, folding his hands and closing his eyes, thanked our Father in heaven for the food before us, and asked him to bless it. Then the little girl in childish accents repeated: Lord Jesus, be our guest. Come, and this table bless, and do us good." The little ones were taught by their pious mother to think whom they were addressing.

At several places where we visited in Scotland, the youngest child at the table asked the blessing, and the memory of those sweet, low, reverential, childish voices haunts us yet, as the echo of some rich carol.

In some families there prevails the beautiful custom of joining the Lord's Prayer at breakfast; and in one that we visited oft last summer, this was sometimes omitted, and in its place the twenty-third Psalm recited. For a Sunday morning, after a week of plenty and joy, what can be more suitable?

In other families the silent blessing is the custom; and very touching it is, too, for it seems to make us realize that God is, indeed, near, when we can give Him thanks though our lips move not.—Ex.

The Mennonite.

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Rev. I. A. SOMMER, Editor, BERNE, IND.

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Editorial.

Devotional Literature.

Piety belongs to no creed or country and the writings of a pious man are the rich treasures he leaves to the world. The one who like Augustine can cry "Thou hast made me for thyself and my soul is disquieted until it rests in thee," cannot help but show the depth of his feeling to his fellow man. Next to the Bible, our chief joy in reading should be found in books of devotion. The reader who stuffs his mind with sentimental fiction or other trash to the exclusion of devotion has a soul that is starved to an alarming degree. If you want to know the depth of his spiritual life, glance over the book shelves of a professed Christian; books of history, biography or science may indicate the condition of his intellect to you but the scarcity or abundance of devotional works is an index to his spiritual life. G.

Our Differences.

The unfortunate thing about the Mennonite Church is her many divisions. Given a large Mennonite church or community and the question is, How long will it be until there is a split? In looking back over the history of the church during the last hundred years the sight of so many separations startles us. What makes the matter more startling is the fact that the differences were to a large extent personal, purely doctrinal matters have had little, and in many instances, nothing at all to do with the separations. To be sure we find things just as they are, we can neither make or unmake the past, but, we may hope for better things to come. It is indeed aggravating to find that personal rather than doctrinal reasons are responsible for the sentiment that keeps the church from again uniting as a solid body and until we are prepared to let personal feelings go our hope for a united church is a vain one. It would be well to make it the rule of our church papers, our sermons and our conversations to refrain altogether from criticising or entering into controversy one with another, especially on matters that are non-essential and tend to keep us from the unity we so much desire. G.

Patent Medicine.

Special attention is being given to the patent medicine evil just now in several well known magazines. The sale of these medicines, without restriction, has been a menace to public life and health so long that it is now high time for something to be done. By their use people have become drunkards since alcohol in greater or less proportions is the base of most patent medicines. Because of the use of cocaine and other dangerous drugs some have become helpless drug fiends. Many who need no medicine at all become slaves to special medicines because cleverly written advertisements have persuaded them into thinking themselves sick.

These proprietary medicine concerns live by advertising. Without the use of the press they would be compelled to shut up shop. The boldness with which they invade the home with their indecent testimonials in the papers which get into the hands of our children is disgusting. The elaborate details with which the various symptoms and cures of a private nature are described in these advertisements is enough to drive parents into keeping newspapers and magazines out of the hands of their children altogether. An investigation of very many of these so-called cures have been made a number of times and the usual result has been the disclosure of a great number of frauds. The paper advertising such things, then, runs the risk of having part in these frauds.

That church papers should have been tempted by the little money there is to be gotten out of this kind of advertising is a matter very much to be regretted, but now the attention of the public is directed by several secular editors, to the fact that some religious papers continue to solicite this kind of advertising in spite of the recent exposures given to those frauds. Readers of the MENNONITE may congratulate themselves upon the knowledge that the columns of this paper will not be put to such indecent and fraudulent purposes. The last General Conference at Mt. Lake passed a resolution by which the management of our publication is prevented from making advertising contracts with patent medicine concerns. G.

The Church Paper.

Once in a while the opinion finds expression that the church paper ought to be "as cheap" as the local papers. It is, however, a mistake to lower the standard and the price of such official papers. A number of large and well equipped publishing houses have plainly and definitely expressed their experience on this point. We, numerically a small denomination, ought to be willing to learn from others. The following note from The Christian Guardian, of Toronto, Ont., is opportune on this subject.—"Several of The Christian Advocates, the official papers of the Methodist Episcopal Church, last week made formal announcement of a raise in subscription price from $1.50 to $2.00 a year.

As a help in inaugurating their advanced rate it is announced that subscriptions at $2.00 will be received from September 1 to the end of next year, but after January 1 next $2 00 will only pay for twelve months of these papers. The editor of the "Central" tells us that he recommended the Book Committee to lower rather than raise the price of his paper, but he admits that the testimony of the editor of the only one-dollar M. E. paper, the Pittsburg Christian Advocate, convinced the committee that a dollar paper would be a mistake, and apparently convinced him as well. He propounds the theory that the price of a church paper does not determine its circulation. To a large extent he is correct; at least we believe the questions of its quality, and as to how far it meets a felt need are far more important considerations. Within reasonable limitations the price of religious papers does not enter into the question of circulation to nearly the extent that many imagine. And the very small permanent increase that followed the cutting in two of the subscription price of The Christian Guardian is sufficient proof of this statement."

Correspondence.

ZIONSVILLE, Pa., Sep. 3.—On Tuesday, August 28, the Thirty-third annual Mennonite convention was held in our church here. S. W. Gross, the retiring president, conducted the opening exercises and Rev. W. S. Gottschall, pastor of the church, welcomed the visitors. Rev. H. G. Allebach, of Green Lane, was appointed temporary secretary. The following officers were elected:

President, A. C. Oberholtzer, of Philadelphia; secretary, Mrs. E. S. Shelly, of Pensburg; treasurer, Warren Funk, of Clayton. Various subjects of Sunday-school work were discussed during the day, the speakers being: Miss Flora Fellman, of Richland Center; Dr. O. W. Berkey, of Bally; Rev. H. G. Allebach, of Green Lane; A. C. Oberholtzer, of Philadelphia; S. W. Gross, Dublin; Rev. E. S. Schelly, Pensburg; Alyin M. Musselman, Allentown; Miss Laura Wolf, Center Valley; Mrs. Clarence Hunter, Philadelphia; Miss Blanche Zieber, Reading; Rev. A. M. Fretz, Souderton; Frank Rosenberger, Milford Square. The choir sang a few anthems. Many people were present, and a good day was spent by all.—On Sunday, September 2, Rev. W. S. Gottschall preached a very good sermon which I hope strengthened us all in the work of the Lord.

ANNIE GEISSINGER.

STERLING, O, Aug. 28.—On August 26 our pastor, Rev. E. F. Grubb, gave us a missionary sermon which was appreciated very much. The sermon was made very plain by showing different illustrations which were presented from a chart.

At the conclusion Rev. Grubb read a letter just received from Missionary Penner, Champa, India, which was listened to with much interest.

The new Mennonite church at Sterling is rapidly nearing completion. The dedicatory services will be held September 23, the Lord willing. There will be services in the morning, afternoon and evening. All are invited to attend.

DEER CREEK, OKLA., Sept. 2. Dear MENNONITE:—We have been blessed with an abundance of rain this summer, the last August being the wettest we have had for years. Crops are good, especially corn. Immense quantities of peaches and also other fruits have gone to waste here this summer because the supply was so much greater than the demand.

About three months ago the young men of the three churches here, Methodist, Christian and Mennonite, began a Young Men's Union Prayer Meeting. At the first meeting only four were present but the attendance has been increasing steadily until now as many as twenty attend.

All three churches are weak in numbers the total membership of the three not being much over one hundred. In union there is strength and also the love and

Christian fellowship existing among the young men who attend and take part in the union prayer meeting shows that God is blessing the work. The meetings are held every Sunday evening at six o'clock.

The report in the Bundesbote some time ago, stating that our pastor J. C. Peters would take charge of the mission station at Clinton, Okla., Sept. 1st, was ahead of time. Bro. Peters had received a call from the Mission Board to that effect which he finaly decided to decline and will remain as pastor of the church here for an indefinite length of time. May God bless his labors here in the future as he has in the past.

Albert Kuehny, one of our young men, has gone to Bethel College, Newton, Kan., to study the Bible course in order to better prepare himself for work in the Master's vineyard. If only more young men and women in the Mennonite churches would be willing to give their lives and service for the cause of Christ and prepare themselves for ministers and missionaries. Truly the harvest is great and the laborers are few. Let us therefore pray the Lord of harvest that He will send forth laborers into His harvest.

The Children's Army.

A word to the little children,
The children good and true;
Come join the temperance army,
And fight the battle through.

Here's wine and beer and cider,
Fair little snakes that creep
Around our own dear hearthstones
And fatten while we sleep.

A true and noble boyhood
Will make a manhood fine:
Then shun the treacherous cider,
Tobacco, ale and wine.

—Friend for Boys and girls.

He who persists in genuineness will increase in adequacy.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, September 16, 1906. CHRIST'S LIFE IX. HOW CHRIST MET HIS ENEMIES AND HOW WE SHOULD MEET OURS. Luke 4, 28—30; 11, 37—44; 23, 33—34.

QUESTIONS.

1. How did Christ meet His enemies in Nazareth? Luke 4, 28—30.

2. How did Christ meet His enemies in the house of a Pharisee? Luke 11, 37—44.

3. How did Christ meet His enemies at the cross? Luke 23, 33-34.

4. How does the Old Testament teach us to treat our enemies? Ex 23, 4—5; Prov. 24, 17; 25, 21—22.

5. How did David treat Saul? 1 Sam. 24, 1—12; 26, 4—20.

6. What does Christ teach us about the treatment of our enemies? Matt. 5, 44—45; Luke 6, 35.

7. How does Paul teach us to treat our enemies? Rom. 12, 18—21.

MEDITATIONS.

When Jesus visited Nazareth, His former friends and neighbors were astonished at His preaching, but when He wounded their patriotic pride, they intended to kill Him by throwing Him down the precipice on which Nazareth stands; but He passing through the midst of them went His way. So we must sometimes not mind our enemies, but do our duty in spite of opposition. When Jesus went in to a Pharisee to dine with Him and His enemies found fault with Him, He told them some very unpleasant truth, warning them of the impending doom.

But when His enemies succeeded in having Him crucified and mocked Him, Christ prayed for them saying: "Father forgive them, for they know not what they do."

The Old Testament in different passages says to treat our enemies kindly. David, the great king of Israel fleeing Saul, his father-in-law, had it twice in his power to kill him, but he refrained and only showed his enemy that he had been in David's power, making him feel ashamed that he had mistrusted him.

Christ Himself teaches us to love our enemies, to do them good and to pray for them.

So does Paul teach us not to avenge ourselves but to give place unto the wrath of God: for it is written, vengeance belongeth unto Me, I will recompense, saith the Lord. But if thine enemy hunger feed him; if he thirst, give him to drink; for in so doing thou shalt heap coals of fire upon his head.

The Sunday School Lesson.

BY A. S. SHELLY.

Notes for Sept. 16.

Subject: JESUS SILENCES THE PHARISEES AND SADUCEES. Mark 12:13–27.

GOLDEN TEXT: Render to Caesar the things that are Caesar's, and to God the things that are God's. Mark 12:17.

The days of the last week of Jesus' earthly life were spent mostly in the temple courts teaching the people who gathered about Him and "hung upon Him, listening" (Luke 19: 48, Rev. Ver.). The rulers all the while sought diligently how they might destroy Him, and they left no stone unturned in their eagerness to accomplish their purpose. They questioned His authority for driving the traders out of the temple, but were themselves driven into a corner by His question concerning their opinion of the baptism of John, and were pierced to the quick by several pointed parables aimed at them.

In our lesson we find them trying their best to get Him to say something that they could use against Him, as a cause to lay their hands on Him. So they plot together with the Herodians and try to catch Him in a political trap. If they could get Him to counsel resistance to the Roman government they would be quick to accuse Him before the governor as a traitor.

To pay tribute to the Romans was odious to the Jews. No demagogue desiring to win the applause of the people, could therefore find a subject better calculated to arouse their national pride into violent opposition to the Roman government. If Jesus can only be allured to take a position on this question in accordance with the general feeling among the people, then they (the rulers) can set the government dogs upon Him to hunt Him down.

The way Jesus met their attempt to flatter Him to His ruin, made them marvel, and they left Him with their plans all disconcerted. His answer gives us food for useful reflection. There are duties we owe to the government under which we live, which however do not in the least conflict with our duty toward God. To render to the government its due, is a part of our duty to God. There are many ways in which we may withhold from God that upon which He has a rightful claim. Let us see to it that out of a grateful heart we render in faithful service to God all that with which He has so graciously endowed us, whether it be our money, our talents, our time, or what not. When we are minded to do this, we will be led to see clearly and to do our duty to those around us, to society, and to the state.

The Sadducees were the infidels of their day. They denied things plainly taught in the Scriptures, and for the same reasons, no doubt, that skeptics to-day advance for their unbelief, which are indeed no reasons at all but are very unreasonable and show a great lack of logical thinking. These unbelievers were also very like their present day followers in their trying to ridicule scriptural faith by the use of supposed cases which they think will make the application of a certain doctrine seem ridiculous. Jesus readily pricked their bubble and exposed its emptiness by declaring that their supposed case was not a case in point at all and they did not know what they were talking about. Verse 25 rules out many other questions which even some good people allow themselves to be bothered about in regard to the life beyond.

What a forcible argument for a life beyond the grave in the fact that long after Abraham, Isaac and Jacob had passed from the scenes of this life, God announced Himself to Moses as the God of these patriarchs. The dead have not, can not have a God. He is therefore a God of them that live. Not only having, but being life eternal Himself, He imparts eternal life to them that are His—made in His own image.

Mennonite Sunday-School Convention at Zionsville, Pa.

The thirty-third annual session of the Sunday-school convention of the Eastern District Mennonite Conference was held in the Zionsville Mennonite church on Aug. 28. A morning and afternoon session was held when the following program was rendered.

The convention was opened at about 10 a. m. with a spirited song service in charge of Rev. A. S. Shelly followed by the devotional exercises conducted by S. W. Gross, the retiring president. After the choir had rendered a selection all present were made to feel at home by the warm words of greeting which were spoken by W. S. Gottschall the pastor of the church. He said in part, "I welcome you to our church because you are Sunday-school workers and are therefore engaged in the noble cause. I am glad that the day has come when the Sunday-school is no longer merely a place where the Bible is studied but that our principle work has been found to be the salvation of souls."

In the absence of the Sec., Dr. W. G. Moyer, Rev. H. G. Allebach was appointed Sec. protem. The treasurer's report was then received and adopted after which the election of officers for the ensuing year took place, which resulted as follows: Pres. A. C. Oberholtzer; Sec. Mrs. E. S. Shelly; Treas. Warren Funk. The Topic: "The teacher problem" was than discussed under three

headings: 1) How to help teachers desiring to improve in efficiency, by Miss Flora Fellman. A desire is first of all necessary, follow Christ's example as the teacher of all teachers and do not forget prayer. The Teacher and Supt. should work together in harmony. 2) How to deal with the indifferent teacher? by Dr. O. W. Berky. The causes of indifference may be internal or external. Internal: The Supt. is perhaps not punctual and sociable as he should be; external: The numerous out-door amusements often attract the attention of teachers. Get the teachers interested in their work by holding regular teachers' meetings. A good plan also is to keep an accurate account of attendance and thereby induce a more punctual and regular attendance. 3) Looking out for efficient recruits to the teacher's ranks, by Rev. H. G. Allebach. If public school teachers are Christians they should also be able to take charge of a Sunday-school class and will know how to teach better than others. Every Sunday-school should also have a normal class where teachers are constantly being trained.

Mr. A. C. Oberholtzer then read a well prepared paper on: What can be done in and through the Sunday-school to promote a reverent regard for the Lord's Day. He said in part, "The children should be taught to lay aside all worldly things and engage only in spiritual things on God's Day. A taste for good and pure literature should be cultivated in the minds of the pupils by the teachers. The Sunday-school library should contain an ample supply of good books and the pupils should be taught to read them. The pupils should not only be taught by words but by example as well as Christ also taught.

The morning session closed with prayer by Rev. A. S. Shelly.

The afternoon session opened at 1:30 with a spirited song service in charge of Rev. W. S. Gottschall, after which Rev. A. B. Shelly led in prayer. The choir then rendered a choice selection after which was read a well prepared paper on "Working for Definite Results; What? How?" prepared by Annetta Rosenberger. In her absence it was read by S. W. Gross. Above all things the teacher should aim to win the child's soul for Christ. This alone can be done by consecrated teachers filled with the love of Christ who bring this love to the hearts of the children.

The Home Department, by Mrs. Clarence Hunter. In country districts where bad roads make it necessary to close the school during the winter months every home may be a Sunday-school through the arrangement offered by the Home Department. Many who could otherwise not, may in this way become members of the Sunday-school.

Getting a hold of the little ones in the home.—Cradle Roll, by Blanche Zieber. Every baby should be a member of the Sunday-school and thus not only gain and retain the interest of children but also of parents.—An open discussion on the above topic followed in which the following took part: Rev. A. M. Fretz, Rev. W. S. Gottschall, Frank Rosenberger, S. W. Gross, Rev. A. S. Shelly. Miss Blanche Zieber, of Reading, Pa., then gave a very practical and interesting address on Songs for the Beginners and Primary Grades. She said in part, "Songs for little ones should be carefully selected. Both the words and music should be appropriate. They should be simple stories full of meaning but not above the child's capability of conception. Songs for special services such as Christmas, Easter etc. should be repeated from one year to another so that they may be permanently fixed upon the child's mind. This was followed by a brief but impressive farewell service in behalf of Miss Annie Funk who is a daughter of Mr. and Mrs. James Funk of Clayton, who will shortly leave for India and will work there at one of the Mennonite mission stations. Miss Funk made an earnest plea for more active and enthusiastic mission work among our Sunday-schools. Rev. W. S. Gottschall offered the closing prayer, after which the conventson adjourned.

A bounteous dinner and supper was served for all present by the Zionsville Sunday-school on the beautiful lawn surrounding the church. The day was an ideal one and the attendance was large. This convention embraces all the Sunday-schools of the Eastern District Mennonite Conference. The next year's convention will convene in the Springfield Mennonite church near Pleasant Valley, Bucks Co., Pa. The following is the executive com. for ensuing year. Rev. W. S. Gottshall, William Moyer, and Mrs. Clarence Hunter.

MRS. E. S. SHELLY, Sec.

Program

Eleventh Annual Conference of the Mennonite Churches of Central Ill., to be held at the East Mennonite Church, Carlock, Thursday, Sept. 13, 1906.

MORNING SESSION.

8:30 Special Prayer Service.....
.....Rev. Val. Strubbar
9:00 Praise Service.....Lee Lantz
9:40 The Doctrine of Our Church. When, where, and how to Teach It.....
Rev. J.S. Hartzler, Goshen, Ind.
10:20 Exposition of I Peter 2:9.....
.....Rev. Val. Strubbar
"But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light."
10:40 Things that Hinder and Things that Help Our Church Work.....Rev. Joe Kinsinger
11:00 The Prevailing Spirit of the Time.....Rev. John Kinsinger
11:30 Business.

AFTERNOON SESSION.

1:30 Praise Service....M. Ramseyer

THE MISSION OF THE CHURCH.

1:50 (a) The Mission of the Church to the Minister,.....
.....Rev. Aaron Augsburger
2:20 (b) The Mission of the Church to the Member.....
.....Rev. John Lehman Pa., then gaye a very practical
2:40 (c) "The Mission of the Church to the World".....
.....Rev. Jacob Donner
3:00 Report of the Secretary of the Mission Board.
3:10 "The Attitude of the Church Toward Temperance".....
.....Rev. A. H. Lehman
3:40 Discussion of Luke 14:33, Introduced by Rev. John Kohler
"So likewise whosoever he be of you that forsaketh not all that he hath he cannot be my disciple."

EVENING SESSION.

7:00 Praise Service.....Lee Lantz
7:30 Evangelistic Service, Rev. A. H. Lehman, Rev. J.S. Hartzler.

REV. EMANUEL TROYER, President.
LEE LANTZ, Secretary.

Program

Mennonite Sunday-school Convention to be held at East White Oak Church, Carlock, Ill., Wednesday, Sept. 12, '06.

MORNING SESSION.

9:00 Praise Service.....
.....Led by Dan Augsburger
9:30 Opening Address..By President
9:35 How to Promote Christian Fellowship in the Sunday-school.....Rev. Allen Miller
9:45 What Should be the Chief Object of the S.-S. Teacher? How may he Accomplish his Object?.....John Kennel
10:05 The Practical Part of a Sunday-school.....Sam Stuckey
10:25 The Bible in the Sunday-school.....Frank Risser
10:40 Profitable Pleasure, John Gundy
11:00 How may we Improve our Sunday-schools? (a) How Secure Increased and Prompt Attendance?...Noah Christner (b) How Make It More Instructive?.....Geo. Gundy (c) How Secure Spiritual Results?.....Alfred Stahly

AFTERNOON SESSION.

1:30 Praise Service.....
...Led by Mrs. Dan Augsburger
1:50 An Address to children.....
.....Mrs. Lydia Engel
2:20 The Influence of the Home Department.....Walter Otto
2:40 Primary Work. Mrs. S. E. Maurer
2:55 How Should Temperance be Taught in the Sunday-school? Benj. B. King, Fort Wayne, Ind,
3:25 Business.
3:35 Round Table Conference ...
.....S. L. Lantz

EVENING SESSION.

7:00 Praise Service..Louis Schwartz
7:20 Christian Endeavor Mass Meeting. Topic-Christ's Life; How Christ met His Enemies, and How We should Meet Ours. Luke 4:28–30, 11:37–44, 23:33–34.....Louis Ramseyer
8:15 Address.....
Rev. W. W. Miller, Pulaski, Ia,
Open discussion on all subjects.

W. J. RICH, President
FLORENCE NAFFZINGER, Secretary.

Deaths.

KULP.—Suddenly, while at his post of duty, struck down by a train, in Philadelphia on August 16, 1906. Isaac B. Kulp, aged 65 years, 4 months and 28 days. Brother Kulp was a faithful member of the First Church of Philadelphia. Funeral services were conducted at his late home by N. B. Grubb. Interment next day at the Skippack Mennonite church where Rev. Warren Bean assisted in the services.

MARKLEY.—In Germantown, Pa., after a long siege of illness borne with wonderful Christian fortitude, on August 19, 1906, Emily D., wife of Harry Markley, aged 59 years. Her mortal remains were laid to rest in Ivy Hill cemetery on the 22nd, on which occasion services were conducted by Revs. T. S. Samson, N. B. Grubb and J. W. Bayley.

Contributions.

Foreign Mission.

During the month of August the following gifts were received:

I. FOR GENERAL FUND.—From a Mission friend, Newton: Kansas, $5; anonymous, Altona, Man $5; Mission meeting at Glebelstadt, 100 Mk., and Mission Sewing society, Wuerzburg, Germany, 50 Mk.,—together $35.37; Christian church, Moundridge, Kan., $18.80; Hillsboro Mennonite church $16.60; Hoffnungsfeld church S. S., Moundridge, Kan. $22.40; Summerfield sewing society $11; Pandora Men. S. S. $43.98; Springfield S. S., Eakly, Okla. $6; Halstead Men. church $105. Salem church, Dalton, O. $13.25; C. van der Smissen, Summerfield, Ill. $30; Bethel church, Mt. Lake, Minn. $30; C. E. S. of second Men. church, Philadelphia, Pa. $8; collection at The Middle Conference at Pandora, O. $102; collection at festival of the Mission sewing societies, Pandora, O. $66.25; First Men. church, Newton, Kan. $55.75; S. S. at Masksville, Kan. $12.38; Mission boxes, Berne, Ind. $13.01; birthday gifts, ditto $0.74. Tenth from F, ditto $25; for a tent for Bro. Petter, from N. N., ditto $30; for tent and painting the church at Canton-ment, from members of the Berne, Ind., congregation $120.45.

II. FOR MISSION IN INDIA.—From J. D. C. Goering, Moundridge, Kan. $15; J. J. Krehbiel, ditto $5 Bethel church, Mt. Lake, Minn. $100.

III. FOR LEPERS IN INDIA.—From Lizzie Stauffer, Donnellson, Iowa $3; Grandmother Kauffman, Hoffnungsfeld Eden, Moundridge, Kan. $10; Mission friend, Donnellson, Iowa $20.

IV. FOR POOR HEATHEN CHILDREN FOR CHRISTMAS.—Mission meeting, Loretta, S. D. for R. Petter $14.50.

V. FOR WATER WORKS IN ARIZONA.—Thankoffering for God's wondrous help, Gotebo, Okla. $10; J. P. Lisscheid, Arlington, Kan. $5; H. Stauffer, Donnellson, Iowa $1; Lizzie Stauffer, ditto, $7; C. van der Smissen, Summerfield, Ill. $2; C. W. and Mrs. Baumgartner, Berne, Ind. $2; anonymous, ditto, $2.

Gratefully acknowledged,
GUSTAV HARDER, Treas.

News of the Week.

Domestic.

Paul O. Stensland Caught at Tangier.

CHICAGO, September 3.—A cablegram to the Chicago Tribune from Tangier, Morocco, to-day announces the capture in that city of Paul O. Stensland, the president and manager of the Milwaukee-avenue State Bank, which closed its doors on August 6.

The arrest was made by a representative of the Tribune and Assistant State's Attorney Olsen, of this city, who have been on the trail of Stensland since August 13. Stensland had many friends among women of this city on whom he was accustomed to spend much money, and one of these, feeling that she had not been treated by him with due consideration, came to the Tribune a few days after his flight with information regarding the direction in which he had gone.

It was ascertained that Stensland had fled from Chicago on July 12, gone directly to New York and sailed in a steamer of the White Star line for Liverpool. He remained in that city for two days and then took a steamer for Gibraltar, which he reached on July 27. From there he took a boat for Tangier. The Tribune correspondent and Assistant State's Attorney Olsen were hot on his trail, and arrived in Tangier about one hour after he had left it for a trip to the east coast of Africa. It was ascertained that he had deposited $12,000 in a bank of Tangier and, believing that he would soon return, the two men decided to await him there. He was taken into custody while in the English postoffice in Tangier. He had alighted but a short time before from the German tramp steamer Oldenburg, and came to the postoffice to direct the forwarding of his mail under the name of Paul Olsen to Mogador, 400 miles southwest of Tangier. As he entered the postoffice he was recognized by Assistant State's Attorney Olsen, who at once placed him under arrest.

Frisco Death List.

SAN FRANCISCO, September 1.—In all, 452 persons lost their lives as the result of the earthquake of April 18, according to a formal report just sent to the State Board of Health. Of the victims 266 were killed by falling walls, 177 perishing by fire, seven were shot and two died as the result of ptomaine poisoning, due to eating "emergency" canned goods of poor quality; 420 are believed to have been white, eighteen Chinese and four Japanese. Eleven were less than a year old. The figures given relate to the deaths proved to have occurred.

Foreign.

Jesuits Meeting to Elect the "Black Pope."

ROME, September 3.—The congregation of the company of Jesus began its session Saturday and its chief interest lies in the fact that a new general of the order of "black pope" will be selected. At the opening session Vicar Ruggieri Freddi read a papal bull extending to the Jesuits their ancient privileges and granting them greater power.

In the bull the Pope urged that the time had arrived when the church should use all the arms at her disposal in fighting the enemies assailing her from within and without.

Emperor of China Promised a Constitution.

PEKIN, September 3.—The Emperor has issued an edict promising constitutional government when the people are fitted for it. The edict says:

"Since the beginning of our dynasty there have been wise emperors who have made laws suited to the times. Now that China has intercourse with all nations our laws and political system have become antiquated, and our country is always in trouble. Therefore, it is necessary for us to gather more knowledge and draw up a new code of laws, otherwise we shall be unworthy of the trust of our forefathers and the people."

The edict cites the fact that traveling commissioners report that the cause of China's weakness is antagonism between the rulers and the ruled, and promises administrative and financial reforms: When these are accomplished, and the people have been educated to understand their relations to the government, a constitution will be framed. The time for putting this into effect, the edict says, will depend upon the rapidity of the nation's progress toward enlightenment.

All Spoke Esperanto.

GENEVA, Switzerland, September 1.—The Esperanto (universal language) congress, which has been in session here during the week, was highly successful. Its sections dealt with extremely varied subjects. The Red Cross, temperance, socialism, chess, education, peace and the sciences were all discussed in Esperanto. The delegates from the United States were enthusiastic regarding the possibilities and usefulness of Esperanto in traveling. Prof. A. N. Grilion, of Philadelphia, and Professor Huntington, of Harvard, actively participated in the debates. The Esperanto congress of 1907 will be held in England.

Students of Esperanto point out that it has a simplicity and naturalness that make it extremely easy to learn and that it is widely different from other attempts at universal language which have failed. Instead of being built up of entirely new material, its root words are as largely as possible already in use and common to practically all languages, so that when the simple and regular prefixes and affixes are learned the words are readily recognized by persons of many countries and it is possible to read and understand almost at sight. Its pronunciation is also made easy by the fact that only sounds common to all languages are used.

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Great Reduction

History of the Mennonite General Conference,

by H. P. KREHBIEL.

This book was published only a few years ago and is a valuable addition to the history of the Mennonite church. The author has succeeded in telling the history of the General Conference in such language that it will be both instructive and interesting to the reader.

The book contains over 500 pages, about 70 illustrations, is printed on good quality paper, clear type, and bound in neat cloth binding. We have lately purchased the entire edition of this book and offer it now at the

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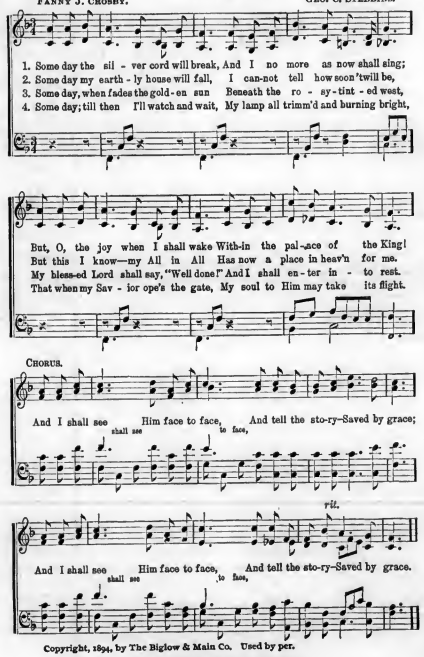
Wonderful Story of Love.

No. 67. Saved by Grace.
(Solo or Duet.)

FANNY J. CROSBY. GEO. C. STEBBINS.



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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XXI. BERNE, INDIANA, SEPTEMBER 13, 1906. No. 36.

What Little Deeds Will Do.

A weary Christian traveler, once,
Was groping through the night;
No beacon ray shed on his path
Its cheering beams of light:—
When lo! ahead, upon the way,
A feeble glimmer shone;
A distant cottage-window lit
The gloomy pathway lone.

Ah! ever as that welcome gleam
Shed out its friendly ray,
The weary Christian traveler sped
With safety o'er his way:
That little feeble cottage guide,
So small and dim and faint,
Was ne'er the less a means of help,
To that lone, weary, saint.

A sorrow-burdened mourner once,
Bowed down with grief and pain,
It seemed as though for him the sun
Would never shine again;
But ah! a broken snatch of song,
A humble, tuneless air,
No grace of voice—no measured time,
No well-trained art was there:

But ah! a heart was warmed thereby,
Those words the deed had done;
A smile of joy replaced the sigh,
For that sad mourning one:
And soon, from out behind the clouds,
The sun came creeping slow;
Till kindly beams of healing light,
Dispersed the sad one's woe.

Ah! Christian brethren! thus it is,
We've oft' withheld our aid,
Because we feared our little help
Such faint impressions made:
We blushed to offer widow's mites,
Though oft' 'twas all we had;
It might have served, for all we knew,
To make some poor soul glad.

The little lamp from cottage shone
Far o'er the darksome night;
The little song, so humbly voiced,
Both, filled a soul with light:
Yea! little deeds, whate'er they be,
Better than none at all,
May brighten some weary heart or life,
Whether great or small.

—Herald of Truth.

Items of News and Comment.

Put in a good word for your church paper.

Dr. Torrey's engagement at Nashville, Tenn., is from Oct. 14- Nov. 11.

The Eastern congregations are preparing for the Home anniversary at Fredricks, Pa., next Saturday.

Rev. W. S. Gottschall, of Allentown, will preach next Sunday in German at Erdman's hall, Quakertown, Pa.

Rev. Jacob A. Schmidt, of Pawnee Rock, Kan., for many years also a farmer on the prairie, has decided to retire and therefore has moved with his family to Newton, Kan.

Bro. and Sister J. H. Epp, formerly stationed among the Indians at Clinton, Okla., have returned to Kansas on account of Bro. Epp's failing eyes.

A meeting of the Mission Board will be held at the house of the Secretary of the Board, Rev. A. B. Shelly, Quakertown, Pa., to meet on Sept. 20.

Bro. D. C. Welty has taken up work with the Mennonite Book Concern, Berne, Ind., in behalf of the publications. His work will be principally in the Middle District.

The Communion of the Lord's Supper will be observed at the First Mennonite church of Philadelphia, on Oct. 7, and at the Second and at the Germantown church on Oct. 14.

Rev. Herman Epp, of Turkestan, Asia, held his farewell-sermon at Newton, Kan., on Sunday, Aug. 26, and on Aug. 30 he started for Asia, a journey of many thousands of miles.

Bro. A. P. Friesen, of Great Deer, Sask., reports that they are enjoying good health there in the far North where nature has already shown signs of a change. The grain has been harvested and thrashing is the order of the day.

"The Interdenominational Prayer Circle of America" has recently been formed. Its purpose is to enlist as many church people, in all denominations and throughout the country, for definite, covenanted prayer invoking revival.

A number of Mennonites residing at Reedley, Cal., have recently made efforts to organize a congregation, for which purpose twenty-eight names have been secured with prospects for an increase, if they can secure a pastor.

The Fall term of the Central Mennonite College, Bluffton, Ohio, will open next Wednesday, Sept. 19. The outlook for a large attendance is reported to be good. A cordial invitation to come and to help to build up the institution has been extended to all who have a desire to attain a good education so helpful to become useful and efficient laborers in the work before them.

Dr. A. C. Dixon, of Boston, who has considerable evangelistic experience, has accepted the call to become pastor of the Chicago Avenue church. His past associations with Mr. Moody, with the Institute and the church, have given him a place in the hearts of the people.

We are glad to learn from Bro. Ressler (in India) that Sister Lina continues to improve. She is, however, still far from well, and will have to stop all public work for a long time and rest as completely as possible from the tasks which broke down her nervous system. "Baby Ruth is well and vigorous."—Herald of Truth.

It would be well for every Mennonite to make real personal the following question, from the pen of a Mennonite: "If the Lord has a great mission in the world for the Mennonite church, what are you doing, brother, toward the accomplishment of that mission? The church will not rise higher in usefulness than the individual members will rise, and there is need of rising."

Bro. N. B. Grubb, pastor of the First Mennonite church, of Philadelphia, Pa., states that "about twenty out-of-town families, families belonging to the church and residing out of town, were visited by the pastor during the vacation season. A great change has taken place among our membership. At one time they all resided within a short distance of the church, but at this time they are scattered far and wide over city and country. This makes it very difficult for regular pastoral calls."

The visit of Mr. Elihu Root, the Secretary of State, to our sister South American Republics and the meeting of the Pan-American Conference in Rio Janeiro, have awakened a wide-spread interest in this country in our nearby neighbors. The American Bible Society has been quietly and unobtrusively weaving a bond of interest between these republics and the United States for more than forty years. Last year its forty-four South American representatives visited 1,129 towns and villages in South America and circulated among the people 98,225 volumes of Spanish, Portuguese, and other Scriptures. All of this work is under the care of two agents, one residing in Rio Janeiro and the other in Buenos Ayres.

Announcement.

STERLING, O., Aug. 29, 1906. —We wish to announce that the new Mennonite church at Sterling, O., will be dedicated to the service of God on Sep. 23, the Lord willing, and we cordially invite all those who can to be with us and participate in these services.

Many thanks to the dear friends, in behalf of us all, who so kindly contributed toward the erection of this church.

PETER J. LIECHTY, Treas.

Mission.

From Oklahoma.

Missionary John A. Funk writes as follows to the Mission Board of his work, during the past quarter, among the Arapahoe Indians at Cantonment, Okla.

Cantonment, Okla., July 30, 1906.

Dear Mission Board:—The mission work among the Arapahoes could be regularly continued during the past quarter. The services in the chapel were well attended. Our present meeting place is upwards of four miles from Cantonment, southwest of Canton. Our chapel at Cantonment will, for some time at least, remain closed for the reason, that it is altogether outside of our present mission field. I for my part would have no objections if the Mission Board would decide to sell this chapel, inasmuch as the members of our congregation have erected a shade under which our services at present are held. Our camp meeting, which lasted three days, was of a special blessing. Fourteen persons were received into our church at the close of the meeting, and a number more could have been taken

in if we had been willing to accept them. He who desires to be a servant of the Lord must do His work whether he receives honor from men or not. The Lord has revealed Himself mightily through His word in the hearts of our Arapahoes. May He through His spirit foster the work thus begun and bring it to a victorious end. Much could be said of what the Lord has done and of what has taken place among our Indians, which would no doubt be uplifting to all true and sincere mission friends. While I rejoice over the victory thus achieved, I am not unconscious of the fact, that Satan slumbers not but is lying in wait to overtake and devour them whom the Lord has overcome and, if possible, to bring them back into the bondage of sin. Satan manifests himself perceptibly in the camps through his roaring in the hearts of the heathen. I anticipate some difficulties in the near future. But our congregation must pass through these difficulties and see how they will arrive at their happy destination. A neighboring mission is establishing what we may call a Christian heathendom which appeals very much to the carnal nature of our Arapahoes inasmuch as it allows professing Christians to retain and practice some of their former heathen customs etc. The Mormons also try to exert their influence upon our Indians, with what effect we do not yet know.

The Lord has blessed us abundantly with success upon our field so that we now have a congregation of Arapahoe Christians numbering about 70 members, built upon the foundation stone Jesus Christ, upon which it will develop and expand and eventually become a self sustaining church.

With greetings,
JOHN A. FUNK.

Missionary H. J. KLIEWER writes as follows of his work at Hammon, Okla., during the first six months of the year:

HAMMON, Okla., July 2., 1906.
Dear Mission Board: In taking a retrospective view over the last six months of our work here, we find that we owe the Lord much praise and thanksgiving for his grace and faithfulness manifested toward us. He has kept us from sickness and death and has granted us the precious priyilege to work for Him with our weak and imperfect efforts among these Indians. In general our work during these months was similar to the work done during the past years. But we were permitted to experience joys and blessings which we had never experienced before, for which we are specially thankful unto the Lord. As the worthy Board, and also our churches know, it was our privilege to gather in the first fruits of our labor here for the Lord during this period. On February 11th four of our Indians were baptized and added to the Church of Christ. After this six others who had been baptized by others while attending school, united with us, so that our congregation here now consists of ten Indian Christians. We hope and pray that ere long others may be added to this little flock of believers. It is true, these Christians are yet weak and imperfect but it gives us joy to perceive that they are growing and becoming stronger. May these tender plants be so nurtured and trained that they may be able to withstand all storms of temptations and prove themselves to be fruitful branches of the true vine.

During the early part of March Sister Kinsinger was here for about two weeks and dictated to me the Cheyenne Grammar as revised by Bro. Petter. We were very glad for the visit and are thankful for the help the new book affords us. With all the indispensable help I receive from Bro. Petter my Cheyenne sermons are still quite imperfect. It requires a great deal of time and effort to master the Cheyenne language, especially if, besides the study of the language, so many other things claim one's attention, as is no doubt the case upon all mission stations.

Taken as a whole the last half year was the most blessed and happy time we have had since entering upon our work. We regard this as a special grace from God and as a time of refreshing after our afflictions during the previous year. May this be a means to strengthen us in our faith and to make us more earnest and faithful in our work!

Our religious services were, as a rule, well attended and the spiritual work with the school children could be continued without any interruption. In their farmwork our Indians did better this year than ever before. The three days' services held with all the Cheyenne Christians about Whitsuntide, at Clinton, proved a great blessing to our young Christians here, inasmuch as they were encouraged and strengthened in their faith. Yes, the Gospel of Jesus Christ proves itself a power unto salvation also among our Indians. At present all Indians are away on visits to their relatives at Clinton, Colony etc. Some also went to spend "the fourth" at Colony, whither the agent had invited them in order to keep them away from the evil influences of other towns. In about two weeks they will all be back again.

Presumably my dear wife will again start sewing hours with the Indian women during the fall. Last year the sewing, as well as other missionwork, which she would have liked to do, had to remain undone for want of material and on account of my wife being still weak from her sickness and not having any one to assist her in her housework.

Again recommending ourselves for the future to the prayers of the Board and our churches,

H. J. AND C. KLIEWER.

The Rum Evil.

A DIAGNOSIS AND PRESCRIPTION.
G. B. RUTH.

The writer was taught, long ago, that "*Auf einen groben Klotz gehoert ein grober Keil.*"

This was one of many maxims, the memorizing of which served a somewhat indefinite purpose. That the "*Spruechlein*" is still remembered, after a lapse of forty years, is evidence that the writer's retentive faculties are somewhere near the normal. Beyond that it has neither proved benefited anything. But now after harboring this idea for more than a generation, an attempt shall be made to utilize it, as it was designed, no doubt, to teach a moral.

As pedagogy, forty years ago, stood about where it stands today, in accentuating memory drill at the expense of our thinking powers, it can not be far amiss to assume that the budding minds of that period were considered incapable of comprehending a moral; otherwise the preceptor could have been thoughtful enough to enlighten his charges as to the deeper meaning and object of the saying under consideration. Does civilization deem it wise to curb the reasoning faculties of the growing? Oh, for a thousand Froebels to drive it home to our educators that the mind of the young needs room to expand, rather than forcing into a mold from which it comes forth a Chinese foot.

If then, in the present attempt to put to practical use the Keil philosophy, a distasteful or unwelcome meaning should happen to be read into it, the blame must fall on the molder of public opinion who neglected to point out what particular chunks he considered splitable.

It will perhaps not be overdrawing to call the drink habit a "Klotz." It is of such density and weight that it has sunk to the very bottom of the social sea. Hence, in order to reach it, it will become necessary, right here, to lower our hook beyond the depth at which we are ordinarily rewarded with a strike.

Here, then, is the syllogism containing both Klotz and potential Keil:

Evil should be abolished.
Rum is an evil;
Therefore rum should be abolished.

It is perfectly safe to say that the majority will accept the premises without argument. But as prejudice not infrequently aids in distorting even *bold* facts, it becomes necessary to scan somewhat closely various features of the rum traffic, which are entwined about the heartstrings of our institutions and of which we must take cognizance, in order to form correct conclusions.

The intemperate use of intoxicants is an evil and the belief that the moderate use thereof "benefiteth," is a delusion, according to the judgment of medical authorities. As a medicine, alcohol has been of benefit to the race, but he who, upon the strength of this established fact, frames an apology for moderate drinking, for his stomach's sake, is treading a path which is beset with pitfalls.

Inebriety is a chronic social malady, and one of the many ills which follow in the wake of civilization. It is part of the price which we are paying for the privilege of being in the forefront of progress.

Civilization is largely the result of force. Force is the warp of the social structure, but so completely and artfully is it woven about with a multitude of distractions and prejudices, that the shoddy nature of the cloth is not apparent.

Thus it developes that the more intense our civilization the more galling must grow its nucleus element. This is the law of growth and it is inexorable.

In its early history the race saw fit to engraft upon the human stock, a very small scion from the tree of individualism. The infusion of new blood is now resulting in an abnormal and overshadowing growth of Graft. Graft arises from societary injustice and injustice is crystallized force.

The state holds sacred the right of the individual to exploit his fellows. The seller of intoxicants is in the business for the *profit* it nets. The state guards with one wide-open and watchful eye this *initiative* and nearly closes the other to the demoralizing effects which follow the use of liquor. Occasionally conscience scruples cause it to imprison or fine some luckless wight for violating the law. But this punishment neither restores lost manhood, self-respect and dissipated godlike qualities to yon pitiable mental and physical wreck in whom the rum traffic comes to a focus, nor does it reform the dispenser. Both of these are merely symptoms of a social disease. Society is responsible for the moral obliquity here manifesting itself. Society and its perverts must come to a higher moral plane together, or go down together. The fate of one is irrevocably bound to that of the other.

The power of one individual to despoil another of social boons, gifts and enjoyments is the unbroken strand of force which was conceived in savagery, born in barbarism, nurtured in feudalism and is now arriving at maturity under capitalism.

For our collective shortcomings in tolerating the barter in soul and body destroying stuff and this being responsible for social disorder, we make amends by hounding those who debauched are by the initiative.

Let us hope that the time is not far distant when the spirit which manifests itself in these spasmodic attempts to purify the moral atmosphere, will be properly branded that it may no longer mislead the unthinking.

The animus which society shows in dealing with those who outrage our conceptions of the proprieties by the sale and drinking of liquors in violation of the law, quite persuades the unprejudiced that we have not yet advanced much beyond the Mosaic idea of force (punishment) as a corrective for moral turpitude. Justice tempered with mercy? The bench, in rare instances may be capable of such action. But the average human being can not yet conceive it possible, that the law of love which the founder of Christianity strove so earnestly to inculcate should apply to criminal and saint alike. He looks upon the rumseller and his victim somewhat as did Cardinal legate Cojetan, whom the pope sent to persuade Luther out of his heresies. After arguing awhile with the humble monk he said: "I can dispute no longer with this beast; it has two wicked eyes and marvelous thoughts in its head."

Barberous and semi-civilized peoples also manufacture and consume intoxicants, but nowhere do spirituous liquors work the mental and physical ruin which obtains among the most enlightened portions of the human family.

Within the last 50 years some subtle agency is bringing it home to many that the use of liquor, considered from a purely utilitarian standpoint, is an unpardonable waste, to say the least.

Others, who sharply scrutinize the ethical aspect of this question feel keenly that the misery and misdeeds arising directly from this world-wide canker are threatening the social equilibrium and act as a ball and chain on the feet of progress.

(To be continued.)

The True Gentleman.

The true gentleman is God's servant,
The world's master and his own man,
Virtue is his business,
Study his recreation,
Contentment his rest and happiness his reward.
God is his father,
Jesus Christ his Saviour,
The servants his brethren, and all that need him his friends;
Devotion is his chaplain,
Chastity his chamberlain,
Sobriety his butler,
Temperance his cook,
Hospitality his housekeeper;
Providence his stewart,
Charity his treasurer,
Pity his mistress of house, and discretion his porter to let in or out as most fit.
This is his whole family, made up of virtue, and he is the master of the house.
He is necessitated to take the world on the way to heaven, and he walks through it as fast as he can, and all his business by the way is to make himself and others happy. Take him in two words: A *Man* and a *Christian*.

How to Help Teachers Desiring to Improve in Efficiency.

I like the word "desiring" in this topic, since I think not many teachers have trouble to improve in efficiency, if they have a desire to improve and a desire to be helped.

Efficiency means, to give effect, to make a lasting impression, to implant something that clings to us forever. We, who have a desire to improve in efficiency must above all else look unto the All-wise Teacher for help. If we are in the right place, He will bless our words, make us and our scholars adapted to each other, bring us all closer to Him, however we must not forget that the word "teacher" does not only mean one that teaches and explains the Sunday-school lessons. Was not Christ the great teacher? Did He only teach by asking and answering questions? Or did He teach by example? Can we not learn in God's word how Christ deported Himself, what good He did? Can not everyone present likewise be a teacher?

Give the teacher a class you think he or she is adapted for, since not all possess like qualifications. Those possessing a fondness for children are better adapted for primary classes, others take better with the intermediate classes, while the more experienced are best suited for the Bible classes. In some cases it might be well to let them choose their class.

See that they are provided with Bibles, books and lesson helps; see that the ushers and all officers are courteous; see that the temperature of the room is agreeable, and that the room is well ventilated. See that the scholars are not annoyed with noisy and misbehaved scholars of neighboring classes, or with the too loud talking of some of the teachers.

Encourage especially the young teachers, get them interested in their work. Encourage them to attend conventions, teachers' meetings, and all places where they can gain practical knowledge. It is impossible to put into practice all that is said at such gatherings, howeyer we can always make use of a few things heard. Give them an opportunity whereby they will study the Bible and its teachings better, for instance a Normal course is good.

If one possess a perceptible weakness or some bad habit, the superintendent or a friend should approach him in a friendly manner and explain the evil and what its influence may be, and if one desires to be helped they will be thankful for such kindness.

Speak words of encouragement. If anyone should say anything about teachers which would discourage them, make it a point to see those persons and reason with them and explain what sadness it may cause in one's heart who tries; since many a one has given up promising work because they could not realize that gossip was merely Satan's instrument to undo the good work they did.

I have learned good lessons by being criticised, through it I was brought to thinking and often enabled to do better. Likewise God in His mysterious way may bring teachers to thinking which will enable them to do better and more efficient work. If one asks questions, always try your best to answer them and make matters plain for them.

The superintendents should be careful always to open the school at the time announced. If the school opens promptly there will not be so many tardy ones, and the teaching of the lesson will not be disturbed and shortened by their coming in late and consequently is more effective.

Superintendents should become well acquainted with every teacher and should visit them and converse with them and get their views, and help them along, showing that they are interested in them and their scholars.

In my view the superintendent can be the greatest helper, and next the experienced teacher, who can hold the interest of his or her class. An address by the pastor or superintendent, or explanation of the lesson and asking questions help teachers as well as the scholars wonderfully. I know it has helped me. It should not be overlooked, and yet it seems the first part so often omitted, when the Sunday-school session is shortened by opening the school too late. We should especially urge the pastor to be present in Sunday-school as often as possible, since his presence and aid surely help the teachers, who desire to improve.

We must not neglect the all-important thing—Prayer. Prayer is the key, since the effectual fervent prayer of a righteous man availeth much.

The superintendent should pray for each teacher, and a teacher for the teachers. Most teachers who accept a class have a desire to improve, but if improvement is not perceptible and no one seems to help them, or encourage them, such teachers should openly confess and plead for help from the co-workers and friends.

We are all teachers in some way, either teaching the good or the evil. It appeals to us as a band of professing Christians and leaders and teachers of all classes and ages of people, to strive to be possessing Christians, that we are ever helping one another, that we influence and teach all earnestly for the Master's sake.

FLORA L. FELLMAN.
Richland Center, Bucks Co., Pa.

Teach me to feel that Thou art always nigh;
Teach me the struggles of the soul to bear.
To check the rising doubt, the rebel sigh;
Teach me the patience of unanswered prayer.

The vast majority of Christ's followers must take their place in the ranks of the world's workers. By the sweat of their face they must earn their bread. Through the long hours they must be busy in the home and shop and mill and office. What they do for Christ they must do largely where they toil—by the quality, the spirit, the utterance of their daily life.—Ex.

The Mennonite.

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Rev. I. A. SOMMER, Editor,
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Editorial.

The Naval Review.

The great naval review at Oyster Bay was a magnificent affair from a spectacular point of view. The collection of fighting vessels which the president reviewed was the greatest in the history of our country. To some this is a source of great satisfaction. To us it is a source of regret. What excuse is there for the American people to develope into a war-like nation.

The man who carries a gun in his hip pocket is a dangerous character at any time. He is likely to imagine that he needs that gun to settle certain matters, when as a matter of fact, if he had no weapon he could settle them peaceably. The man with the gun goes about with the club on his shoulder looking for trouble and naturally he finds all the trouble he is looking for. The possession of such a weapon and the ability to use it will make him a bully. Such a man is a menace to the community and danger to himself. In a word the man who carries a loaded weapon about his person is little better than an assassin.

Like the man with the revolver, the nation with a powerful fighting equipment is a menace to the peace of the world and a danger to itself. We don't pretend to estimate the cost of the naval review at Oyster Bay, but this we know, that if the money used for that purpose were devoted to schools, to developing of harbors or building roads, or a dozen other useful purposes, which we might mention, the nation would be better off for it, and we would advance many steps nearer to the Christ ideal—the Kingdom of Peace. G.

Two Great Failures.

Last month produced two great bank failures, one in Chicago the other in Philadelphia. In both institutions the losses will run up into the millions. Thousands are compelled to suffer hardship on account of these misfortunes: The many poor people who lost their all deserve our special sympathy. In both instances the cause of these failures is substantially the same. A trusted financier became autocrat in the institution over which he presided. He then imposed upon the confidence of the directors, whose business it was to know what he was doing, and used the bank's money for unlawful purposes, deceit and fraud being practised until it was impossible to conceal the true state of affairs, then the crash came. The Chicago man became a fugitive and is now a prisoner with the prospect of a long imprisonment before him, the Philadelphia man died by his own hand.

We find it hard to understand how that a person who has succeeded in establishing a reputation for integrity, such as these two men enjoyed, can bring himself to betray a trust. But human nature is disappointing now and then. Because we find a few men unfaithful we have no reason for pronouncing all men, or even a majority of them, untrue. There were failures, even among the Master's chosen few, but to those who did remain faithful the world owes a debt of gratitude that far outweighs all the harm the unfaithfulness of men may bring about. On the other hand we are reminded of our trusts, the things of God and of our fellow men, the care of which is in our hands. What will be the record of our stewardship? G.

Correspondence.

MILFORD SQUARE, Pa., Sept. 3, 1906. Brother Warren S. Shelly a prospective theological student of South Bethlehem, preached yesterday at the West Swamp church. In order to relieve our pastor, who is still suffering with nervousness, the church council of our church has called Brother Shelly to conduct services at our church every four weeks in the English language. Our pastor is so far restored from his late sickness that he is able to preach again once every Sunday. Besides this he is instructing a class of catechumens once a week and assists in the weekly Sunday-school teachers' meetings and the Young People's meetings. As it is expected that a meeting of our Foreign Mission Board will be held during the third week in September at the house of our pastor, who is the secretary of the Board, we expect to have the different members of the Board preach for us while they are here. No doubt they will also visit some of our other Eastern churches.

Death is having its harvest among the members of our church. Last Saturday we buried the sixth of our members since New-year. Still there are four months left till New-year and how many more may be called during these remaining four months no one but God knows. May we all be ready when the summons comes!

FLATLAND church, Richland Center, Pa., September 5. On Sunday morning, Sept. 2, Rev. Andrew B. Shelly preached the harvest thanksgiving sermon in the German language, to an appreciative audience.

The time for our services are changed and will hereafter be always in the morning.

Our Sunday-school lifted a special offering on Sunday morning, for the purpose of purchasing an organ for the primary department.

Our Normal class of eight, all passed the examinations successfully, and will soon receive their diplomas.

John L. Rosenberger, one of our life long members, is at present confined to bed with typhoid fever. We wish him a speedy recovery. F. L. F.

SECOND MENNONITE CHURCH, Philadelphia, Pa., Sept. 8. The services last Sabbath morning were again prepared with a view of reaching the mind and heart of the children and quite a number of the young folks remained after Sunday-school to listen and learn what our pastor had to say to them. Whilst the sermon was one for children it proved intensely interesting to the older folks, the fathers and mothers of the boys and girls, they received a better and clearer understanding of the effects of sin upon the heart and soul and the cleansing power of the blood of Jesus in again purifying the heart. The pastor illustrated his talk very forcibly by the use of certain chemicals. One vial containing water-like acid represented the heart in all its purity. Another vial containing another equally colorless acid represented evil, sin and wickedness. To the unknowing the two looked alike, but when poured together and mixed, it turned into a dark inky black color. This conveyed the thought that when Sin enters, the heart is turned into that which is wicked and sinful. After this was explained another acid was brought into service which was of a red color and this poured into the black fluid and to our astonishment the acid again changed back to the former white color. This latter illustrated the effect of Christ coming in the sinful heart and cleansing it; the blood of Christ washing away our sins and making us whiter than snow. The talk and illustrations were appreciated by all and each one felt that it was good to have gone to the house of the Lord that morning. It is our prayer that God may bless the efforts to bring the word of God and the message of Christ more strongly, yet more simply to the small mind of the child that they in their youth may purpose in their hearts to seek the Lord early and serve Him.

A. A. MOYER.

Great Nations Destroyed by Drink.

The great empires of antiquity might still have been flourishing but for certain destructive agencies cherished within their own bosoms. Babylon was conquered, not so much by the arms of the Medes and Persians, as by drunkenness and revelry. Had it not been for the debauchery of her kings and princes and the general effeminacy of her people, she might long have reared her lofty brow among the nations, with her hanging gardens and fair palaces, the admiration and delight of all beholders. Persia fell, not so much by the energy and valor of the Greek armies as by the drunkenness of her kings and people. Had it not been for this, that wonderful people might still have been a power in the world. Greece in her turn fell, not so much by the prowess of the Roman arms as by her own discord and effeminacy. Save for this, Athens, in art, science and manners, might still have been the world's wonder and example. Rome fell, not so much by the hordes of Goths, Huns and Vandals descending upon her plains and assaulting her cities as by the careless ease and sottish indifference of her people. Wine and spoil took away the heart of that great empire and unnerved its mighty arm. But for this, Rome, from her seven hills, might still have been controlling the destinies of the world, or at least leading in the van of nations. Irish World.

We are happy in our Savior's love, though all former friends may forsake us; for we know what and whom we have obeyed and can give a reason for the hope that is within us. We are rejoicing in the light of His glorious truth, and are earnestly desirous that all our friends and relatives should hear the Gospel in its original simplicity and power and believe, and thus rejoice in a well-grounded hope of eternal life.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, September 23, 1906. A STRONG WILL, HOW TO GET IT, AND USE IT FOR TEMPERANCE. 1 Pet. 4, 1—11.

QUESTIONS.

1. How is our will strengthened? 1 Pet. 4, 1; Phil. 2, 5. 13.
2. How is our will made right? 1 Pet. 4, 2.
3. Is our will independent? 1 Pet. 4, 2—3.
4. Are we responsible for our will? 1 Pet. 4, 5—7; Rom. 14, 12.
5. What ought to be the aim of our will? 1 Pet. 4, 11; John 4, 34; Matt. 26, 39.
6. Why shall we use our strong will against the temptation of indulging in pleasure? Rom. 14, 1 etc.; 1 Cor. 8, 9—13.

MEDITATIONS.

God has made each healthy human being a free agent to choose between right and wrong. By sin our will is weakened and prejudiced for the wrong. Partly this is by inheritance, partly by the influence of surroundings. Our will is strenghtened by arming ourselves with the mind of Christ, who always did God's will. God Himself wills in us. If we open our will to the Spirit of God, He influences our will in the right direction, overcoming the obstacles.

The word of God which shows us the will of God guides our will in the right direction being made alive by the Spirit of God.

Our will is not independent, it is either influenced by the will of God through His word and Spirit, or by the devil, through the world and its lusts.

Though we are influenced by other stronger wills for good or evil, yet we are responsible for our will. Acknowledging the powerful influence of surroundings, habit, example, yet we have to decide ourselves, what we will choose.

The aim of our will ought to be to glorify God, to do under all circumstances God's holy will.

If we have succeeded by the grace of God and faithful exercise to get a strong will, we ought to use it against the temptation of indulging in pleasure, because that is not the will of God and because our example may endanger other weaker wills to do the same, be overcome and be lost.

Endeavor on Shipboard.

Rev. William Durban, writing in *The Christian Endeavor Times*, speaks thus strongly of the effect of Christian Endeavor upon ocean travel, a point that has not heretofore been, we think, noted in print:

"If any one is in doubt as to what has resulted of late years from the Christian Endeavor movement, a voyage over the Atlantic in a great liner will administer to him a beautiful lesson. The conditions are entirely revolutionized. Large numbers of these young passengers in the great second-class contingent are Christians Endeavs. or They therefore naturally take the lead at every opportunity, and their fellow passengers of all ages follow their lead with the utmost willingness.

"Young Christians are everywhere ready and willing to show the faith that is in them without being ashamed of their faith. This beautiful alacrity and simplicity we owe to the wonderful results achieved by the Christian Endeavor movement.

"As to an old traveler I am glad to bear testimony to the immense change that is noticeable. The drinking and the gambling have marvellously diminished on the great liners, and where profanity was distressingly rife, and where on a great ship only formal services as a rule were possible, and that solely on Sundays, the Christian traveler finds his divine Master honored during all the hours of the voyage by simple, unaffected, and sincere homage.

"If a great steamer, with its vast human freight, should happen to sail without a single minister on board, there would be no lack of ministry. There would be sure to be many young Endeavorers able, ready, and eager to give the key-note of religious service."

The Sunday School Lesson.

BY A. S. SHELLY.

Lesson Notes for Sept. 23.

Subject: QUARTERLY REVIEW.

GOLDEN TEXT: And they were astonished at His doctrine; for His Word was with power. Luke 4: 32.

Let us gather these twelve lessons together, first historically and then in reference to the teachings enforced. We will refer to the different lessons by means of the Roman numerals, put in parentheses, like this (IX).

HISTORICALLY.

The third and last period of Jesus' ministry in Galilee was about closing. They had entered Capernaum perhaps for the last time, when the striving among the disciples as to who should be the greatest in the Kingdom led Jesus to speak the words of lessons (I) and (II).

He then went to Jerusalem to the feast of Tabernacles. Read John 7 and 8.

Departing afterward to the region beyond the Jordan called Perea, He sent seventy of His disciples, two and two, before Him into the cities and places He was about to visit (Luke 10). Eight of our lessons are taken from this part of His ministry.

He soon met a lawyer whose self-justifying questions led Jesus to speak the parable of the Good Samaritan (III).

Again He went to Jerusalem, this time to the feast of Dedication. Read Luke 10: 38–42 and John 9 and 10.

Returning to Perea, the disciples one day, observing Him in prayer, asked Him to teach them to pray (IV).

He was twice invited about this time by Pharisees to dine in their houses, not because they loved Him but to watch Him and find some fault in Him. He accepted the invitations because He could use the opportunity thus offered to teach those present. (V and VI).

Here in Perea as elsewhere, those classes of people whom the Pharisees despised and would have nothing to do with, were drawn to Jesus to hear His message of God's love and mercy. He rebuked the unloving criticism of the Pharisees and held out hope to the repentant sinners by speaking parables of grace (VII), and warning. Read all of Luke 15 and 16.

The death of Lazarus caused Him to go to Bethany near Jerusalem, and after that He retired a while to the desert region of Ephraim. See John 11.

Returning again to Perea and teaching there, He was at one time led by a Pharisee's question to speak of the coming of the Kingdom, and the times of tribulation that shall precede the coming of the Son of man in His glory and in that connection spoke a parable to encourage believing souls in all these times of trial to take refuge in prayer to God. Coupled with this parable is one rebuking self-righteousness and encouraging contrite humility in prayer (VIII).

Shortly before He left Perea for the last time the rich young ruler came to Him seeking the way to eternal life (IX).

Going from Perea to Jerusalem He passed through Jericho, where He found Bartimæus and his companion in their blindness and Zacchæus in his dissatisfaction with worldly wealth. All received the joy of salvation according to their faith (X).

Proceeding on His journey He came to Bethany where He spent the Sabbath (Saturday)—the last Sabbath of His life. The day following (Sunday) He entered Jerusalem in a manner planned so as to fulfil a definite Messianic prophecy and amidst the acclamations by the people acknowledging His Messiahship. On Monday He entered the temple, drove out the sacrilegious traders, healed many sick and received the adoration of children present (XI).

Tuesday was crowded with events. Jesus was in the temple courts and taught the people. The chief priests and scribes and elders were conspiring to lay violent hands on Him, and before the day closed made a bargain with Judas who agreed to deliver Him into their hands. To accomplish their purpose, they sent different ones to Him with questions that they might catch Him in His answers, but all these insincere questioners were astonished and silenced by the wisdom and authoritative force of His answers (XII), and it is recorded that "no man after that durst ask Him any question." Like the officers who had before been sent to take Him, they now could do nothing because "never a man spake like this man."

The lessons of the next three months complete the study of this eventful week, culminating in the resurrection and the ascension forty days later.

LESSON TEACHINGS.

I. Childlike humility and sincerity necessary to enter the Kingdom.

Avoid that which causes others or ourselves to stumble.

Seeking, with God, to save the lost.

II. Our grateful appreciation of God's forgiveness will lead us to forgive others.

III. Love is the fulfilling of the law.

The Christ-Spirit alone will make us good Samaritans.

IV. To learn to pray we must come to Jesus. By faith in Him we come to the Father.

According to the model given, spiritual petitions largely predominate in the Christian's prayer.

V. True humility does not exalt itself, does not look to be exalted, yet leads to advancement and glory.

True charity is unselfish.

VI. Excuses are only a flimsy cover for guilty indifference.

VII. There is more hope for the sinful prodigal than the self-righteous moralist.

VIII. God's children never call to Him in vain. Keep on praying.

Not the self-righteous but the contrite heart receives the blessing.

IX. God can and will break the ties that hold us back, if we let Him.

X. To poor and rich salvation comes of the Lord according to their faith.

True conversion reaches the pocketbook.

XI. "The King of Glory shall come in." Hosanna to the Son of Dayid.

XII. The Christ-life makes the best citizens.

Unbelief is no credit to one's intelligence and is a fatal error.

Teaching by Example.

In a paper read at the Sunday-school convention in Zionsville, Pa., by A. C. Oberholtzer, of Philadelphia, on the subject, "How to promote a reverent regard for the Lord's Day," emphasis was laid among other things on the influence of example. By the writer's permission we quote the following from this excellent paper.

The lessons taught by example make a far greater impression than mere teaching, no matter how good it may be. The officers and teachers should never lose sight of this fact, that the eyes of the school are constantly watching their every action, and they should be very careful to show the true reverence for God, for His day and for His Church, which is due Him and which we aim to teach to the pupils.

The teachers and officers should avoid as much as possible all conversation with each other during the session of the Sunday-school no matter how proper the subject of conversation may be. The scholars do not know what the subject of your conversation is, and they can see no reason why they cannot do the same. If we try to teach them to remain quiet, attentive and decorous in the Sunday-school, we must be the same. We must set them the example, and if they see us doing it, it will be much easier to get them to follow in our footsteps.

Jesus taught His followers by example and by word, and so must His followers teach by word and by example. The two go hand in hand.

When we realize and appreciate the great and noble work which we have undertaken, when we are fully conscious that we are responsible for the six, eight, ten, or more souls which are under our instructions, that it may depend very largely on our teaching, whether those souls shall be added to the Kingdom of God, or whether they will drift out into the world, we will look into our own lives and see whether we have found our peace with our Savior, and if He is living in our lives. If we find that our lives are adverse to His teachings and His life, we are not competent to carry on the work that we have undertaken.

Are we setting examples which are safe to be followed by our pupils, which will lead them to their Savior, which will lead them to become true disciples of His, which will lead them to become true Christian men and women.

Let us answer this question for ourselves and if we find that our lives do not coincide with our teachings let us pray to God for strength that He may help us to overcome the selfishness and pride that is in our hearts, that He may make us willing and true workers of His, that He may make our lives to conform to His own perfect life. Are we a shining light pointing the way to the Savior, or are we stumbling blocks. I trust and pray that we all may be shining lights on life's dark pathway, lighting up the way for some poor and weak souls and lead them to the one who is our help, our strength, our life,—even our Lord and Master.

Report of the Sunday-School and Christian Endeavor Convention.

Held at Pandora, O., Aug. 18, 1906.

The Convention was opened with devotional exercises conducted by the Pres. D. F. Jantzen, Bluffton, Ohio.

The English secretary not being present Louise Yoder, Ashland, O., was appointed.

The following Committees were also appointed:

Committee on Resolutions—Ernestine Augspurger, Anna Gerber and D. C. Welty.

Committee on Nomination: Aryilla Yoder, Matilda Basinger and J. E. Amstutz.

The first on the program was a paper: "Reviews and how to make them interesting" by Elida Zepp, Wadsworth, O.

Some of the thoughts which the paper and the lively discussion which followed contained are:

Teachers must be familiar with the lessons, systematic Bible study should be encouraged; written answers by pupils would not only be interesting but also helpful.

2nd "Devotion and Attentiveness in the Sunday-school." On this subject S. F. Sprunger, Berne, Ind., gave a very able talk. Have something interesting; not always the same but variations; ask questions in such a way to make pupils think; be thinking and attentive teachers.

3rd "Teachers' Training Class," by P. D. Amstutz.

The S. S. teacher should be trained as well as the every day teacher, a Teachers' Training Class should be conducted by the pastor or some other competent person; every S. S. should have a Training Class and if necessary on Sunday rather than none.

Morning session closed with song and prayer.

Afternoon Session.

The opening exercises were led by Prof. E. J. Hirschler, Bluffton, Ohio.

J. H. Tschantz, Dalton, O., had charge of the "Round Table" which was one of the most interesting parts on the program. The many questions that were asked were promptly and instructively answered by different members.

4th "How to Bring the Young Man in the Sunday-school to a Decision for Christ?" P. P. Hilty, Donnellson, Iowa.—Give him trust and respect; be in earnest and let him know that you are in earnest; try to show him that religion is something he needs; noblest manhood is a man of God; love him more and scold him less.

5th J. F. Lehman, Berne, Ind., gave a very practical talk on "The Teacher as an Under-pastor."—Personal work was the chief thought throughout.—Some of the ways in which we can all help the pastor are: attend regularly; be attentive; bring others; be prayerful; make personal visitation among the sick and absent members.—After a short discussion the session closed with a song by the congregation and prayer by S. F. Sprunger.

Evening Session.

The service was held in the interest of the Young People's Societies.

The praise service was conducted by E. A. Luginbill.

Prof. Jantzen read the scripture lesson.

A highly appreciated chorus was sung by the Pandora choir.

The minutes of the last Convention were read and accepted.

The election of officers was then held which resulted as follows:

Pres. E. J. Hirschler, Bluffton, O. English Sec. Ellen Schumacher, Pandora, O.

German Sec. Anna Gerber, Dalton, O. Treasurer, J. P Lantz, Middlebury Ind. Program Committee: Peter Krabill, Sterling, O., P. P. Hilty, Donnellson, Iowa, and Albert Schumacher, Pandora, O.

1st "How can we interest young people to take active part," by Elmer Basinger, Pandora, O.—Begin early in life; take part in missionary work; older ones may help younger ones by taking part; elect good active officers.

Prof. Jones then sang a solo in a pleasing manner.

2nd How and by whom should the Young People's meetings be conducted? D. S. Beeshy, Bluffton, O. Have an object for prayer; try to make the meeting attractive; give work to as many as possible and have the different members to lead.

The following resolutions were read and accepted:

1. Resolved, That we encourage the organization of Bible Study Classes among the young people of our denomination for the purpose of systematic study of the Bible according to the plan adopted by the International S. S. Association.

2nd Resolved, That we extend our sincere thanks to the Grace Mennonite church, of Pandora, O., for the many kindnesses shown us during the time of our convention.

3rd Resolved, That the "Round Table" work be encouraged and continued in the future.

4th Resolved, That we give expression of gratitude toward our Heavenly Father for the many spiritual blessings received at to-day's convention by singing No. 19 out of the song book "Lobe den Herrn."

A beautiful chorus was sung by the male choir, Pandora, O. And after the congregation sang another song the meeting closed with prayer by S. F. Sprunger.

Surely the Convention was an inspiration to every Christian worker present and may the spiritual blessings which we received be a help to us all in our different work.

LOUISE YODER,
Secretary pro tem.

Marriages.

KRAMER-LANDIS.—On September 6th, 1906, by A. B. Shelly, Levi S. Kramer, of Springfield, and Mary L. Landis, of Milford, Bucks Co., Pa.

KREHBIEL — SCHMITT, Peter D. Krehbiel and Selma L. Schmitt were married at the Mennonite church in Halstead, Kansas, by Rev. J. H. Langenwalter on Sept. 5, 1906.

Deaths.

ROSENBERGER. On August 27th, 1906, near Milford Square, Pa., Maria Rosenberger, nee Roth, widow of the late Abraham Rosenberger, aged 95 years, 3 months. Funeral services were held and interment made at the West Swamp Mennonite church where the deceased was a member, on Saturday, Sept. 1st. Rev. W. S. Gottshall spoke at the house and A. B. Shelly preached the sermon in the church from Ps. 71:18. The deceased was the oldest member of the West Swamp church and no doubt the oldest person in the community. Her husband died in March, 1875. She was the mother of 5 sons and 1 daughter. Three of the sons preceded her to eternity. Two sons and one daughter, a number of grandchildren and great-grandchildren survive her.

News of the Week.

Domestic.

The Philadelphia Scandal Heightened by Arrest.

PHILADELPHIA, Pa., Sept. 5.—Charged with having defrauded the depositors of the Real Estate Trust company, of this city, out of many millions of dollars, Adolph Segal a promoter of many enterprises; William F. North, treasurer of the trust company, and Marshall S. Collingwood, assistant treasurer, were arrested to-day at the instance of District Attorney Bell, who has spent nearly a week in investigating the affairs of the wrecked institution. Segal was held in $25,000 bail and the two trust company officers in $10,000 each. They entered bond and will be given a hearing to-morrow.

District Attorney Bell announced to-day that President Hippie, before ending his life, had written a brief confession of his misdeeds. On the day President Hippie shot himself his son found a note in his father's room. It was written in ink on the back of an envelope. It bore no address and was as follows:

"Segal got all the money. I was fooled, but have no one to blame but myself."

Foreign.

RUSSIAN AFFAIRS.

BLOODSHED IN POLAND.

SIEDLICE, Russian Poland, Sept. 9.—A massacre of police and soldiers began at 8 o'clock Saturday night. Immediately afterward the troops attacked the Jews.

All day the soldiers have attacked civilians, Christians or Jews, robbing and murdering them without discrimination. Hundreds of persons were killed or wounded. Three streets were devastated. It is reported that drunken reservists first started the massacre.

Troops have surrounded the city and refuse access to it.

SOLDIERS MURDER JEWS AT SIEDLCE.

SIEDLICE, Russian Poland, September 10.—A Jewish massacre surpassing in seriousness all previous ones in this vicinity took place here Saturday and Sunday. Siedlice is a city of 30,000 people, half of whom are Jews. It was carefully planned beforehand, the soldiers warning all the Christian population in advance to hang out their ikons that they might remain undisturbed. Saturday night some terrorists killed two soldiers and thereupon the Libau regiment broke forth in unrestrained fury. The soldiers began murdering Jews on every hand, and continued the work of slaughter all night Saturday and all day Sunday.

The ghastly work of murdering and pillaging continued until an early hour this morning, when Governor-General Skallon telegraphed for permission to use the artillery.

Four batteries then opened fire down the streets, which were inhabited by thousands of Jews. The destruction was horrible. As a result of the general slaughter it is estimated that fully 200 Jews have been killed and 1000 wounded. There are 8,000 prisoners in custody, a great many of whom are wounded. Not a soldier was killed.

This morning squads of soldiers were parading through the streets selling pillaged watches and jewelry. The army officers openly countenanced the selling of loot. The local governor, Engelke, took no steps to prevent the outrage.

Cuban Rebels Routed.

HAVANA, September, 10.—While a detachment of Cuban rebels, commanded by Col. Pino Guerra, was attacking the government's armored train on the Western railway, just beyond Las Ovas, Saturday night, they were taken in the rear by the combined forces of Cols. Avalos, Ravena and Bacallao, and driven off after sustaining a crushing defeat.

TAMPA, Fla, September 10—A Cuban general arrived here to-day, traveling incognito, on his way to Washington, on a government mission. Three hundred passengers also came on the same steamer, fleeing from the troubles on the island. They report that the rebel army has now more than a thousand men armed and equipped. The situation, they report, is gloomier than ever before, and the Cuban government is powerless to help itself.

Father Wernz is Chosen Black Pope.

ROME, September 8.—Francis Xavier Wernz, a German, was to-day elected general of the society by the Congregation of the Company of Jesus, in succession to Father Martin, who died last May.

The Pontiff expressed great satisfaction over the selection of Father Wernz. "He is just the man fitted for the position," said that Pope, when he heard the message brought by Father Maertens. He charged Father Maertens to take to General Wernz the apostolic benediction and also an affectionate letter of greeting which he wrote to the new general.

Father Wernz's comment upon his election, according to a story which came from the council chamber, was, 'God, I am not worthy, but Thy will and that of St. Ignatius be done.

Father Francis Xavier Wernz was born at Rothwell, Wurtemburg, December 2, 1842, and at the age of fifteen years entered the society of which he to-day was chosen the head. After a long course of preparatory work, he took up the study of canon law at Littan Hall and in 1883 received an appointment as professor in the Gregorian university. He also has been rector of the university since 1904. In 1897 Father Wernz began the publication of a series of books, dealing with the most profound questions of canon law. Four volumes of this work already have been published. It is predicted that the choice of Father Wernz as general of the Company of Jesus will result in the infusion of new life into the organization. He is recognized in church circles as a progressive man, of present-day ideas and extremely energetic.

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History of the Mennonite General Conference,

by H. P. KREHBIEL.

This book was published only a few years ago and is a valuable addition to the history of the Mennonite church. The author has succeeded in telling the history of the General Conference in such language that it will be both instructive and interesting to the reader.

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No. 67. Saved by Grace.
(Solo or Duet.)

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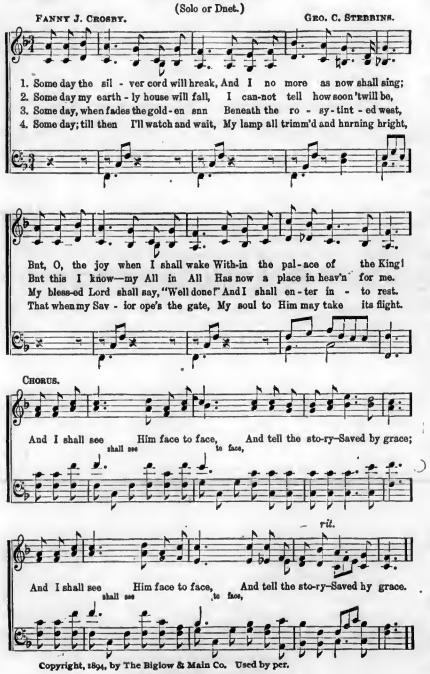
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Vol. XXI. BERNE, INDIANA, SEPTEMBER 20, 1906. No. 37.

A Sunshine Song.

Would you make some saddened heart
Just a little lighter?
Would you make some burdened life
Just a little brighter?
Drop a word of hope and cheer:
Set the echoes ringing
With your notes of love and joy,
As you go a-singing.

Would you smooth the rugged path
Down along life's highway?
Would you plant the rose of faith
In some lonely byway?
Just a deed of kindness done
Clears the path before us.
And the lilies of God's love
Bloom and blossom o'er us.

Just a little word of cheer
Lightens every duty;
Just a smile will always show
Faces wreathed in beauty.
Sprinkle sunshine as you go,
Comfort the distressing,
And your own reward will be
Heaven's choicest blessing.
—*Christian Endeavor World.*

Items of News and Comment.

Rev. W. S. Gottschall's new address in Allentown, Pa., is 1419 Linden St.

Rev. H. G. Allebach, of Green Lane, Pa., will teach next winter at Sanatoga, Pa.

Prof. C. H. Smith, a lecturer on Mennonite history, has recently given several addresses during his trip to Pennsylvania and Ohio.

Prof. H. D. Penner, of Hillsboro, Kan., preached at Moundridge on Sept. 9, and then called last week on several parties in behalf of school interests.

Mrs. R. Petter, of Cantonment, Okla., has accompanied her daughter to Newton, Kan., where she is attending the public school for the 3d winter.

Pre. S. G. Shelter, of Pa., is active in holding series of meetings and conducting Bible Conferences. He has appointments at Johnstown and Rockton, Pa., Elkhart Co., Ind., and six weeks in Canada.

Pres. N. B. Byers, of Goshen, Ind., spent several days in Eastern Ohio, where he attended the S. S. convention at Columbiana, O., and gave several addresses at churches in Wayne and Medina counties.

Rev. and Mrs. Chr. Krehbiel, of Halstead, Kan., are visiting friends in Saskatchewan, N. W. T. They intended to take the stage from Humbolt to Rev. John Gerbrandt's, a drive of 35 miles.

Missionary H. C. Bartel, formerly of Hillsboro, Kan., is back from China where his family is staying and awaiting his return soon. Bro. Bartel is visiting churches in different states.

P. B. Snyder, of Alpha, Minn., announces another excursion to Canyon City, Texas, on October 2, in behalf of colonization in Northwestern Texas. He states that there are now about fifteen or twenty prospective families for that place. The excursion is to be on the Santa Fe R. R., from Chicago via Kansas City, Newton (Kan.), etc.

MENNONITE HOME FREDRICK, PA.

The congregation of the Mennonite Brethren, five miles north of Bingham Lake, Minn., has made arrangements for a mission and harvest festival on Sunday, Oct. 28. On Monday their annual conferences shall convene there.

Of this year's Bible Conference at Winona Lake, Ind., it has been reported that over 3,000 ministers, evangelists and missionaries of all denominations have attended the gathering, and in addition fully 3,000 other visitors—chiefly Christian workers—were in attendance.

Simplified Spelling Reform. The "reformed spelling" as advocated and adopted by President Rooseyelt has excited a stir among the philologists and educators of two continents. It is true that "orthographical reforms in living languages are not made in obedience to the dictum of Presidents or dictionary makers, but usually come slowly into general use, and are incorporated permanently only after years of familiarity with the new forms. But the time was ripe for such a movement at the present, and President Roosevelt has unquestionably rendered a valuable public service in bringing the whole question to the front for discussion."—The chairman of the Simplified Spelling Board is Professor Brander Matthews, and with him are associated such men as Supreme Court Justice Brewer, Mark Twain, Isaac K. Funk, ex-Secretary Gage, President Nicholas Murry Butler, of Columbia; President Dayid S. Jordan, of Leland Stanford; Benjamin E. Smith, editor, and Dr. Scott, etymological editor, of *The Century Dictionary*. The Board announces that a number of publications, several railroads, many business firms, a few college professors, and others have signified their intention of using the new spelling. Not all the leading educators, as was to be expected, are enthusiastic over the proposed reform, but it seems to be generally admitted that the very desirable reform will now make subtantial progress.

Eleventh Anniversary

Of Mennonite Home, Frederick, Pa.

The Mennonite Home for the aged, located at Fredrick, Montgomery County, Penna., which was started some eleven years ago by the Eastern District Conference duly celebrated the Eleventh Anniversary on Saturday, Sept. 15th. The day was an ideal one.

The Home family at present consists of thirteen inmates, six females and seven males, the Stewart, Matron and daughter.

The Home has from time to time endeared itself to the people of the Conference so that the anniversary occasion has become a red letter day for all the congregations and many are looking forward in great anticipations for blessings. We rejoice to report that the anniversary just observed was not lacking in blessings or general interest.

The attendance was the largest (estimated at 1200 persons), the interest most marked and the success most gratifying.

The exercises of the day were in charge of Rev. N. B. Grubb, the chairman of the Board of Managers, and were in the highest sense of the word spirited and spiritual. The singing was under the leadership of Rev. A. S. Shelly, assisted by Mrs. J. B. Bechtel on the organ. Scripture lessons read and prayers were offered by the different ministers of the Conference. Rev. J. W. Bayley, of the Germantown church, gave a very inspiring and helpful address in the morning. Rev. O. P. Smith, D. D., of Pottstown, gave an excellent and uplifting address in the afternoon.

The large gathering seemed to especially appreciate the completion of improvements to the property in the shape of porches to three sides of the building, the audience showed their appreciation in a practical way viz. by meeting those in charge with an open purse and a willing heart and hands.

Total receipts for the day and for the benefit of the Home will probably amount to $230 00.

The day is one long to be remembered by all as a day of great blessing and for much

good. We trust the good work begun will continue to grow in the hearts of our people.

Arrived Safely in India.

Missionary Penner writes as follows to the Secretary of our Mission Board:

BOMBAY, Aug. 16, 1906.

MY DEAR BRO. SHELLY!

To-day at 10:30 a. m. I had the great pleasure of extending my hand of welcome to India to our dear fellow workers, Mr. and Mrs. Wiens. God abundantly bless them to the salvation of many souls! May He keep them in perfect health and strength. We are going to start for Champa to-morrow and will reach our station on Saturday next. Pray for us all.

Yours in His service.

PENNER.

Mission.

From Montana.

Missionary G. A. LINSCHEID writes from our Bethany Mission at Busby, Montana:

Dear Mission Board:—The goodness of the Lord has been manifested toward us here upon our station during the past quarter, not only by preserving our lives and health, by supplying us with the necessaries of life and by granting us His help and protection, but it was during these three months that we were favored with the first visit of Christian brethren, the brethren Epp and Quiring. It gave us much joy to have these brethren with us and to make their acquaintance. On Good Friday we celebrated the Lord's Supper with them in commemoration of the death of our Lord and Savior. Now, since the quarter has come to an end it has become very quiet around here. The school has closed and a number of the employees have gone away on their vacation. Sister Williams has also gone home for a short time for the benefit of her health. Most of the Indians have gone to different places to attend the fourth of July celebrations. Brother Kaovess and his daughter have gone with their relatives and friends to these celebrations, and thus my wife and myself are for the time being left alone upon the station.

Our work was continued during the quarter as before. The Cheyenne services were as a rule well attended, and with one or two exceptions the services with the children in the Government school on Sunday evenings could be kept up until the close of the school.

On the 6th, and 7th, of June we were visited by a heavy tornado which threatened to unroof our buildings. But the storm passed graciously by without doing a great deal of damage. Many tents were blown down and quite a number of trees were uprooted. The Indians declare that this was the severest storm they ever experienced and this, together with the reports of cyclones, earthquakes, famines, floods etc. in other places, has caused quite a commotion among the Indians, and they ask: "What does all this mean?" They have a presentiment that these things do not come by chance. This opened the way for us to remind them of the prophecies of the Lord. But one has to be very careful and declare with a great deal of emphasis, that the preparation for the coming of Christ is not an outward preparation made at the body, but that it must be an inner preparation of the heart. Inasmuch as the "Messiah Craze", which teaches that with the advent of the Messiah the old relations and conditions of the Indians will be ushered in again, has many devotees here, we have to be specially careful to make it clear to the people, that all external preparation is of no avail if it does not come from within.

Brother Lincheid further reports of the death of an old Indian chief which occurred the week before. The chief had gone to Washington six times during his life time to make treaties with the Government. He had an earnest desire to go to Washington once more with a delegation, before his death, to speak with Commissioner of Indian Affairs about some old treaties and the present condition of the Indians. But he could not get the permission from the Government officials to do so. He had several letters written to the Commissioner by others stating his request. But they were all of no avail. The Commissioner refused to receive him. When the agent handed him the last letter from the Commissioner he told him his request was not granted because he sent his letters through others instead of through the agent, at the same time threatening him with his finger. This was too much for the old warrior. He was so much incensed that he took his knife and was about to assault the agent. Indian police, however, who stood by, kept him back and put him out of the house. He lived about twenty miles away. But the same day when the above occurred he came and pitched his tent near the station with the intention, as he said, of coming to Brother Lincheid the next morning and have the letter of the Commissioner interpreted by him. But he did not come again. In the evening he suddenly departed, not for Washington but for eternity. The agitation was too much for him.

This Indian occasionally attended the Cheyenne services at our mission. He was one of those who spoke at the distribution of gifts on last Christmas and admonished others to come to church regularly, accept the truth taught by the missionaries and become Christians. He said "Our fathers prayed to God, they had buffaloes and deer to support them, but now the buffaloes and deer have all gone and the young Indians do not know the way of their fathers. But now you have come to teach us the word of God. I pray to God that through it our young people may obtain life." Brother Lincheid writes: The Lord says, "Who is not against us is for us." This old chief passed away in the twilight of the coming divine light and as far as we know he greeted the coming light with joy.

Busby, Mont., June 30, 1906.

The Rum Evil.

A DIAGNOSIS AND PRESCRIPTION.

G. B. RUTH.

(Continued.)

The aggressiveness of the modern anti-saloonist, some say, is an unconscious response to the demand of the biological law that useless members must be eliminated. Others are of the opinion that it is merely the outgrowth of sentimentality. Then there are those who say it is the sign of a moral awakening. But as a moral awakening implies a previous immoral going to sleep, we can hardly hope for satisfactory results from an agency so woefully lacking in dynamics.

Our steadily growing consciousness of the baneful influence of the rum traffic may arise from yet another cause. It may be the result of a progressive and cumulative intelligence, which enables us to see more clearly, to reason more directly and which should cause us to *act* more logically in applying rum antidotes.

The moral progress of the race is exceedingly slow. It may be said that its history is the history of arrested growth. The virus of force which was injected into the veins of the race during its infancy yet courses merrily through every tissue of its body.

In all ages, in all climes, he who dared raise his voice against the abuses and usurpations of the dominant element of society has ever been persecuted and crucified. This is not irrelevant but bears hard on the temperance question.

To make here a plain statement of the actual relationship which exists between the ruling class and the liquor trade would be unwise for two reasons. Primarily because a new truth *cannot* be accepted until the time is ripe. In the second place the infamous nature of the accusation would be discredited by the majority and cause them to shut up against further argument with the sharpness of a steel trap.

There are brought to-day serious charges on every hand against those who have achieved "success" and these charges have been proved. If these things had been said on the day our late martyr president lay dying, they would probably have resulted in overwhelming the accuser with avalanche of indignation and odium. Capitalism contains within itself agencies which are more potent in shaping the understanding of men than the collective philosophies of all past ages.

The world and its affairs move. To stand still were to decay. The things of to-day pass to make room for new life and issues. When the popular mind arrives at its majority and makes an unsparing analysis of the origin and object of government then will the scales drop from their eyes as they did from the Tarsan's.

Vodka is to-day the Czar's most effective ally against an outraged people.

The pointing out of an evil, by a few, is not enough to bring a change for the better. We might be progressing much faster than we are were it not for the many fetters which force, custom, law and craft have woven about the masses, rendering them incapable of free and untrammeled thought. Misinformation and misrepresentation have shelved reason and enthroned prejudice. The masses must be set in motion before we can hope for desired results in this matter.

And yet it cannot be said that no progress has been made in this fight against rum. That we are nearing the goal is evidenced by the fact that majorities, here and there, have spoken for prohibition. That certainly is a step forward.

But when we bear in mind that the per capita consumption of liquor, during the thirty years just past, has risen 61 per cent, it looks as though progress were on the wrong side. When it is further considered that the energy, which the temperance forces have spent during this period, represented the unblunted, hopeful and surplus

virgin strength of this organization, we may be pardoned for wondering whether or not its future activities will be handicapped by the knowledge that past efforts have not brought corresponding results. Can this be the reason why many earnest temperance people ignored prohibition during the last election?

Kansas City, Mo., is debating the advisableness of raising the annual license of her saloons from 250 to 1000 dollars. This plan is being hailed by many enthusiasts as a temperance straw. But that is an error. The city is merely in need of funds and the froth, which the bubbling of the social caldron tosses out over the rim in this instance, proves to the student of sociological and psychological problems, that the law of economic determinism operates with a precision and positiveness, equaling the grinding of the proverbial mills of the Gods.

Kansas City is not in prohibition territory, but is merely in need of money to cover municipal expenses. Economic necessity results in the city fathers' reasoning thus: We must have money. Only by taxing the citizens can this be had. To directly assess the *propertied* interests would precipitate a storm of protest that would prove intolerable. So we will raise the license of the saloons. They are few in number and have no rights which we are bound to respect.

To enumerate the elements of anarchy which lurk underneath this reasoning, shall furnish just a few moments diversion here. 1. Property owners generally, because they wield economic power, are uncompromising enemies of direct taxation. Hence the city government debases itself by a cringing attitude toward this faction. 2. The saloonists, because they are outlaws, should bear the chief part of the burden. This suggests 3: If the saloonists are outlaws why grant them license at all?

To this question the city fathers reply: The saloons are licensed because that is the short and comparatively frictionless way of raising money. This is a mere business proposition and has nothing to do with morals. 4. The saloonist, no less than the manufacturer, holds from the national government a license, which certifies that he is engaged in a legitimate enterprise, of good moral character and not an outlaw. By what method of reasoning does an occupation, which Washington endorses, become criminal in Kansas City?

Profit-taking is the logical result, a necessary evil in fact of our social organization. The scheeming for gain is so potent a factor of our total social activities that our habit of thought, the nature of our institutions and the unfoldment of society are largely determined by it. Institutions which yield revenue must not be tampered with. To cut off a wonted supply of revenue would necessitate direct taxation, a thing which the average property owner will oppose, no matter how much the presence of the saloon may lower the moral tone of Kansas City.

This phase, in the evolution of the temperance idea, might well cause the thoughtful to ponder earnestly the question whether or not property rights, as at present constituted, are conducive to the development of the highest ethical ideals.

When propibition has been voted and become a law, the battle is by no means won. The licensed saloon is very careful not to sell to a minor. In the prohibition state this person orders intoxicants by express. The shipment is handed out over the counter and no one thinks of meddling. Has not the decision of the supreme court established the sacredness of the "original package"?

Here in Kansas we have the Evasion Club. It laughs at "no saloon".—Periodically there is a gathering, often in the country, some times at the home of some devotee, where midnight hilarity goes unnoticed. The stuff is not sold but each member contributes to a common fund, from which expenses are met, and here the trail of the serpent loses its scent—the temperance forces are at sea, under the present status of the law.

Then there is further a peculiar type of mind and, unfortunately for the cause of temperance, many excellent people are afflicted with it. They do not mince the fact that they consider it a downright piece of impertinence for any one to think of prescribing or proscribing their drinks. Their masterful self-control puts them in an exalted frame of mind, which, when reenforced by a rampant individualism and questionable conceptions of liberty, lets them speak words somewhat after this manner: No one need tell me what I may drink. That is my own business. I know how much I can etc. Very true. But it is no less true that it is said somewhere: Wehe dem, durch den Aergerniss kommt. Man's every mien, word and deed are material out of which is being formed the citizen of the future.

That multitudes are spending time and money to break away from the drink habit; that many others are incarcerated for crimes committed while under the influence of liquor; that almost countless numbers have sunk so low that they have about lost the will to oppose the evil forces which are dragging them down, yet feel with an ever growing acuteness their degradation; that the majority of those whose appetites have become depraved, are well aware of the abyss which yawns along their pathway and would gladly hail any plan which would do away with intoxicants and the attendant temptation; that inebriety portions out to millions of innocents unspeakable mental distress and physical suffering—not one of these facts is permitted to fret the prospective of this ultra-individualist.

In what respect is he an improvement upon that savage of old, who said: "Am I my brother's keeper?"

This is not a stone-cast but a seeking for truth.

The type of mind just mentioned results from the social pendulum returning too energetically from the extreme absolutism of the 18th century.

But there are social forces at work now, which make for equalization—for a rational and happy mean.

(To be continued.)

Good Habits.

BY A. E. H.

Good habits are just as efficient in helping one to live a life of virtue as bad habits are in dragging one down to ruin. They are not so easily formed as bad habits, but, being formed, they hold one in the right path and help him forward. Labor, which is difficult at first, becomes easy by habit. Self-denials, which at first seemed painful, become to those who persevere in them, sources of the highest pleasure. Deeds of love, which, in the beginning are contrary to our nature, in the end come freely and readily from our hearts.

Punctuality is one virtue which should become habitual with every one. That this is a matter of habit is evident from the fact that some persons are always punctual, no matter what their hindrances may be; while others are always tardy, no matter how strong may be the reasons for punctuality.

The habit of observation is a good one. A thousand curious and beautiful objects in nature present themselves daily to our vision. The world is stored with knowledge, and, if we will only keep our eyes open as we go along, we may be wise. but many pass through the world without learning anything.

Habits of benevolence should be formed. But perhaps the cause of their being so often neglected arises from the advice so often heard from older persons as, "Be sparing," "Be prudent," "Lay something up for a rainy day.

We have seen persons who make money their God, but their characters are not such as we admire. The way to escape the condemnation is to make it as much a habit to give as to get, so that giving and getting may go hand-in-hand throughout our lives.—*Selected.*

How Can We Stop Wars.

A profoundly interesting editorial on the above subject, which comes to our table, leads us to republish the following from our "Autobiographical Sketches":

I answer: I believe it is within the power of the Christian Church to stop almost every war. When the next threatens, let the clergy of all denominations meet in every city and town, and petition Congress to settle the dispute by arbitration.

Let every clergyman on the next Sunday preach a sermon on war, and then circulate in his parish a petition against it. Let great union prayer-meetings be held in all our cities and towns, to pray that the war may be averted; and let Christians of all nations be invited by telegrams to join in that prayer.

Let every Christian wife and mother, when war threatens, wear some emblem of mourning until the danger is past. If these things were done, I think few politicians would care to rise in Congress, or anywhere, to advocate war.

When the united voices of the Christian church shall demand peace on earth, good will to men, great armies will be no longer needed, and Christmas chimes will ring out such melodies as the world has never heard.

In this country, I would like to have our Constitution so amended that war shall never be declared except by a majority vote of the whole nation; and on that question every wife and mother who has husband or son liable to military duty be permitted to vote.

GEO. T. ANGELL.

"Of those eighteen upon whom the tower in Siloam fell and killed them, think ye that they were sinners above all the men that dwell in Jerusalem? I tell you Nay; but except ye repent, ye shall all likewise perish."

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Editorial.

The Value of Appreciation.

The mere appreciation of a thing not only adds to its enjoyment, but contributes to its greatest developement. Indeed we may set it down as a fact that appreciation has a creative value. The man who has the greatest conception of the power and value of a dollar will soon find himself in possession of many dollars. The child in whom a relization of his talents is developed is most likely to apply these talents in a way that will bring out their usefulness in the fullest degree. The realization of life's seriousness and its great opportunities should certainly compel me to put into life that which will be most beneficial to self and others.

It is the business of both the teacher and preacher to create an appreciation of the things which those under him should possess in order that their education in higher things may become a matter of growth. One cannot place too high an estimation on the book of all books, for only when we give the Bible the highest place in the esteem of those under us and in our own esteem will it be of greatest value to us. Here is the soul of man. Bring a person to a realization of its sublime source, its eternal destiny, its grandeur, and you will have set that one on the road toward his highest spiritual attainment.

Among the several things which we find it our special duty to urge upon the membership of our churches for their appreciation are the history of the church and the present efforts of the church along the line of progress. In bygone centuries the Mennonite church made history. She contributed to the Christian thought of the age and gave her best blood to seal her faith in Jesus Christ. The only excuse for the discord and inaction of the past hundred years of our church we find in the fact that efforts and sacrifices of our fathers were forgotten. A lack of appreciation of what is being done by our church papers, or our boards of foreign and home mission limits their scope and usefulness. Every member of the church has a part in what the church is doing by virtue of his membership, but our missionary efforts are not properly appreciated until every member is a contributor to both the missionary and home missionary work, and the church papers are not getting their just appreciation until there is a church paper in every home. G.

Walk in Love.

N. PEABODY.

"*Be ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given Himself for us an offering and a sacrifice to God for a sweet smelling savour.*" Eph. 5: 1, 2.

The boy likes to play man and follow his father, stepping in his tracks. We are to be followers of God as dear children, but many, I fear, have no higher idea of following God than the little girl, who, after reading a newspaper account of a powder-mill explosion said, "Ma, don't you think that people who work in powder-mills ought to be good?" Their idea is to escape calamity and suffering in this life, and eternal punishment in the life to come—a kind of self-emergency, "powder-mill" piety.

But we are commanded to, "*Walk in love, as Christ also hath loved us, and hath given Himself for us.*" God so loved that He gave His Son: the Son so loved that He gave His life: and if we are followers of Him as dear children we will be able to say with Paul; "*What things were gain to me, those I counted loss for Christ, Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ and be found in Him.*

We are to follow Him not alone for what He has done for us, nor for what He saves us from, but also for that deeper, sweeter realization of what He is to us, which inspires a richer love than the other two. The realization of the latter as well as of the two former relations to God, comes gradually as we become more acquainted with Him, but must ever be on the increase.

As the relation deepens, the love broadens, and we are enabled to render to God a more perfect love-service day by day.

In this "walk of love" we will not compare ourselves with others nor measure our progress by that of others, for this is not wise, but we will "*walk in love, as Christ also hath loved us, and hath given Himself for us.*" His love prompted His giving, so we will unreservedly give ourselves to follow in His footsteps, and throw ourselves with all our energy into His service. All cannot stand in the pulpit, but many may have to answer like the shoemaker when asked what business he was engaged in, "My business is to serve the Lord, and I mend shoes to pay expenses."

A love-service of ever increasing intensity should be ours, so that we can truthfully say, "*I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.*"

We will be tested on some of these lines, but the spirit of the Christian is a martyr spirit, and should our lives be involved, it will be a sweet service even to lay them down at Jesus' feet and prove to a skeptical world that in this close love-walk with God, He "*is able to make all grace abound.*"—*God's Revivalist.*

How Many Friends Does This Leave You?

If you think you have a great many friends, just pause and measure them up by this test of old Jeremy Taylor's:

"By friendship, I suppose you mean the greatest love, the greatest usefulness and the most open communications, and the most exemplary faithfulness and the severest truth, and the heartiest counsel, and the greatest union of minds of which brave men and women are capable."

How many have you according to that test? Also, to how many people are you a friend of that sort?

Commonly, when we think of our friends we think of their usefulness to us. But real friendship asks itself the question: "How can I serve my friend? My chief desire is to be useful to him."

So, also, the greatest love which belongs to friendship is a love which seeks the friend's happiness more earnestly than it seeks its own.

It may rejoice in the companionship, and even greatly desire the society of its friend; but even more than that it desires for the friend that he shall follow those pursuits and choose those associations which make him happiest. Jealousy, or a selfish claim upon another's society, or a tendency to dictate his course, are therefore forbidden to the highest love of all, which is a part of true friendship.

The "most open communications" are largely a matter of the individual. It is not given to all to reveal themselves frankly. Nevertheless intentional concealment is abhorrent to a true friendship. In this relationship a sincere nature cannot fear to reveal itself utterly to another sincere nature. And without this sincerity—this "severest truth"—no friendship of value is possible.

Faithfulness is said to be more largely a man's characteristic than a woman's. But there are women who have the staying power of everlasting friendship. And as to that faithfulness which does not betray confidences nor admit the public into the holy of holies of another life, into which it has entered only by the sacred right of friendship, that is a matter of character, not sex—and a quality of character, it may be added, quite essential to both parties in a real relation of this kind.

It has been said that our enemies will tell us our faults. But this is the place of a true friend. The "heartiest counsel," which would gently assist us to become that which we should and may become, it is the privilege of a friend to give, and of a friend to receive. Happy the man or woman with a friend who loves them well enough to desire their perfection of character!

The pride and vanity which makes us rebel against counsels of this kind bear witness to our smallness of spirit, rather than our fitness for so high a relationship.

Measured by those tests, how many friends have you?

What is more to the point, toward how many persons are you capable of maintaining a friendship of that sort?

A man might count himself fortunate if he could number among his acquaintances one or two friends of such calibre, and could find in himself the capacity to maintain such high relations with even so many.—Sel.

Hard to Get.

A young man does not always find it easy to get on in the world without education, or family influence, or personal friends, or property, or health; but he will find, in the long run, that it is far easier to make his way among men without any or all of these advantages, than to make substantial progress in the world without the reputation of a good character, even though he has all these other possessions. Character stands for something

everywhere, in spite of its frequent slightings. Men who are themselves lacking in a good character, appreciate and value it in others. A band of robbers would want an honest treasurer. The young man whose word cannot be believed, whose honesty is not above suspicion, and whose personal life is not what it ought to be, is not the young man that the business world has open places for. He may have health and wealth and family position, and a host of friends; but, if he is without character, he is at a disadvantage in every position in life. When a young man who has lost his good name makes an honest effort to recover it, he finds that his way upward is a hard one—a great deal harder, in spite of all other helps, than it would have been if he had made a right start without these helps. Friends are comparatively powerless in their efforts to win confidence for one who has proved himself unworthy of it on former occasions. Then it is that the young man is likely to realize as never before that "a good name is rather to be chosen than riches," even as a wordly investment. Because it is so hard to get on without a good name, or to regain it when once surrendered, every young man who has that possession ought to count it above price, and to have a care lest he lose it.—*Sunday School Times.*

Why Should the Christian College Live?

1. It set the standard of American education and has maintained it.

2. It is the mother of college presidents and America's most prominent educators.

3. It is the college which has furnished the Church with its ministry.

4. Its American patriotism has been tested by two wars, and not found wanting.

5. Its form of government is truly American, and free from politics.

6. It is thoroughly Christian, yet free from bigotry.

7. Its scientific departments are manned by scholarly, Christian men.

8. It is free from the irreligious sectarianism which denies a place to the Bible in the curriculum of study.

9. It believes in a philosophy which holds to a personal God, a divine Christ, an immortal soul, and an imperative Duty.

10. It is free from agnosticism and pantheism, the greatest foes of Christian truth.

11. Fundamental in its curriculum is love for all truth. It does not prejudice the student against the truth of revelation by refusing it a place in the curriculum.

12. It believes that the formative element in history is Christianity, and that any curriculum is defective which fails to reach it.

13. It believes that the words of Jesus and Paul should be studied, as well as those of Socrates and Plato.

14. It believes theachers of youth should know the Truth.

15. It is an institution born of strong doctrine and fostered by those who have a vital faith.

16. Its educational work has been done for less money than that of any other agency. It is the greatest tax-saving institution in the State.

17. It gives the greatest return to the country of any philanthropic investment known to Christian men and women.

18. It is the safest investment of Christian money known to the church.

19. Its Trustees are consecrated Christian men.

20. Its students coming from the best Christian homes, help to create a clean, strong collegiate life.

21. Its students are taught to live economically, to think rightly and to act nobly.

22. Its product is the well trained, accomplished Christian citizen. — Wooster University Paper.

What Ciagarets can Do.

The evil effect of cigaret smoking upon youth was again illustrated in the case of a Malden, Mass., schoolboy, who, although fourteen years and eight months old, is going backward in his mental development and who can hardly write his own name.

The boy's case was called to the attention of the school board by his application for a certificate to enable him to go to work. He stayed away from school two weeks. To-day the boy was back in the third grade of the Emerson Primary School, where the average age of the other pupils is between eight and nine years.

The boy is declared by the Superintendent of Malden schools to be a ruined youth, a mental and physical wreck. He has a tobacco heart. His ambition is gone. He has smoked cigars since he was eight years of age. He had not advanced beyond the lower grades since his entrance to school, nearly ten years ago.

"How many cigarets do you smoke a day?" he was asked.

"Oh, sometimes a dozen," he replied, "sometimes about forty, I guess."

"Why do you smoke?"

"Can't help it; tried to stop it and can't."

"Do you know it hurts you?"

"Sure. Get a pain in my side when I run, and have to sit down and rest. Get out of breath."

"Where do you buy them?"

"I can buy them lots of places."

"What is your teacher's name?"

Daniel thought a minute then announced that he knew, but couldn't remember.

The boy's pulse to-day was 100. According to his teachers he has not the slightest ambition to learn. He was given the numbers 4, 3, 1, and 5 to add. He made the total 76.

The principal of the Emerson school said that she had taken an interest in the boy and had tried to help him, but her efforts seemed to meet with no success. —New York World.

Going to College?

In many homes there is a big question to be settled within the next few weeks. It may be the choice between leaving the son an estate of a few hundred dollars or of giving him now the inestimable advantage of a college education. That choice ought to be made very easily.

The demand of the times is for college trained men and women. In the next twenty-five years this demand will necessarily increase. The young men and women of the present will then be doing the world's work. They must get ready now. Most men fail in life because they are not prepared. The opportunities come but they are not ready for them.

A college course is worth more than it costs in time and effort and money because of the personal blessing—the enrichment of life—which it secures. Ignorance imprisons, but knowledge sets free. A man owes it to himself to secure the best education he can. The spirit of the time is mercenary, but it is as true as ever that "life" consists not in the abundance of the things a man possesses."—Selected.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, September 30, 1906. GILMOUR AND MISSIONS IN CHINA. Isa. 49, 1–12.

QUESTIONS.

1. Who was Gilmour?
2. Who were the first protestant missionaries in China?
3. What are the chief difficulties for mission in China?
4. What is the prospect of missions in China?

MEDITATIONS.

James Gilmour, the great missionary to Mongolia, was born in Scotland, June 12, 1843, the son of a carpenter. He went to Pekin in 1870 and worked for twenty years among the rude nomads of Mongolia. During the winter he labored among the Mongolian visitors to Pekin. He died in 1891.

The first protestant missionary to China was Robert Morrison. He came to China in 1807, learned the Chinese language and worked as interpreter for merchants studying in secret the language.

In 1813 the London missionary society sent Rev. Milne to him and in 1818 the Bible was translated into the Chinese language and printed in England. In 1828 a large English Chinese dictionary was printed. Rev. Medhurst came also to help and they were called the renowned M—cloverleaf.

In 1814 Morrison baptized the first Chinese. Morrison died in 1834.

In 1831 Carl Gützlaff came to China but could not enter it until 1842. In 1849 he returned to Europe awakening everywhere an enthusiasm for the evangelization of China. He died in China in 1851.

The chief difficulties for the mission in China is the religious indifference of the people, occasioned by the prevalent materialistic philosophy of Confucius. An other hindrance is the hatred against foreigners and the pride in their old civilization; a third is the almost universal use of opium which stupifies the people.

Yet the prospects for missions in China are very bright. The people have awakened from their long sleep; schools of western learning are opened everywhere, but under the influence of the victorious Japanese there is a good deal of opposition to Christianity. Nevertheless thousands are being converted and the attitude toward protestant Christianity is friendlier than it ever has been.

In 1900 there were at work in China 44 missionary societies, about 2000 missionaries, 750 wives of missionaries, 713 unmarried lady missionaries, 124 medical missionaries, 59 lady medical missionaries, 5206 native helpers.

There were 526 stations, 2342 out-stations, 207 schools with 37,684 scholars, 100,000 communicants, 250,000 evangelical Christians, 100,000 more than in 1899. At that rate how many must there be now? and according to reports the numbers are increasing.

ALTERNATE TOPIC.

Religion in business affairs. Gen. 39, 1–6.

QUESTIONS.

1. Has religion anything to

do with business? Col. 3, 17; Prov. 22, 29; Rom. 12, 11; 1 Thess. 4; 11.

2. Has business anything to do with religion? Luke 2, 49; 1 Sam. 21, 8; 1 Cor. 14, 40.

3. What is the consequence of doing our business religiously and our religion business like. Gen. 39, 1-6. 1 Cor. 14, 40.

A Parable from India.

Here is a pretty little parable written by Rev. William Carey, great-grandson of the pioneer of modern missions, and now the president of the India Christian Endeavor Union:

"Last week I saw my wife making a table-center. A piece of cloth had to be turned into a pattern of lace. It consisted of innumerable stars surrounding the sun. But the beauty of the thing lay in the delicate care with which each separate star was fashioned and linked on to the rest. With infinite patience filmy threads were drawn out from the web of the cloth and bound together, every part of the pattern a poem in itself, and all together forming the perfect whole.

"Count your society and its work your chiefest care; fasten it by filaments of sympathy, and service to all the others in your district or Province; and be sure that the straightest and closest cords bind you to Him who is to our cold natures the very Sun of God. As you work, pray for the energy of the Mighty One; and when your hearts make music, tune them by the Heavenly Voice.

A Society with a History.

The old Mount Vernon Congregational Church of Boston had a young people's society as far back as 1850. Among the members of this society were Dwight L. Moody, John B. Gough, and Joseph Neesima. Owing to the small number of young people, that society lapsed, but last fall Rev. A. P. Fitch reorganized it as a Christian Endeavor society, the full name being "The Mount Vernon Young People's Association of Christian Endeavor."

They have a membership of forty-five, with an average attendance of thirty-two, meeting on week-day evenings. Their pledge consists of the first sentence of the customary pledge, "Trusting in the Lord Jesus Christ, I promise Him to do whatever He would like to have me do."

The pastor takes no active part in the meetings, and usually is not present, but is in his study in an adjoining room, where the Endeavorers often drop in to see him. Mr. Fitch says that the society has already become helpful in the church work, and in addition, they have become responsible for the partial maintenance of a school for colored people in Virginia.

The Sunday School Lesson.

By A. S. Shelly.

Notes for Sept. 30.

Subject: Temperance. Gal. 5: 14—26; 6: 7,—8.

Golden Text.—Wine is a mocker; strong drink is raging. Prov. 20: 1.

The letter to the Galatians, in common with other Pauline epistles, is characterized not only by the laying of foundations, down deep and solid in truths fundamental, and by strong flights into realms of divine mysteries unfolded by the Spirit, but also by very practical directions for the everyday life on the believer, these directions being based and enforced by the truths reyealed. Paul thus not only teaches theology, that is, a true knowledge of God and His divine plan of redemption, but with true theologic conceptions to start with, a right faith to hold on the enabling power, and an inspiration drawn from the opening up of heavenly visions to impel us on, he, that is to say the Spirit through him, puts forth in these letters a code of morals covering every phase of the life that now is, showing how the inner life of faith and spiritual knowledge is to be made manifest in outward conduct. See this combination set forth in v. 25 of our lesson. "We live by the Spirit"—that is theology, subjectively apprehended. "By the Spirit let us also walk"—this is practical morality, objectively manifested.

Note also carefully this fact, that in the New Testament, moral teaching is by principle, not by rule. The old dispensation was one of law, ours is a dispensation of the Spirit—the Spirit that gives life in Christ Jesus, that in us who walk after the Spirit, the righteousness which the law demands but can not give may be fulfilled (Rom 8, 2—4). There were many under the old dispensation who by faith walked as under the new; and there are many in these days of grace who leaning upon the arm of flesh are trying to walk as under the old.

The pivot of this lesson is found in verses 16 and 17 (Read in the revised version and compare with Rom. 7: 18 and 8: 12, 13). Our outward life will be a natural outgrowth of that which is within. If Self is on the throne it will become manifest by any or all of the terrible outcroppings enumerated in vs. 19—21, and unless halted by a timely repentance and acceptance of God's grace, the harvest will be corruption and a consequent eternal banishment from the face of God. If by the Holy Spirit Christ is in control, the fruit will be such as to give a foretaste of heaven here on earth, and the eternal haryest will be an inheritance of bliss such as eye has not seen nor ear heard, nor the heart of man conceived, in the kingdom of glory.

As our specific lesson on the subject assigned, notice under which heading the indulgence in strong drink must be found. Note that with drunkenness are associated, revellings, strife, envyings and murder. Compare the vivid description of the drink life in Prov. 23: 29—35. Note also that love—love to God and love to man is on the other side. There is no stronger argument for, temperance, yea, for total abstinence, than the argument of love. If we have a heart for the temporal and eternal good of our fellowmen, we can have nothing to do with the manufacture, distribution, and use of that in which lurk such dangerous possibilities.

Listen to what Matthew Farrell, a noted liquor dealer of Philadelphia, said in his petition to have his license revoked, last winter: "It is a fact" said he out of his abundant experience, "that more crimes are traceable to the rum business, and more sorrowing, heart-broken wives and children, mothers and fathers are due to vile drinks than to any or all other causes. Your petitioner's sense of justice and common honesty, and his conscience, will not permit him any longer to be a party to a business so intimately associated with the ruin of all that is good and pure in human life and its relations—a business that leaves men abandoned and ruined wrecks for all time and eternity."

Oh that such testimony may cause some so-styled moderate drinkers to halt and think. As you stand in front of the bar and by your indulgence support such a business, how are you better than the one behind the bar? Think of the wreck and ruin that may follow, if not in your own life, yet in the life of some one who is taking you for an example. Love will surely dictate a different course. Like the father whose little girl follows him over a dangerous path, we may hear, if we but listen, the voice of some one behind us saying, "Be careful where you step, I am following you." If we live by the spirit, by the spirit let us also walk.

A Sunday-School Topic

Which was on program and has been treated at the S. S. Convention held at Zionsville, Pa., but in the official report in the Mennonite of Sept. 6 was "accidentally omitted" through a mistake. The following is the missing part of the report.

The topic "Inter-relation between the Sunday-school and the Home," was then taken up under the following headings:

1. Enlisting the interest and attendance of parents, by Rev. E. S. Shelly. The parents may often be interested through the interest manifested by their children who attend S. S. Teachers may enlist the interest of parents by visiting the home.

2. Visiting the sick and looking after absentees, by Alvin Musselman. Every teacher should promptly visit all sick and absent pupils. If it is impossible to visit them, write an appropriate letter.

3. Getting pupils to study lessons at home, by Hannah Wismer. The teacher must get the children interested in the lessons. If possible the parents should be induced to assist their children in studying their lessons.

4. The influences of the S. S. through its Daily Readings on the lesson and in other ways as a help to family worship, by Laura Nolf. By studying these Daily Readings at the family altar a systematic course of Bible study is taken up which will count much in advancing the child's knowledge on the Sunday-school lessons.

Deaths.

Boyer:—Jesse Lee Boyer was born at Francisville, Pulaski Co., Ind., and was drownded in Lake Erie near Cleveland, O., on Wednesday, Sept. 12, 1906 while employed as fireman on the Zenith City Steamship. His age was 19 years, 2 months and 7 days. Those surviving him are his father, Jacob Boyer, of Adrian, Mich., and one brother, John, who is now in the service of the U. S. Navy stationed at Panama, and grandparents, Mr. and Mrs. John Boyer and two uncles Henry A. and Chauncy S. Boyer, of Clinton twp., Ind. The deceased was reared by his grandparents, Mr. and Mrs. John Boyer. His remains were brought here over the Lake Shore R. R. Saturday morning. Funeral services held from the Silver Street church at Goshen, Ind., at 10:30 Sunday, Sept. 16, 1906. Rev. M. A. Niswander preached from Eccl. 9:12 after which the remains were laid to rest in the Union Chapel cemetery.

Contributions.

Home Mission.

The following gifts were received in August:

From the Bethel congregation Mt. Lake, Minn. $20; Ladies' Sewing Societies of the Middle District $5.

Gratefully acknowledged,

W. S. Gottschall, Treas.

Change of Address. Please notice Bro. Gottschall's change from No. 1354 Chew St., to No. 1419 Linden St., Allentown, Pa.

News of the Week.

Domestic.

Many Victims in Oklahoma Wreck.

Guthrie, Okla., Sept. 18.—Eight people are dead, twenty more or less injured and as many more are missing as the result of the wrecking of a Rock Island passenger train three miles from Dover, Okla., at 8:30 this morning.

The engine, tender, baggage and mail cars, the smoker and day coach of passenger train No. 12, north bound, left the bridge that spans the Cimarron river and plunged into the current. The locomotive dissapeared from sight almost immediately. The mail and baggage clerks escaped from their coaches and swam to the shore.

The accident was due to a defective condition of the bridge, which was swerved out of line by the pressure of drift wood carried down by the swollen stream.

The current whirled the day coach down stream and lodged it against a sand bank. The occupants were helped out through the doors and windows. The smoking car floated down stream, submerged all but the very top. It struck on a sand bar in the middle of the river and four men were seen to clamber through the windows and pull themselves to the car top, calling loudly for help, but those on shore were unable to reach them on account of the high water. While they were begging assistance a large mass of drift wood swept down stream and carried them from their fragile footing.

Three other men jumped through the rear door of the smoker before it sank and struck out for the shore. They were carried down the stream perhaps a quarter of a mile, when they were pulled out.

The most authentic accounts place the number of passengers in the smoker between twenty-five and thirty. With few exceptions they have not been accounted for. The only hopeful news is contained in messages received from rural districts. Men on bits of drift wood have been seen going down stream at various points, but attempts at rescue have in most instances proved futile. One man whose name is not known was fished out of the Cimarron river at Cashion, twenty miles from the scene of the disaster. He was almost dead. Others have been reported floating down the river.

Foreign.

THE CRISIS IN RUSSIA.

General Trepoff Dead.

St. Petersburg, Sept. 15.—General Dmitri Feodorovich Trepoff, commandant of the imperial palace, died at 6 o'clock this evening in his villa at Peterhof of angina pectoris.

General Trepoff, whose name was linked with reaction and oppression in Russia, was in many respects a remarkable man. He was a natural despot, a tyrant by inclination, education and conviction. He was one of those men who have constantly appeared, like evil geniuses, in Russian history just at the time when conditions were most promising for putting an end to despotism to turn the Russian rulers from liberalism back into the paths of reaction. It was he who became the guiding spirit of the reaction after Nicholas II. had issued his famous manifesto in the fall of 1905, promising the people a share in the government. Holding the position of master of the palace in league with the court intriguers who were determined to restore the old regime, he constantly had the emperor's ear.

Regulars for Cuba.

Richmond, Ind., Sept. 18.—Companies G and H, of the Fourth United States infantry, were to-night ordered to report to Fort Thomas, Ky., in anticipation of being sent to Cuba. The companies camped to-night sixteen miles west of Richmond.

The Cuban peacemakers are awaiting the arrival of Secretary Taft at Havana. The insurgents still in the field continue to destroy property. After the military trains were withdrawn, the rebels wrecked several bridges of the Cuban Western railroad, which is a British property.

Public sympathy at Havana is shifting from the Government to the veterans. This may mean a hitch in the peace plans.

Commander Colwell, of the cruiser Denver, cabled the navy department from Havana saying that things were quiet in general and the leaders were discussing peace teams.

Gen. Frederick Funston, who is now on his way to Washington under orders from the war department, will be assigned to command the army in Cuba in case intervention should be found necessary.

One Hundred Lives Lost in Typhoon.

Hong-Kong, China, September 18. A disastrous typhoon occurred here to-day. A dozen steamers in the harbor have sunk, are in a sinking condition or have been driven ashore. The typhoon lasted two hours. It is believed that 100 lives were lost. The money loss will reach millions of dollars.

REVOLUTION IN CUBA.

Palma Suspends Offensive Campaign Against the Insurgents.

Havana, Sept. 16 -The government this evening is making final strenuous efforts to restore peace in Cuba and thus avoid any kind of American intervention. The object of these endeavors, it is stated, is that it may be able to say by the time Secretary of War Raft and Acting Secretary of State Bacon arrive that peace already had been secured and that therefore there is no need for the American government's intervention either to restore peace or insure permanent tranquility.

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by H. P. KREHBIEL.

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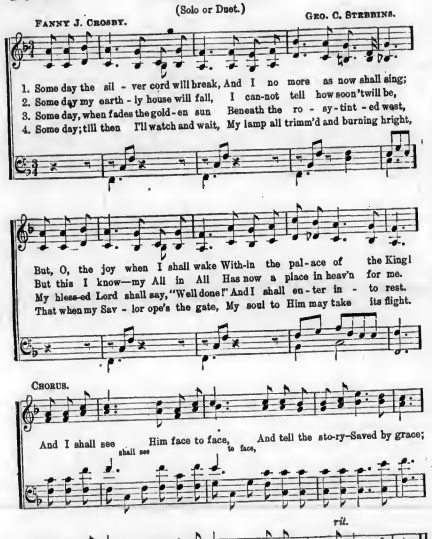
No. 67. Saved by Grace.
(Solo or Duet.)

FANNY J. CROSBY. GEO. C. STEBBINS.



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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XXI. BERNE, INDIANA, SEPTEMBER 27, 1906. No. 38.

Open the Door of Your Heart.

Open the door of your heart, my lad,
To the angels of love and truth;
When the world is full of unnumbered joys,
In the beautiful dawn of youth.
Casting aside all things that mar,
Saying to wrong, "Depart!"
To the voices of hope that are calling you
Open the door of your heart.

Open the door of your heart, my lass,
To the things that shall abide,
To the holy thoughts that lift your soul
Like the stars at eventide.
All of the fadeless flowers that bloom
In the realms of song and art
Are yours, if you'll only give them room,
Open the door of your heart.

Open the door of your heart my friend,
Heedless of class or creed,
When you hear the cry of a brother's voice,
The sob of a child in need.
To the shining heaven that o'er you bends
You need no map or chart,
But only the love the Master gave.
Open the door of your heart.

EDWARD EVERETT HALE.

Items of News and Comment.

An easy place is seldom the best for common people.

Some sins appear little, but they have big and strong roots.

Bro. A. A. Sprunger, of Berne, Ind., one of the trustees of the Berne Mennonite church, passed away last Monday evening.

Charles Ewert, of Gretna Manitoba, is attending the McGills University at Montreal to study medicine.

Rev. J. W. Kliewer, of Berne, Ind., who assisted in the dedicatory services at Sterling, Ohio, on Sept. 28, came home on Tuesday morning.

Missionary Ressler, of Dhamtari, India, reports that Bro. M. C. Lapp and two orphan girls were bitten by a mad jackal. The patients were taken to the Pasteur Institute at Kasauli.

Bro. I. R. Detweiler, field secretary of the Gen. Conf. B, is at present in Pennsylvania where he is expected to spend some time in the interests of the Gospel cause.

Satan is ever ready to put a barrier about us no matter what our vocation or profession may be, but "the effectual fervent prayer of a righteous man availeth much"—gives victory.

Rev. Phillips Brooks says we are to be like chisels, carving God's statues in the world. The chisel, however, can do nothing in itself; only as it puts itself entirely in the hands of the sculptor can the chisel accomplish anything. So the man who would work by faith must yield himself wholly to Christ.

Brother and Sister Burkhart's stay at Champa, India, was very much appreciated by our people. These well-wishing and self-sacrificing missionaries, of Dhamtari, who have so kindly assisted Bro. P. A. Penner, returned again to their field of labor, Sister Burkhard writes in one of her reports touching on this point as follows: "Our stay at Champa which was not a visit, neither for work, was a pleasant and beneficial one to us. We had no responsibility in the work there and did but little as we went there for a rest which we felt we could get there and at the same time be company to Bro. Penner, and there would be the presence of some one on the compound with the orphan girls when he went to Janjgir to look after the work there."

There are those who try to evade their obligations concerning this evil by telling us that there are other ways of being intemperate beside that of indulging in intoxicants. To be sure there are, but just now we are not talking about these "other things." Imagine one who had been appealed to to help overcome a lion which was roaming about the town, endangering the lives of its citizens—imagine such a one going off into a dissertation on the fact that rats have sometimes injured men just as seriously as lions have done. Let us not be so anxious to change the subject until we have made headway in dealing with this one.—Orthographic Review.

Pre. J. F. Funk, of Elkhart, Ind., who has recently attended a district conference in Ohio, gives in his interesting "Notes on the Way" the following: "One thing was commendable. The conference was held in the meeting-house and not in a tent, and we would here make the suggestion for our Western people that if they would divide their districts and make them smaller and limit the time to two evenings and one day for a Sunday-school conference there would be several advantages attained. The people could be kept comfortable and dry during storms. The crowd of people would not be so large, and the good people of the congregation where the conference is held would be saved much work and expense and would realize greater benefit from the meetings. These large Sunday-school conferences, we learn, are getting to be an undesirable burden to many of our congregations. We may be telling on the housetop that which was intended to be spoken only in the ear; but we believe for the good of the cause it will not be wrong to tell it."

The Women's Quarters at the Bethesda Leper Asylum, Champa, C. P., India.
Length of building 136 feet, width (extreme veranda) 25½ feet. There are 20 rooms in the building, 10 on each side. Size of the rooms 12x12.

Mission.

From India.

Missionary P. A. PENNER writes as follows to the Mission Board:

CHAMPA C. P. India, July 12, '06.

Beloved Brethren in the Lord:—Again we have arrived at the close of another quarter and it becomes us to send in a report of our work at Champa. While at the close of the first quarter of the year I was obliged to report that I could do but very little work during the quarter I can now report, with joy and gratitude toward God, that the quarter just past has been a very busy one for me, while some of the work done was only of an indirect missionary character. I fully agree with Missionary Ward of the Methodist Mission at Jagdalpor when he says, that even the digging of a well upon the mission station is missionwork. There are so many little things to be attended to which in the end may prove of greater consequence than many others which people call missionwork. A conversation with a heathen under four eyes, a work of charity etc., for instance, may be of greater import than a sermon preached at the Bazaar.

I bore this year's heat pretty well and I felt stronger after it than I did a year ago. The rain set in promptly in due season and the prospects for a harvest are good, if only the late rain appears in time.

My principal work during the quarter was the erection of the leper asylum. By the help of God we now have a home for the women and also one for the caretaker. The home for the women is 136 feet long and 24 feet wide. A wall has been built lengthwise through the middle of the building by which it is divided into two parts. The building contains 20 rooms, 12 by 12 feet each, each room affording space for 3 lepers, and if need be for 4. On each

side of the building is a yeranda. The Home is a good one. I paid particular attention to ventilation. The house of the caretaker has 3 rooms, two of which are occupied by him and the third is used as an office for the superintendent. In this room all the books of the asylum are kept and all the rice is bought. This house is decidedly too close to the Home of the Lepers, but the want of space did not allow us to build it farther away.

The foundation for the Home of the male lepers is also finished, as well as a small room in which our services are held during the hot and rainy seasons. Besides this we have 175,000 burnt bricks ready for the building. We find much reason to thank God for His help rendered and His blessing bestowed upon us. Our last mail brought us the cheering news, that $105.00 are offered for the erection of a church at the asylum. This promise comes entirely unsolicited. All thanks to the Lord for it! The number of lepers in the asylum has increased during the past quarter from 57 to 67. Our room does not allow us to receiye any new lepers, except such as are really indigent. Of the 67 who are in the asylum at present 19 are Christians and a number of others haye asked for baptism.

Our orphan girls, if I am allowed the expression, have again become orphans since my dear wife has gone to Heaven. As far as circumstances would allow I have tried to instruct them. While brother and sister Burkhard were here this could be done without much difficulty. But when they left I sent the girls along with them to Dhamtari to remain there until the arrival of brother and sister Wiens. The youngest of the girls died the past Sunday. Her mother is a leper here at the asylum and when I saw that there was no hope of the girl's recovery and that by all appearance she would live only a few days longer I gave her to her mother, thinking that the mother would like to have the child with her and nurse her during the last hours of her earthly life. When her departure came and the mother was weeping the child comforted her by saying: "Weep not, mother, I am going to the Lord." I shall always keep in remembrance the dear little Suhawan. The rest of the girls are well and— not industrious.

I have already engaged a teacher for brother and sister Wiens. His name is J. T. Navitt. He is a young man, speaks English very well and bears the title "pastor." We have preaching here at the Bazaar every Thursday and if not prevented by other engagements I always manage to be present. We generally have a devout and attentive audience. If any one endeavors to make a disturbance we try to quiet him if possible. The religious services here at the station are mostly but poorly attended. There seems to be a want of hunger after God and his word. But God's blessing is not dependent upon great numbers. We have had some very happy and blessed hours together.

In reference to the care of the sick I have only to repeat what I have repeatedly said before. There is a wide field here for medical practice. It seems a pity that the influence which the mission would gain thereby is lost. There would be many an opportunity offered to a medical missionary to speak to the sick of the great physician of the soul. What we need therefore is a well qualified Physician. Butif there is none who feels called to offer himself, his life and services for these poor people nothing can be done. The good Lord will, however, know how to care for this part of his work also.

Last Thursday a horrible murder was committed here at Champa. A so-called cooli-catcher. i. e. a contractor who engages coolies and sends them to the tea gardens at Assam, was murdered by a young man whose wife the contractor had sent to Assam against the wish of her husband. Repeatedly the young man had requested Bidher Babu, the contractor, to send his wife back to him. This the contractor promised to do, no doubt without any intention of fulfilling his promise, At length the patience of the young man was exhausted and he went to the home of him who had destroyed the happiness of his family and there killed him with an axe. These cooli-catchers are mostly unscrupulous persons and make use of most any means to get coolies for the tea gardens. They have no scruples in breaking up families in order to carry out their schemes. They work on commission and it is thus to their benefit to get as many coolies as they possibly can.

I am going to Janjgir 2 and 3 times every week to instruct the boys and see after the other work there. Since brother and sister Kroeker have gone to the mountains one of the orphan boys at Janjgir died of consumption.

Recommending myself to the prayers of the Mission Board, I remain Yours humbly

P. A. Penner.

The Church or the Saloon.

When a Christian's duty to the church and cause of God comes into collision with allegiance to the program of certain saloon-favored bosses in his political party, which side ought to get his vote—the church, or the bosses and saloons? Do saloons help his church? What kind of a Christian is he if he puts the party bosses first and the kingdom of God second? Can a man be a Christian, at least of any pronounced type, and favor saloons at the expense of God, morals, and religion? Can he make his party politics stand ahead of the churches? Ask yourselves the question under the enlightment of the Holy Spirit. —*American Issue.*

The Rum Evil.

A Diagnosis and Prescription.

G. B. Ruth.

(Continued.)

Further there is a great section of the populace, who haye given this matter very little thought. They are not intemperate but look upon the entire agitation with jocular indifference. In this category belongs the man who can not refrain from jesting innuendo, whenever he sees a jug or bottle. Who is not with us, is against us, applies to him. Here also must be classed that newspaper editor, who so lightly bears his responsibilities that he cracks jokes at earnest women and men whose heroism and sincerity, in advocating temperance, can not be questioned, and who, for that very reason, should escape being made a target for the irritating shafts of this reactionary. He is generally not a bad fellow, but his environment, associations and a rather large knowledge of the world and its injustice has developed in him a cynical turn of mind. You have, no doubt, noticed, too, long before now, that he is never slow in speaking sneeringly of any unsuccessful attempt to uplift the downtrodden.

In summing up, then, the temperance hosts are confronted: 1st by an increasing consumption, 2nd by the enemy of direct taxation, 3d by the evasion club, 4th by the individualist, 5th by those who make sport of the real worker in this great cause and are not in sympathy with any effort to uplift the race, and 6th by the manufacturer. HE is the principal factor with whom the anti-saloonists must eventually reckon. The manufacturer is the protege of a government which, through him, is the recipient of blood-money and fattens on the moral and physical stamina of its citizens, deeming its obligations properly discharged when the end of the fiscal year shows no deficit. In the last analysis we come to realize that *the root of the evil sinks into the heart of our national life* and that our past efforts have been largely misdirected and therefore inoperative. We have aimed our blows at the effect instead of directing them at the cause of the trouble.

In full recognition of your past heroic efforts to bring about a better state of society and with an apology for abruptness, after carefully weighing the opposition and its tactics, I am forced to the conclusion that not "no saloon," but *no manufacture* is the only and lasting solution of this vexatious problem.

The entire array of the enemies of temperance results from an individualistic and competitive social state, upon the cornerstone of which may be read this legend: The brotherhood of man is an iridescent dream and its advocates are visionaries. Honor, fame and wealth are the only things worth striving for by the strong, bold and shrewed. Every one for himself and let the fittest survive.

Our public prints, just now, present abundant evidence of the venality to which these standards have brought us. Let us not delude ourselves with the belief that the law of cause and effect has been expunged from the code of the universe because we are a Christian and progressive nation. We are reaping as we have sown. We have reduced the golden rule to a mere and meaningless formalism. We have repudiated the fundamental principle upon which, *only*, a just and enduring society may be reared.

Moses' attempt to abolish manrule failed. With the extinction of the Jewish nation there also went the only *just* civil code which the world has ever known.

Private initiative, which is synonymous with permitting men to prey on their kind, although guaranteed by the constitution, is a weak link in human society, and it is responsible for the social unrest which is to-day shaking the republic to the foundation. A profound interpretation of current events must convince us that the law of the jungle, thinly veiled, is again floating to the surface of our social relationship.

Once fang and claw,
Now craft and law.

As external evidence may be welcome here, let us give heed to what governor Hanly of Indiana recently said to the graduates of the Indiana Normal School. The daily press accredits him with the following utterance: "The American people are on the verge of a great revolution, a great and sudden economic and social change. These changes will restore the equal rights of men and the happiness of the people. Most of the progress of the race is due to evolution, slow and imperceptible, but these are times when conditions are so hardened that a revolution is needed."

But perhaps you are impatient to know how it is proposed to cope successfully with the rum power? The almost failure of the temperance movement need not discourage us. It results from a tactical error in the method of assault. If the good in man were not in the ascendant, we could not have forged onward and ever upward these many generations. Temporarily we are in a state of moral coma, brought on by money-madness and the lack of an ideal of moral worth.

Fifty years ago Mason and Dixon's became the line, above which crystallized the inspiration that slavery was immoral and we all know how this idea clarified, like a stroke of lightning, an almost putrid social atmosphere. Such periodical upheavals are the growing pains of society and must recur, so long as we tolerate institutions which retard human development.

(To be concluded.)

The Conversion of the Jews.

There is no reason in grace why the Jewish people should not be converted to faith in Christ. God is not opposed to it. No edict has been issued against them. The way is open before them. The apostle Paul assures us that it is not a question of Jew or Greek, but of individual acceptance of Christ, and that any man, of any nation or people, may accept Christ and be saved if he only will. If there is any influence operating against the salvation of the Jew, it is not in the plans and purposes of God.

Nor is there any reason in nature. The soul of a Jew has the same spiritual needs that are the portion of our common humanity. He has the same sins and sorrows and the same need of the saving grace of God. Detach him from the prejudices and traditions of his race and let him grow up in a Christian environment and he proves to have the same readiness to accept Christ as if he had been born a member of any other race or nation. His soul needs Christ as his body needs food and drink.

Nor is there any reason in history. The early converts all belonged to the Jewish race. The apostles, devoted to Christ and baptized by the Holy Spirit, were Jews. The writers of the New Testament, as well as the prophets and inspired writers of the Old Testament, belonged to the same people. The Lord Jesus Christ was Himself, or his human side, a Jew. Coming into the world He chose, according to the flesh, to ally Himself most closely to this people. He might have chosen to come as a Greek or a Roman, but He took His place in line with Abraham, Isaac and Jacob, Moses, Joshua and Samuel, David, Isaaih and Daniel. Illustrious names are they all, of whom the Jewish people are justly proud, but towering above them all, the most illustrious and glorious in all history, is the One who should have the honor and praise of every Jew that lives. Jesus Christ is the supreme representative of the Jewish race, and as He has distinguished them, so they should most loyally honor Him.

Some day as a people they will turn to Him. As yet many are still rejecting Him. The ties of race bind them with a strong cord and hold them back. An aged Jewish man, who had attended Presbyterian services very regularly, said to the pastor: "I would be willing and glad to be a Christian and go with you if the others would, but I can not leave them, and they will not come." So he left bound by the old ties when he would rather have gone into Christian life and fellowship. So multitudes of them feel. They do not see how they can break the old bonds. The way will be opened some day, and the middle wall of partition will be broken down.

Many of these people have already accepted Christ and many Christian Jews are at work to bring others to know and love Christ. Mr. Philip Sidersky, of Baltimore, Superintendent of Emmanuel Bible Mission, recently said that wherever the true Christian spirit is shown to the Jews many of them become not only Christians, but a great force in the activity of the Christian Church, and while Russians misrepresent the teachings of Christ to the Jews, America and England are the only nations that are showing a Christlike spirit to the Jews. As a result many Jews, he said have become Christian. Of these he named Bishop Michael Solomon Alexander, D. D., of the Church of England, who was born and reared in a small town in Russia and became a Christian after he landed in London; Bishop Isaac Hellmuth, D. D., of the Church of England, was born and reared in Warsaw and became a Christian after emigrating to England; Bishop I. J. Schereschewsky, D. D., Bishop of Shanghai, China, and translator of the Bible into the Chinese language, born and reared in Russia and became a Christian after coming to America; Rev. J. B. Creighton-Ginsberg, D. D., the noted preacher and professor, was born at Kiey, Russia, and embraced Christianty after landing in London; Rev. Henry Aaron Stern, D. D., Rev. John Henry Bruhl, Alderman Benjamin Levy, all of England; the great merchant, Paul Samson, of England, and the noted Bible expositor and preacher, Rev. Adolph Saphir, D. D., of the Presbyterian denomination, were all born and reared in Russia and became Christians after going to the countries mentioned.

It is for us to remember that the Gospel is for all humanity and that the soul of man knows neither race, nor nationality, nor language, nor sex. All souls need Christ and all may find shelter under His cross and eternal redemption through His blood. If Peter and John and James and Paul could believe and help to spread the Gospel, so may those of to-day who belong to the same people. With God all things are possible. To those whose hearts are overflowing with love all human hearts are accessible.—The Herald & Presbyter.

The Spelling Reform Movement.

The spelling reform movement inaugurated by President Roosevelt seems to be a go. The State Normal schools of Iowa and South Dakota have decided to adopt it, and the new style will be used in all manuscripts and school papers therein.

The faculty and the 900 students of the Iowa Normal School having voted on the subject, the decision was overwhelmingly in favor of the change. South Dakota decided to follow Iowa's lead, and Nebraska may follow. As 300 words only are involved, the proposed reform does not by any means imply a revolution, but it will inaugurate a still further simplification of spelling.

We heartily indorse the reform. Fault has been found with the President for insisting on a very moderate measure of spelling reform. But who had a better right? The critics of the President have the very fault they ascribe to him. They are hasty and injudicious. The moment they hear his voice, they consider it the proper thing to become censorious. But the people, in nine cases out of every ten, stand for the President.

The idea that to follow out the proposed line of "reform" would be to lay sacrilegious hands upon a sacred thing, is ridiculous. As well contend that adopting the spinning-jenny for the old-time spinning-wheel, the flying shuttle power loom for the hand loom of a century ago, the great separator for the hand flail, the express train for the stage coach, the trolley car for the carriage, the automobile for the buggy, the 'bus, and the dray, etc., was laying sacrilegious hands on the machines and methods of our grandfathers.

Progress is the watchword, and the world moves on; and if this includes wireless telegraphy, flying machines, cooking 'by electricity, and the finding of the North Pole, then clear the track and let the car of progress speed on. The things of sacred memory that haye served well their day, and are then supplanted with other things of greater utility, were but the forerunners of something better, and the end is not yet.—Religious Telescope.

Christian Citizenship Institute at Winona Lake.

The National Reform Association held this year at Winona Lake an Institute for Systematic Instructions in the Christian Principles of Civil Government. The institute was opened with an address by Mr. John G. Woolly, the eminent temperance orator. Two sessions were then held daily for four days, with three instructors at each session. Dr. T. P. Stevenson, of Philadelphia, discussed fundamental principles; Dr. John A. Henderson, of Allegheny, discussed practical questions of reform, and the Rev. William Parsons, pastor of the Beaver Falls, Pa., Presbyterian church, gave instruction in practical methods of work. There was an average attendance of fifty persons at each session of the Institute, and the enrollment gradually rose to a total of 115. The Institute was followed by a popular conference of three sessions at which addresses were delivered on "The Bible in the Puplic Schools," "A Plea for the American Sabbath," "The Problem of Preserving the Family," "Our National Christianity —Its Bearing on Spiritual Interests," etc. The last address, on "The Christian Ministry and Reforms," was by Dr. Sylvester F. Scovel, of Wooster University.

It is probable that the Association will accept the offer made by the Winona management to build an auditorium in which the work may be made a permament feature among Winona educational institutions, and the free use of the grounds has been offered for this purpose. Very likely the building will be erected in time for the work of next year.

The Mennonite.

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Rev. I. A. SOMMER, Editor,
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Editorial.

The Consecration of Children.

In Chicago, recently, parents took their infant child into church and had him formally cansecrated to the cause of union labor! From the short account of the event, given in the papers, we are unable to enlighten the readers of "The MENNONITE" concerning the exact nature of the exercises. We regret our inability to do so because we think that the recording of them would become an interesting record of one of the silly fads by which the church of our time is ridiculed. Now, while we are in hearty sympathy with the downtrodden laboring classes, we can't just see that they are very much helped by having an innocent baby fourteen months of age dedicated to their cause in such a spectacular way. The making of that boy's carreer depends more upon himself and his ability than upon the ambition of his parents and it is an unsolved question whether or not the bent of that child will be in the direction of labor unions. We suspect that the novel means by which the parents gained a little newspaper notoriety was prompted as much by their vanity as by their devotion to the cause of labor. That a church, for it was in a church and two preachers participated in the exercises, should permit itself to become a party to such an affair does not speak well for that church's earnestness in following the true scriptural way by which children are to be consecrated. We read of a heathen Hannibal being taken into the temple of his fathers and made to swear himself an eternal enemy of Rome, but in Scripture we read that children were taken into the House of God by their godly parents, not with the intention of devoting them to earthly, worldly, causes but with the purpose of giving them to God and His service. Of the prophet Samuel, his mother declared: "For this child I prayed and the Lord hath giyen me my petition which I asked of Him, therefore have I lent him to the Lord as long as he liveth." Of the parents of our Lord it is said: "When the days of her purification according to the law of Moses were accomplished they brought Him to Jerusalem, to present Him to the Lord."

We hold it to be the duty of Christian parents to publicly acknowledge their indebtedness to God for His mercy and love in blessing them with the gift of a child. The proper place for such an acknowledgement is in the House of God and in the presence of the congregation. Such a consecration is a blessing to both the parents and child. It is a blessing to the parents because it is a service in which they have a vital part. The child is blessed because by the act of consecration an interest in that child is aroused in the whole congregation and because he is made the subject of the worshippers' prayers.

The custom of consecrating infants was practiced in Reformation times. Belthasar Hübmaier in a letter to Œcolampadius dated Jan. 16, 1525, describes the practice as observed by the church of Waldshut, He writes: "I have the church come together, bring the infants in, explain in German the Gospel "They brought little children,' and then a name is given him, the whole church prays for the child with bended knee, and commends him to Christ, that He may be gracious and intercede for him."

Some Mennonite congregations make much of infant consecration, others do not. In some Baptist congregations it is encouraged while in others it is discouraged. The main objection is a matter of policy rather than a doctrine. Many communicants, it is maintained, are confused in their ideas of infant consecration and the relation baptism holds to church membership. A Baptist preacher recently made the remark that in his large experience most parents persisted in understanding infant consecration to be a mere substitute for infant baptism—a something while omitting the water answered the same purpose that infant baptism did—therefore he discontinued it. The difference between the two is this, in infant baptism the child is baptized on the faith of the parents, they speak for that child and make vows for that child, while at the same time this little one has no voluntary part in the obligations thrust upon him. In consecration the parents make pledges for themselves alone, although the child benefits by the keeping of those pledges.

It is a common thing for parents entirely unknown to the city pastor to invite him into their home to baptize the baby. These people are usually persons who do not hold church membership anywhere but have a sort of superstitious regard for the ceremonies of the church. Generally when they find that the church with which the preacher whom they haye called is connected, does not practise infant baptism but does consecrate babies they will say "Oh well, it is all the same, have him consecrated." The baby is consecrated. The pastor takes his leave and perhaps never meets the parent or child again. Some years later that child becomes a candidate for church membership and immediately difficulties begin. Should the church with which he seeks to unite be comitted to infant baptism he is likely to declare that he has been "Christened" and so become a church member without having been baptized at all. Should he seek identity with a church holding to believers baptism he is likely to inquire why he is not given the same standing in the church of his choice that members of the confirmation classes in other churches get. Indeed he is more than likely to regard the class with which he is baptized as a mere confirmation class. Since we as a church cannot see any scriptural reason for confirmation we must insist upon candidates for membership with us giving their most serious regard to the baptismal service.

As we have said, infant consecration may be the source of great blessing but in practicing it the pastors and churches have upon them the burden of teaching it clearly. It is not a christening. It does not confer church membership upon the subject, it is simply an act of Christian worship performed in imitation of the examples set before us in the Word of God. Above all it is following the example Christ gave us. We have no record of his having any part in the baptism of infants, but we do know that "He took them up in His arms, and put His hands upon them, and blessed them." G.

A Serious Mistake.

A few years ago the publishers of the Western Christian Advocate, Methodist, Cincinnati, thought to do a good thing for the paper by reducing its price 50 cts. It was supposed that by such a reduction the subscription list could be increased sufficiently to overcome the loss. They now say that "in view of the fact that each of the Advocates has been losing money for the past few years, it has been decided to restore the subscription price. Editorially it is said:

But it is evident that there is a limit to the reduction of price. The workingman contends that there must be a decent minimum payment which shall make a "living wage." We count assuredly upon a sensible view being taken after a plain presentation of the facts. Certainly Methodist people are honorable enough to pay what a thing is worth. They do not ask that groceries or meats, clothing or dry goods, shall be furnished them at a loss to the dealer. They would feel mean to make such a demand for household supplies and should feel likewise in regard to their literature. And the plain and undeniable fact is that the Advocates in the West have been offered for some years at less than their cost of manufacture. ....We are aware that in many quarters there is a demand for "a cheap paper." But we are satisfied that our people would not tolerate such flimsy and unattractive looking sheets as have nothing to boast of but their cheapness. They desire no letting down in the quality of their papers. They have a proper pride in their Church and want it respectably represented in its organs. It is easy to name theoretically and off-hand a price at which a paper "ought to be published." But all such statements and demands are idle and worthless. Theorizing must always give place so experience. ....There is no sleight-of-hand way by which Methodists, more than other denominations, can escape the inevitable expense account, and we embarrass the publishers of other denominational papers in their dealings with their constituency when we set a below-cost price for our product which they can not follow without disaster.

The editoral also calls attention to the fact that the principal papers of other denominations have maintained higher prices than the Advocates propose—The Churchman (Episcopalian), ($3.-50; The Watchman (Baptist), $2.50; The Congregationalist (Congregational), $3.00; The New York Observer (Presbyterian), $3.00; The Christian Intelligencer (Dutch Reformed), $2.65; The Interior, the Herald and Presbyter, The Presbyterian (all Presbyterian), each $2.50.

The Western Christian Advocate, The Northwestern Christian Advocate and the Central Christian Advocate are all published by Jennings and Graham, agents of the Western Methodist Book Concern, and the advertising of the other publications of the Concern and of the Church generally gives to the paper a much larger advertising patronage than can be commanded by other papers. The Western Christian Advocate has the great field of Ohio, Indiana, West Virginia and other States all to itself, and in the same field are not less than three hundred thousand Methodist church members. If any respectable paper could live on such a patronage, surely The Advocate could do so, and yet it declares that the effort to do so was "a serious mistake," from which it now suffers, and from which it proposes to deliver itself as soon as possible. Yet there are those who tell us that a good paper can be published for $1.00 or $1.50 a year. But as the Advocate says: "Theorizing must always give place to experience."—Herald and Presbyter.

Correspondence.

WISNER, Nebr., Sept. 18. We are having our regular meetings every Sunday morning, first Sunday-school which takes about one hour, and then the services conducted by our minister.

We are having quite rainy weather at present, which hindered some from attending our gathering last Sunday morning, but in spite of the rain we had Sunday-school and services; although quite a few were missing we can still report that we enjoyed a spiritual blessing. The Sunday-school lesson appealed to us again that we are molding our lives and that it bears a superscription, is it such that we praise and honor our Savior by it or is He caused to weep over us as He did over Jerusalem? For we know that at the beginning men were created in the image of God, therefore it is our first duty to serve and honor Him.

Our Bible study class was interrupted during the hot days in harvest time, but we intend to have it regular every other Sunday evening, and if possible we want to arrange it so that we can have it every week, probably some evening of the week-days.

We also intend to take a mission study besides, so that the young people are lead to be interested in Mission to study it, to love it and to pray for laborers in the great mission field which lies before us. How many are there yet in our own churches who can turn a cold heart and a deaf ear to the crying needs of mission revival in foreign heathen fields. May God help us that we may lose no opportunity to arouse more Mission interest in our home circles and that eventually through this interest more laborers may spring forth that are willing and determined to "serve" upon the Master's calling, that the time may speedily come when all the nations are filled with His honor and praise. J. B. BOEHR.

STERLING, O, Sep. 25.—September 23 proved to be an ideal day, a day of much rejoicing and of great spiritual blessing to the people of Sterling, when a large assembly of people from various places gathered together to hear the dedicatory services of the new church. The morning services were opened by singing "Holy, Holy, Holy," followed by a short prayer by Rev. E. F. Grubb. Rev. A. A. Sommer, of Dalton, O., read the Scripture lesson and Rev. Albert Schumacher of Oberlin, led the congregation in prayer. Two letter's were then read, one written by Rev. J. E. Sprunger, the other by Rev. J. H. Langenwalter—both having been former pastors here and at present located in the far West making it impossible to be with us in person but we trust in spirit and in prayer, as their letters indicated. Rev. J. W. Kliewer, from Berne, Ind., preached the dedicatory sermons text from Matt. 5: 14-17 which was very impressive. Rev. E. F. Grubb delivered the dedicatory service and Rev. Kliewer offered prayer, and benediction.

The afternoon services were opened by singing and prayer. The scripture lesson, 1 Cor. 12, read by Rev. Kliewer, the time was then taken up by the brethren Grubb, Schumacher and Sommer, basing their remarks on Matt. 16: 18.

Rev. Kliewer again occupied the pulpit in the evening, Text John 4: 10. His sermon was one of those soul inspiring discourses which always make such lasting impressions. The services throughout the day could not fail to touch the hearts of the people both Christian and sinner and give them to realize their true condition and responsibility.

These exercises were interspersed with good music in charge of the Wadsworth choir. Rev. Schumacher sang a very effective solo in the evening. These meetings were largely attended throughout the day, and as the house is not very spacious, a tent was erected to accommodate the people.

We were also very gratefully remembered by a former pastor, Rev. H. P. Krehbiel, of Newton, Kan., who presented the church with a fine Bible for the pulpit.

Much interest was taken in these special seryices, and it was a day that shall long be remembered for the many truths that were carried home.

"Vain Repetitions" in Prayer.

It is remarkable how often some persons will mention the time of day in prayer. I know a brother of very good intelligence; he converses well; he seems to be pious; but if you call on him to pray, he will harangue in the most unpleasant fashion. If it is the morning hours he will, addressing Deity, say: We thank Thee, this *morning*, that we can come to Thee, this *morning*, and ask Thee for what we need this *morning*. And now, this *morning*, we pray Thee to help us approach Thee in an acceptable manner this *morning*." And so he will go through the prayer, constantly referring to the time of day, until the prayer, because of these repetitions, becomes embarrasing and painful, instead of edifying and helpful. We understand that prayers are not offered to men, but to God. Nevertheless, a well-worded, intelligent, fervent prayer, is edifying to all who hear.

Some people, many of them, fall into the habit of using the various names of Deity in the most unnecessary, meaningless and unreverential manner. They will start off by saying, "Our Father who art in heaven, we pray Thee, Lord God, to help us come before Thee, Oh, Father, in an acceptable manner, Lord." There are many men whose prayers sound profane. They will use the name of Deity fifty times in one prayer, until the prayers chills the spirit of devotion and throws a damper over the entire meeting. Many prayers are offered in meetings in which I assist, that so demoralize the service that we have to sing several songs in order to get over the bad effect.

There is another class who have the "*We thank Thee*" disease. They will start off a dozen paragraphs with the expression, "*We thank Thee*," and wander about in a noisy, aimless way. As for grammar, or rules of rhetoric in prayer, we care nothing. Let there be perfect liberty, and freedom at the mercy seat, but there ought to be sanity also. If a child comes to its mother for bread, it comes with a consciousness of its want, a sense of its inability to supply that want, and with perfect faith in its mother's ability and love, and in simple faith it asks for bread. It does not say, "Oh, *mother*, you have bread; and *mother*, if you do not give me bread, I will die, *mother*, for *mother*, you know you are the only *Mother* I have to go to for bread, *mother*." We hear many prayers of which the above is a fair sample, so far as the inveterate use of the name of deity is concerned. Listen to the Master: "Use not vain repetitions as the heathen do."—*Sel.*

Liquor Arithmetic.

"Boy at the head of the class, what are we paying for liquor as a nation?"

"$900,000,000 annually."

"Step to the blackboard, my boy. First, take a rule and measure this silver dollar. How thick is it?"

"Nearly an eighth of an inch."

"Well, sir, how many of them can you put in an inch?"

"Between eight and nine."

"Give the benefit of the doubt; call it nine. How many inches would it require to pile these $900,000,000 in?"

"100,000,000 inches."

"How many feet would that be?"

"8,333,333 feet."

"How many rods is that?"

"505,050 rods."

"How many miles is that?"

"1,578 miles."

"Miles of what?"

"1,578 miles of silver dollars, laid down, packed closely together, our national liquor bill would make. This is only one year's grog bill."

Boys, if you need facts about this temperance question, nail that to a post and read it occasionally. It would take ten men with scoop shovels to throw away money as fast as we are wasting it for grog.—Christian Observer.

The Error of Modern Socialism.

The fundamental error of modern socialism consists in its misconception of the evils against which it inveighs and which it seeks to remedy.

Socialism attributes what is evil in man to the evil system, and proposes to change the system that it may change the spirit. But the fact is, what is evil in the system is due to the evil spirit that is in man, and neither socialism nor any other ism can or will change the evil system, until it first changes the evil spirit that is in man.

Now, that is exactly what Christianity proposes to do, and is doing. Beginning with the unit of society, the individual, it changes the evil spirit in him by effectual regeneration, and when the evil spirit of all the units of society is radically changed, society will be reconstructed on its proper basis, and not before; and

then the ennobled state of peace, good will, and fair dealing for which socialism claims to be struggling will prevail.

Christ understood all our needs thoroughly; therefore, he said to Nicodemus, "Ye must be born again." The thorough regeneration of the individual which Christ taught is the only effectual remedy for the evils that afflict society to-day.—Religious Telescope.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, October 7, 1906.

CHRIST'S LIFE X. THE COMMANDMENT HE LEFT US: OUR OBEDIENCE. John 15,1–17.

(Consecration meeting.)

QUESTIONS.

1. Why did Christ give commandments?
2. How can we know His commandments?
3. What is Christ's chief commandment? John 15, 12, 17.
4. How can we do His commandments? John 15, 5, 7.
5. Can we love one another because it is commanded?
6. How did Christ learn obedience? Hebr. 5, 8.
7. What do we show by our obedience? John 15, 14; 14, 21.
8. What is the reward of obedience? John 14, 21; Hebr. 5, 9:

MEDITATIONS.

Christ gave commandments that we shall more fully understand the will of God and be able to do it. We can know the commandments of Christ by studyng God's Word, which contains them. We cannot do Christ's commandments in our strength, but we have to fulfill them by Christ dwelling in our hearts.

Christ's chief commandment is: love one another for, love is the fulfillment of the law.

We cannot love one another because Christ has commanded it; but He does not command anything which He does not enable us to fulfill. He is willing to help us whenever we recognize our inability and ask Him for His help.

Christ Himself learned obedience by suffering and by being tempted.

If we obey Christ's commandments we show, that we know Him and love Him.

The reward of our obedience is, that Christ loves us, that we are His friends and that God and Christ dwell through the Spirit in our hearts, thereby making us happy and assuring us of our salvation.

The Sunday School Lesson.

By A. S. SHELLY.

Notes for Oct 4.

Subject: THE TWO GREAT COMMANDMENTS. Mark. 12:28—34, 38—44.

GOLDEN TEXT. Thou shalt love the Lord thy God with all thy heart. Mark. 12:30.

NOT FAR FROM THE KINGDOM.

The title or subject given does not cover the whole of the lesson assigned. There are three parts to this lesson, and our subject relates only to the first of these, in which we have the third question addressed to Jesus on that memorable Tuesday (See lesson XII of last quarter) coming from those who sought to catch Him in His teaching. The scribe who asked this question seems to have been of a more candid mind than the class for whom he spoke according to Matthew's account (22:24, 35). He may have been used of them as a tool, because of His known candor. His frank confession of full agreement with the truths emphasized in Jesus' answer, and his added comment putting the religion of the heart above that of outward ceremony, drew from Jesus the admiring commendation, "Thou art not far from the kingdom of God." Whether this scribe received these words as an encouragement to press on *into* the kingdom or took them as a disparagement and with wounded pride turned away from the hand thus stretched out to him we are not told. To be "not far from" the kingdom is still to be outside, and the nearer the approach without entering the greater will be the condemnation.

The two commandments quoted by the Savior are the summing up of the two tables of the decalogue. The emphasis is on love, which is the fulfilling of the law (Rom. 13:10). The love God requires is undivided love. Our whole being, as indicated by the different terms used, is to be wholly devoted to Him who Himself, has loved, and does love, us with an everlasting love. It follows from this that love to our fellowman is involved in our love to God—grows out and is really—part of it. He who truly loves God, loves also his fellowman, and no one can truly love his fellowman without loving God.

A NOTE OF WARNING.

The sinister questioning of His enemies was now stopped (v. 34 last clause). All their attempts to entrap Him had miserably failed, and the admiration of the multitude for Him increased in proportion to their discomfiture by His marvelous answers. He now turned to the multitude and His disciples with words of warning against the scribes and pharisees (See Mathew's account, chap. 23, which is much fuller).

The few verses in our lesson (38—40) give the gist of His denunciation of these hypocrites in "Moses' seat." He laid bare their true inwardness, which was not hid from Him. They might make pretense with their long prayers and to the eyes of men seem very religious, but God looketh upon the heart. They used their religious pretentions to win applause of men. They loved to sit in the seats of honor and receive titles of distinction. They capped the climax of sanctimonious hypocrisy when they made religion a cloak for mercenary greed and cruel appression. Current history of our day gives evidence that human nature has not changed since then. There are those in the church to-day to whom the rebuke of the Savior applies with equal force. But where Christ comes into the heart and into the church there the spirit of pharisaism must depart (Matt. 23: 8—12).

WEIGHED IN CHRIST'S BALANCE.

The third portion of our lesson (vs. 41—44) brings another illustration of the contrast between God's estimate and man's notion of things. Christ here pronounces that, which men would call least, to be greatest in God's sight. The poor widow's mites went into the treasury freighted with love, as is indicated by the sacrifice she made in giving, and love is more precious than gold—than much fine gold. The others had their living first and gave out of that which was left. She gave to God first and trusted Him for her own need. Her trust in God honored God, and He hath said, "Them that honor me I will honor." Then too the effectiveness of our gifts to God's cause depends on the spirit in which we give.

Contributions.

Donations to the Mennonite Home for the Aged at Frederick, Pa.

CASH DONATIONS.

A. Z. Wampole, Phila., $3.00, Deep Run Congregation $15.20, O. H. Jacobs towards coal $10.00, Springfield Congregation $26.50, Saucon $8.51, West Swamp $22.00, I. W. Stetler, 3 hrs. carpenter work, salad, plants, 200 cab. plants, lot radishes, privilege to pick 3 buckets cherries, red beet plants, onion sets, basket red beets, basket tomatoes, basket egg plants, Emanuel Hoffman lot rhubarb, lot onions, 115 cabbage plants, mowed grass with machine, Mrs. M Houck 5 jars fruit, Benjamin Bertolet 2 baskets pears, Mrs. S. Gebhard 10 ples, soap, I. S. Stetler 2 boxes strawberries, lot tomatoes, pot apple butter, Geo. Shaw 9 quarts cberries, 2 cans corn, 1 ple, sand, soap, box matches, A. T. B. 2 baskets peaches, 1 crate pears, Henry Gangler 4 baskets tomatoes, Dr. G. A. Weida, thermometer, 11 ft. boards, 2 basket pears, a neighbor 3 lots apples, 2 pan blackberries, 1 bu. pears, 4 qts. blackberries, A. G. Hallman, 1 pot applebutter, lot dried beans and corn, 1 jar red beets, W. H. Taggert 12½ buckwheat flour, 2 pots applebutter, Dr. J. S. Borneman, 2 pots applebutter, Joseph Wile lot of onions.

List of articles from Maria D. Hackman, DEEP RUN Menno. Church: 5 dresses, 3 wrappers, 3 under skirts, 1 cape, 1 breakfast shawl, 2 shawls, 10 aprons, 10 yds. calico, 2 woolen 9 prs. cotton hose, 10 prs. woolen hose, 6 prs. drawers, 3 under jackets, 5 sacks, 2 under bodies, 21 bandkerchiefs, 2 pr. sboes.

ANNIVERSARY DONATIONS, SEPT. 15. *Schwenksville Cong*: Nathan Umstead, 1 doz. jars fruit, 1 pot applebutter, 1 basket sweet potatoes, one dollar, Mrs. I. S. Stetler 1 fancy cake, 1 pot pickled cabbage. Mr. M. M. Kremer 3 lb. beef sausage, 1 large layer cake, 2 doz. lady fingers, 2 sponge cakes, 1 jar cbow-cbow, 1 jar honey, lot eggs. Miss Clara Kremer, 2 lbs. coffee, 2 lbs. sugar. N. K. Ziegler 1 bag oats, 3 doz. corn, 2 large cakes. I. S. Smoyer, 50 lbs. flour, 1 fancy cake, lot of grapes. Mrs. B. F. Richard, 10 lbs. sugar, 2 lbs. coffee. M. C. Gottshall, 2 hams, 15 lbs. of butter, 1 bag oats. Mrs. Ed Miller 1 bouquet. M. A. Kratz, 2 hams, 1 fancy cake. J. R. Allebach, 2 cream ples, 1 fancy cake, 4 lbs. cheese, 2½ lbs. bologna, 2 boxes cbipped beef, 1 jar pickled cabbage, 1 pack avena, 2 lbs. coffee, 1 bam. Beulah Allebach Scholl, 5 lbs. gran. sugar. Hannah Allebach Scholl 2 lbs. coffee. Mrs. Hannah Kratz, 2 lbs. coffee, 4 lbs. gran. sugar, 2 fancy cakes, 4 jelley rolls. Mrs. Maggie Fitzgerald 5 lbs. gran. sugar, 2 lbs. coffee. Mrs. Kate Allebach, $1. Lizzie Helmer $1.

Bertolet's Cong: J. K. Gilbert 1 jar pickled cabbage, 1 jar apple sauce, 2 lbs. coffee, 1 cake, 1 box grapes. Mrs. Irvin Gilbert 2 lbs. sugar. Mr. Isaac Hunsberger, 7 loaves bread, 3 lbs. butter, 3 cans corn, 2 bus. oats. Mrs. I. W. Stettler, 1 bu. potatoes, 15 lb. beef, 4 gal. spiced pears, 1½ gal. spiced peaches, lot corn, 10 lbs. sugar, 1 bag salt, ½ lb. pepper, 1 pot apple sauce, 6 fancy cakes, lot fruit, 2 gals. gasoline M. H. Debaven 7 lbs. coffee.

Boyertown Cong: Mrs. Thomas F. Renninger 2 fancy cakes, 2 lbs. sugar. Mrs. Shealer, 1 bouquet, lot grapes. Jarlas B. Stauffer, 1 ham. Mrs. Will H. Rose, 2 fancy cakes, 2 lbs. peaches. Miss Laura Bauer, 1 bouquet. J. B. Wile, 12 qts. milk, 4 lbs, prunes, lot lima beans, lot corn, ½ bu. potatoes, 4 fancy cakes, 2 bags oats 4 bouquets.

Frederick: Mrs. John Bardman, 2 lbs. sugar, 1 bag salt. Mrs. Emanuel Hoffman 2 fancy cakes, 6 qts. milk, lot grapes. Mrs. John Grubb, 1 bouquet. Miss Alice Grubb 1 bouquet. H. W. Stetler 20½ lbs. ham. Dr. G. A. Weida 3 fancy cakes, 1 pot beets, 1 pot pickled cabbage, 1 pot spiced peaches, lot of peaches, 4 bouquets, 17½ lbs. roast beef. Mrs. W. O. Bieler East Greenville, 1 ham sausage, 14 lb. roast beef. Mrs. J. Funk, Bally, 1 bouquet. H. W. Stetler, Pennsburg, 1 lb. cake, 3 lb. sausage. Mrs. Adam Krauss, 1 bouquet. Mrs. H. D. Detweiler, Souderton, 1 fancy cake.

Gratefully acknowledged,
JOHN L. BAUER, Financial Sec.

News of the Week.

Domestic.

Three Billion Import and Export Trade.

WASHINGTON, Sept. 23.—The foreign commerce of the United States has crossed the three billion dollar line. In the twelve months ending with August the imports were $1,254,399,735 and the exports $1,759,417,898, a total for the twelve months of $3,014,817,433. These figures are supplied by the bureau of statistics of the department of commerce and labor, which in a bulletin says in part:

"The August figures of both imports and exports exceeded those of any preceding August in the history of our commerce. August imports for the first time crossed the $100,000,000 line. The imports have exceeded $100,000,000 in practically every month of the last year, but August is usually a light month for imports and thus the record of more than $100,000,000 for the month of August is made for the first time in the figures of the month just ended, which show imports of $105,588,604 against $96,000,000 in August of 1905 and $88,000,000 in 1904.

"The export figures for August are also larger than those for any preceding August amounting to $129,454,760 against $119,000,000 in August 1905.

"The growth of commerce is distributed through a large class of articles. Meat and dairy products exported amounted to $16,768,067 against $14,212,278 in August of last year. This growth in the exportation of meat is shown in nearly all articles except canned beef, which shows a marked decline compared with corresponding months of earlier years.

Race War in Atlanta.

ATLANTA, Ga., Sept. 23.—A race war of alarming proportions began here last night. Through the night the war raged with varying vigor and when morning dawned it found a number of negroes and one white man dead, a score of both races wounded and the downtown streets in possession of eight companies of the Fifth Georgia infantry, with a battery of light artillery in reserve. Through the day little of importance has occurred. The police claimed, with the aid of the military, to have the situation under control.

This condition came as the result of numerous and repeated assaults upon white women by negroes. The last night of an even dozen of such assaults within the limits of Fulton county within the last nine weeks came yesterday, when four attempts at assault were reported.

Peace Dawning.

HAVANA, Sept. 23.—All classes are now waiting for the conditions under which tranquility likely will be restored in Cuba and keen disappointment is expressed on every side because of the likelihood of peace being brought about without armed American intervention.

That the differences of the opposing factions could be reconciled was not generally believed to be possible until to-day, when it was announced that the liberals and the insurgents had empowered a committee to represent them before the American mediators.

It is evident that business interests of the island have no confidence in the ability of the Cubans to rule themselves and now, when it appears too late, they are openly favoring forcible intervention and possibly annexation.

That peace will come as the result of the mediation of the United States is now believed by Cubans, regardless of party affiliation, but whether it will be on terms which will insure permanent tranquility is questioned.

ELECTION AT ZION CITY.

VOLIVA CHOSEN LEADER BY OVERWHELMING VOTE. DOWIE DEFEATED.

CHICAGO, Sept. 18. — Wilbur Glen Voliva was chosen to-day by the people of Zion City as their leader by the overwhelming vote of 1,911 to 6 for his opponent, A. E. Bills. The election was held to-day under the orders of Judge Landis, of the United States District court, who was asked sometime ago to settle the controversy between John Alexander Dowie, founder of the church, and Voliva as to who should have control of Zion City.

Believing that the best way to settle the difficulty was to let the people of Zion City choose their own leader, Judge Landis ordered the election and to-day's vote is the result. The action of the Zionites to-day practically makes John Alexander Dowie an outcast from the religious organization which he established several years ago and which has now grown to large proportions.

United States to Interfere in Cuban Revolt.

OYSTER BAY, N. Y., Sept. 25.—Plans for the transfer of troops from the United States to Cuba in the event of the failure of Secretary Taft's mission to bring about a peaceful solution of the trouble in the island republic, have been completed.

The final step was taken to-day according to announcement made here to-night when the transport Summer, now lying at the New York navy yard, was put in commission. The Summer is in readiness for the immediate embarkation of troops. Negotiations are already under way for the acquisition of merchant steamers to be used as transports.

WASHINGTON, Sept. 25.—Fifteen hundred more American marines were ordered to Cuba to-day by the navy department. Five hundred marines from the Atlantic fleet will sail tomorrow on the battleships Indiana and Kentucky, from Provincetown, Mass., eight or nine hundred marines will sail on Thursday from Boston, Norfolk and Philadelphia and the remainder will probably leave New Orleans for Havana on a Morgan line steamer scheduled to leave here Saturday.

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by H. P. KREHBIEL.

This book was published only a few years ago and is a valuable addition to the history of the Mennonite church. The author has succeeded in telling the history of the General Conference in such language that it will be both instructive and interesting to the reader.

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Will there Be any Stars in My Crown?
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(Solo or Duet.)

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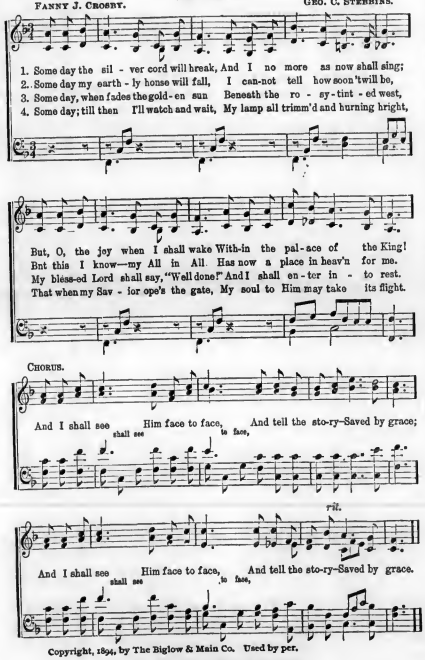

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SPECIMEN PAGE

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XXI. BERNE, INDIANA, OCTOBER 4, 1906. No. 39.

Give Us Men!

Give us Men!
Men from every rank,
Fresh, and free and frank.
Men of thought and reading,
Men of light and leading,
Men of loyal breeding,
A nation's welfare speeding,
Men of faith and not of faction,
Men of lofty aim and action,
Give us Men—I say again
Give us Men.

Give us Men!
Strong and stalwart ones,
Men whom highest hope inspires,
Men whom purest honor fires,
Men who make their country wreathe [them,
As her nobler sons,
Worthy of their sires!
Men who never shame their mothers,
Men who never fail their brothers,
True, however false are others;
Give us Men—I say again
Give us Men.

Give us Men!
Men who, when the tempest gathers,
Grasp the standard of their fathers
In the thickest fight.
Men who strike for home and altar
(Let the coward cringe and falter)
God defend the right!
True as truth, though torn and lonely,
Tender—as the brave are only,
Men, who tread where saints have trod,
Men for Country, Home and God;
Give us Men—I say again
Give us Men.

The Female Lepers of the Bethesda Asylum, Champa, India. Those marked with a circle (o) are Christians; those with the cross (x) have asked for baptism amd have been accepted as candidates. Pray for them.

Items of News and Comment.

Rev. Otto Lichti is expected to take up the pastoral work at Pandora, Ohio, within a few weeks.

Bish. John M. Shenk, of Elida, Allen Co., Ohio, has made arrangements to move with his family to Warwick Co., Va.

Rev. N. B. Grubb, of Philadelphia, will conduct Communion services in the Germantown church on Sunday morning, Oct. 14.

Prof. P. J. Wedel now occupies his new home at Bethel College, Newton, Kan., where his father visited him before the opening of the school.

The Communion of the Lord's Supper will be observed in the First Mennonite church in Philadelphia next Sunday morning and evening, Sept. 7.

Time of services. In the absence of the pastor A. S. Shelly, Rev. F. F. Gabel will conduct the services as follows: At Boyertown, October 7, at 10 a. m., and in the evening at the Home in Frederick, Pa.—On October 14, in the morning, in the First Mennonite church in Philadelphia.

Notice to ministers. Since the time the "two-cent" railroad fare is in force in Ohio, the Central Passenger Association clerical book can only be used in Ohio to purchase a ticket from any *outside* point *into* Ohio, and from any point *in* Ohio, to any point *out* of said state, but not between different points in the state.

The dedicatory services of the Mennonite new mission chapel, Ft. Wayne, Ind., took place on Sept. 9. Quite a few of the ministers of this district have been in attendance and assisted in the meetings held at this occasion. The outlook for this mission, recently opened by the Gen. Conf. B. is promising. As soon as feasable a permament worker or workers will be stationed there.

The Mennonite Year Book for 1907 is out and will soon be offered for sale. This year it contains besides a full report of the Home, and proceedings of the last Conference, there are several interesting historical sketches, for the first time offered to our people who read the English language. There is an interesting sketch on causes that lead to the division of the church in 1847, by an eye witness.—Weekly Bulletin.

For the unwise and imprudent. A writer states in The Life Insurance Independent that "Life insurance is not based upon the supposition that average men are wise, prudent, far-seeing or able, but rather that they are unwise, imprudent, short-sighted and weak. If all men possessed the strength and good judgment which we notice in a few, life insurance would not only be unnecessary, but impossible."

Christian Colleges First.

The State institutions are doing an excellent work, but they are avowedly secular in their spirit. The state colleges will equip leaders, but it is to the denominational colleges that we must look for Christian leadership in government, in civil life and in the professions, in the years to come. The State colleges furnish very few ministers of the gospel. They largely outnumber the Christian colleges in pupils, yet the latter are the source from which the theological seminaries have received nine-tenths of their students. For the church to depend on the State colleges alone, would be fatal to its aggressive work.—N. Y. Observer.

What Ailed the Bell.

It was the first of school after a vacation. The children were playing in the yards. The teachers sat at their desks waiting for the bell to strike to call the children to the different rooms. The hands of the different clocks pointed to a quarter before nine.

The bell was a sort of gong, fastened to the outside of the building, and the master of the school could ring it by touching a knob in the wall near his desk. It was now time to call the children into school. The master pulled the bell, and waited. Still the merry shouts could be heard in the school-yards. Very strange! The children were so engaged in play that they could not hear the bell, he thought. Then he pulled it more vigorously. Still the shouts and laughter continued.

The master raised his window, clapped his hands, and pointed

to the bell. The children rushed into line like little soldiers, and waited for the second signal. The teacher pulled and pulled, but there was no sound. Then he sent a boy to tell each line to file in, and he sent another boy for a carpenter to find out if the bell-cord was broken.

What do you think the carpenter found? A little sparrow had built its nest inside the bell, and prevented the hammer striking against the bell. The teacher told the children what the trouble was, and asked if the nest should be taken out. There was a loud chorus of "No, sir."

Every day the four hundred children would gather in the yard, and look up at the nest. When the little birds were able to fly to the trees in the yard, and no longer needed a nest, one of the boys climbed on a ladder and cleared away the straw and hay, so that the sound of the bell might call the children from play.—*Our Young People.*

A Day at Treves.

Perhaps a short account of a day recently spent at Treves, or Trier as the Germans call it, the oldest city in Germany, will not prove uninteresting to the readers of the MENNONITE, especially to those who have an interest in their ancestral home. Treves, however, is many centuries older than the German nation, and so it might be the ancestral home of some who deny that they have any German blood in their veins. The girls and boys who in their high-school course have read, or are reading Caesars Gallic War, will know that the Treveri were one of the tribes conquered by Caesar. Later, Augustus founded a city, or perhaps we should say, established a military post in this conquered territory, naming it in honor of himself, Augusta Trevererorum. This military post grew and flourished until it became a residence city for the Roman Emperors, for they found it to be to their interest, just as do modern rulers, occasionally to look after the fences in the outskirts of their empire. Being the residence city of the Emperors, Treves became the center of Roman culture for the colonies, and Momsen, the great historian justly calls it "the Rome of the North." In no other city north of the Alps, do the very stones speak so clearly of the Roman glory and power as they do at Treves.

Perhaps the most famous ruin is the Porta Nigra, the Roman city-gate. This is a large rectangular building with a round tower at each corner, the dimensions of the whole being, 115 ft. long, 60 ft. wide, the height of the one side being 74, and that of the other 94 feet. The height of the apertures, through which entrance was gained into the city, and which were closed by an outer and inner port cullis, are 22 feet. The structure is built of huge blocks of sandstone, which were cut to fit perfectly, no mortar being used in the construction, the stones being fastened together by iron clasps. From an architectural and artistic standpoint, the Ruin is beautiful, putting to shame many of the gaudy, gingerstyle structures of the "moderne Kultur." In the eleventh century, in honor of a Greek anchorite, who had wandered thither, the Porta Nigra was converted into a church, and it was not until 1817 that the Christian additions, with the exception of the apsis which is still standing, were removed. The Porta Nigra has withstood the wear and tear of seventeen centuries, and judging from appearances, it is good for that many more. What stories these dumb walls tell! And what could they not tell, if they could but speak?

Our next visit was to the ruins of the Roman Amphitheater, supposed to have been built in the time of Trajan or Hadrian. It was built in the form of an elipse, the shorter diameter of the arena being 150 feet, and the longer one, 225 feet long. The seats on the one side were cut into a natural hillside, while on the other side, an artificial mound served the purpose. Next to the arena, and beneath the tiers of seats, were the cages for the wild beasts, the entrance to the cages still being visible. The theater must have had a seating capacity of from 7,000 to 8,000 people. Here Constantine the Great, in the year 306 A. D., had the Frankish insurrectionists, Ascaric and Merogai, torn to pieces by wild beasts, and in 313 had the gruesome spectactle repeated with a number of other prisoners. The outlines of the whole plan are quite clear, while the greater part of the wall around the arena is still standing. The hill-sides that once seated thousands of pleasure seekers, are now overgrown with bushes and brambles, a fitting symbol of the spirits that enjoyed the spectacles of torture that were there enacted.

The museum at Treves, as might be expected, is filled with Roman antiquities, including coins, bronzes and vases, household utensils and ornaments, combs, hairpins, surgical instruments, mosaics, monuments and statues too numerous to mention. One stone relief represents a teacher with two boys at his side reading from a parchment, probably Homer, while a third boy is just approaching, and saluting his teacher. Another relief represents a boat filled with casks of wine, probably going down the Mosel. Another feature of interest were a number of mile-posts, all statues of poets, statesmen and philosophers that once numbered the miles on the road leading from Treves to Cologne. What a contrast a road of nearly two thousand years ago, lined by such statues, would be to some of our roads in the United States, as we occassionally find them, hemmed in by rotten board fences, plastered full of patent-medicine advertisements. It will take too much space to tell of the ruins of the Imperial Palace, the Roman baths, the abutments of the Roman bridge across the Mosel, on which the bridge of to-day still rests. Along with this Roman civilization came Christianity at a very early period. As early as 314 A. D. Agricius of Antioch was Bishop of Treves, and for fifteen centuries Treves has remained the seat of bishops and archbishops, and of course has interesting Christian antiquities.

Treves having had a bishop as early as 314 must have had a cathedral about the same time. In fact the present cathedral, in some of its parts, dates from the 4th century. It is an interesting structure, in which the different periods of architecture can be clearly traced. However to persons of a different taste from the writer's the cathedral at Treves may have much more fascinating objects of interest than the different building periods, for Treyes is noted for its reliquaries. Twenty-six archbishops and Kurfuersten who are at rest in the cathedral make it worth while to some people to make a pilgrimage to Treves. For those who need greater attractions there is the head of Matthew, the apostle, a nail from the cross, and the holy coat of Treyes, said to be the seamless garment of Christ. It costs the sum of three Marks to see the last named objects, but since our curiosity was not aroused to that extent, nor could we see in what way we might get three penny's worth of good from seeing them, and moreover, since we did not care to contribute to an occassional renewal of those priceless objects, we came away without seeing the things, for which some people make long pilgrimages.

The Protestant Church of the present day uses the old Roman Basilica, dating probably from the time of Constantine the Great, as a place of worship. The structure is built of Roman brick, and is a rectangular building, with an apsis at one end, cut off by an immense Roman arch. The proportions of the building are magnificent. A question of interest would be to know about the Christian life and activities of the place at the present time. But life is not so easily studied as old ruins, and for that reason some people are satisfied with the ruins of the past. If we understand the past, it must speak to us about the present, if it is to have any value at all. After seeing the antiquities that are left of a civilization that perished more than a thousand years ago, we were better able to understand the remark of a certain professor who said that when the Germanic tribes destroyed the Roman Empire, they destroyed along with it more culture, than they have been able to produce ever since. Still we are not like the German we met in our travels some time ago, who lamented very much the fact that he did not live 500 years ago. We think that the world has made some progress. Yet we are sure that progress alone, will not save any nation from the same fate that overtook the Romans. Generally speaking, whatever is worth surviving, will survive. The truth as it is in Christ is what is needed the world over to produce the life and character that is worth surviving. S. K. MOSIMAN.

The Crying Crime of Our Nation.

What is it? Why, the monstrous fact that our merchant marine, under the protection of the guns of our navy, lands seventy thousand gallons of alcoholic liquor in the ports of unenlightened countries for every missionary sent out to such lands. This, too, in the light of the well-known fact that the inevitable mission of that liquor is to debauch, cheat, enslave, rob, ruin, and murder men, women, and children!

We would not have the Christian people of America lessen their zeal in the cause of foreign missions. No, no; but we would urge them to concentrate all possible effort and all commendable influence upon the great purpose of constraining our Government to withdraw the protection of our navy from the traffic in intoxicating liquors in heathen lands. O ye Christian people of America, break down, overthrow, *prohibit* the carrying of rum from our country to heathendom, and by that act alone you will do more to bless, civilize, enlighten, and actually Christianize the heathen than all the missionaries you send out in the next ten years can do in a generation.

It was the white man's "fire-water" that annihilated the Indian tribe of this country, despite all the efforts of Eliot and other devoted missionaries to Christianize and enlighten them. Is their history to be repeated in Africa and other pagan lands? It will be, unless the rum traffic therein is prohibited by law.—*Religious Telescope.*

The Rum Evil.

A DIAGNOSIS AND PRESCRIPTION.

G. B. RUTH.

(Concluded.)

Many Kansans, at the last election, ignored prohibition, judging from the scant vote. The writer interprets this as meaning that their ardor is beginning to cool. This state of mind, bordering on apostasy, can not cope successfully with the powerful and perfect organization, which the liquor interests are strengthening as time passes.

The distillery and brewery are the lair of the monster drunkenness. From here radiate the tentacles which reach out for human victims, whom they carry to ruin and whose lives and happiness they eagerly turn into gold.

Thus far, the manufacturer of liquor has remained in the background. When the masses have become educated sufficiently that they can see farther than the saloon and fully understand that the manufacturer is particeps criminis in the debauching of the human race, he and his abettors will be given short shrift. The *right* solution of this problem involves a fundamental matter, however, which is infinitely more complex and far-reaching than a state of society in which the saloon is not. The saloon is only one of the minor evils with which modern society is burdened.

Our constitution permits the manufacturer to distil *profit* out of the lives and happiness of human beings. It is callous to the copious tears that are steadily flowing from unfathomable depths of misery, so long as the government is enabled to draw millions of revenue from the manufacture of intoxicants. While a ten cent drink of whiskey nets a profit of eight cents the traffic can and will be carried on by manufacturer, wholesaler, retailer and boot-legger. Take away the incentive to this pernicious activity—the profit—and you will cut the sinews of the business,

But here the champion of *laissez-faire*, rushes into the arena and takes up the gauntlet. 'Tis a statesman. He suavely represents that the saloon is the outgrowth of many generations of social intercourse and therefore a natural phase in man's evolution; that only a very small portion of the human family is really intemperate; that the manufacture and consumption of liquor involve tremendous financial transactions, thereby benefiting the nation commercially; that Luther said: "Wer nicht liebt Weib, Wein, Gesang, Bleibt ein Narr sein Leben lang" and that anyhow this goyernment could not be run decently without the revenue which the liquor interests annually turn into its treasuries. To this the reply could be made that officialdom—politicians and their hangers-on—can hardly be accounted competent judges of this matter. This year they have the apportioning among themselves and constituents of about 800 million dollars, drawn from the national treasury. Is it likely that they will cut away some of the limbs of the political plum tree which bears such splendid loads of golden fruit? Quite natural that from them should come the reply: Impracticable.

Once upon a time absolutism was weighed and found wanting. Individualism is now proving equally unsatisfactory. The times demand a new ideal—an issue with life and warmth, with elements of human interest, something tangible for the masses to grasp and cling to. There is needed something practical to waken the god-like and noble which lies deep down in consciousness of every human being. Man is constitutionally emotional. The smashing of Spanish ships, a horse race, a game of ball arouse his enthusiasm. A Fort Sumter, a Doctor Martin, a Peter of Amiens can stir him most profoundly and show that he is possessed of noble attributes, which the pessimist will in vain try to sneer away. These societary flashes lift man to moral heights, from which he sees, each successive time, more clearly the relationship which he bears to his kind and which must cause him eventually to realize that the degradation of the humblest human unit means the degradition of all. Then may we hope to see the fount of sympathy, potentially unlimited, burst forth in an overwhelming flood before which pharisaism and judgings, the yilest of human frailties, will be swept into oblivion to be replaced by charity. Then, and only then may we hope to see the race make another real step forward.

Popularize the idea that the rum evil must cease when profit can no longer be made out of its manufacture and sale and the masses will respond. There is no scarcity among us of those who are ready to purge mankind of this plague spot. Enthusiasm is with the bulk of the population yet stronger than reason but let us ever remember that their apathy in the matter of abstinence, so far, arose from a belief that the present laws and their half-hearted enforcement, are essentially unjust, superficial and insincere.

Let this problem come before national and state legislatures and give our statesmen an opportunity to show whether or not they are capable of doing something *real* for the uplifting of humanity, instead of wasting time and money in ceaseless babble about finance and trade, sound money and tariff, revenue and balances. And if they choose they may construe this into a challenge that if they do not know how to administer things without gold, which is the equivalent of human degradation, the Anglo-Saxon genius will not be long in finding those who can.

Halstead, Kan.

The Way to be Happy.

There was a good shepherd who lived under ground,
And the way to be happy, 'twas said he had found.
As I wished to learn it, I went to his cell,
And when I came there, the good shepherd said: Well,
Young man, by your looks, you wish something, I see;
So tell me the business, that brings you to me?
The way to be happy' 'tis said you well know,
As I wish to learn it, can you it to me show?
Now I beg and entreat if you have such a plan,
That you write it me down as plain as you can,
Upon which the old shepherd went quick to his pen,
And brought me this note when he came back again.
'Tis *being* and *doing* and *having* that make
All the pleasures and pains of which beings partake;
To be what God pleases, to *do* a man's best,
And to *have* a good heart is the way to be happy and blest.—*Sel.*

A Famous Bedspread.

I have attended but one "Floating meeting" in Liverpool, and that was an enthusiastic gathering that filled a large church in the heat of summer-time.

May I venture to relate a personal incident? On this occasion, a most elaborate and beautiful bedspread was presented to Mrs. Clark and myself, wrought with various symbols of the sea, anchor, compass, captain, and wheel, and containing the names of scores of societies and hundreds of individual Liverpool Endeavorers who are interested in Floating work.

It was designed by Mr. W. D. Williams and Mr. W. D. Mitchell, and was largely wrought by Mrs. Hannah Dawber.

I shall prize it as one of my most treasured possessions, and hope to pass it on to my children's children as a precious family heirloom.

It only remains to say that Floating Endeavor work has taken a strong hold of the hearts of many other Christians besides the Liverpool Endeavorers, and in Great Britain, as well as in our own land, are multitudes whose hearts beat warm for those who do business on the great deep.

The London Floating Society is particularly active, and many other seaport towns are equally interested.

Mr. Hope has designated a beautiful Floating Endeavor badge, which was perfected by a member of the Royal Academy. It shows a lighthouse and a sunset sea, with a vessel coming into harbor, while the colored flags on either side of the design spell out "Christian Endeavor" in the language of the sea.

This badge our Liverpool friends generously allow any one interested in Floating Endeavor to wear, and it can be purchased of the United Society of Christian Endeavor for a very small sum.

Let us all, once in a while, in memory of our sailor brothers, sing this beautiful prayer of the sea:

"Eternal Father, strong to save,
Whose power can bind the restless wave,
O hear us when we cry to Thee
For those in peril on the sea."

Sing for God.

C. M. Alexander, the well-known gospel singer, says, "I know more people who are broken-hearted because their sons and daughters have got mixed up with the devil through the musical world than any other way." He says this not to decry music, but to draw attention to the fact that music, more than many other gifts, has come to be Satan's agency for drawing young people away from God. The trouble lies in the fact that vanity takes possession of the heart. A son or a daughter sings well. Some one hears the voice and praises it, perhaps suggests that such a voice should be developed. For what purpose? For the glory of God? Seldom. The best development of the voice is that which comes from using it in accordance with the sentiment contained in the words:

"Take my voice and let me sing,
Always, only for my King."

No voice can be beautiful in God's ear that sings for the applause of men or for the vanity's sake whatever that vanity may be. Cultivate, develop, but do so for the Master's sake.—Sel.

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Editorial.

The Cost of Living.

It is a very common thing to hear people complain of the cost of living and this complaint does not come from one community or one class of people alone. It is common to all classes and to all parts of the country. Yet the country is said to be more prosperous, just now, than it ever has been. We are struck with the singularity that people should complain of hard times in the midst of most prosperous times. Another singular fact to be observed just now, is that the necessities of life are, on the whole, cheaper than they were a generation ago and yet the wage earner complains that he cannot save money or even make ends meet. Now what is the matter? Products are plentiful, money is not scarce and there is work enough to keep all busy. The cause of our difficulties, we believe, lies with us, our manner of living is the fault of it. People to-day permit themselves to be influenced more by their desires than their necessities. The rich imitate the very rich, the poor ape the rich. The ordinary person wants to dress as well, feed as well and enjoy as much as the one next door. The result of this gauging ones needs more by what other people are getting than by what is really necessary is the ruining of our nation. When once we make ourselves independent of our neighbor and consider our needs rather than the pace our neighbor sets we will find that getting along is not such a hard proposition after all. G.

The Race Question.

The race problem is one of the serious things with which the present generation must concern itself. More than a generation ago the negro was made a free man and the right of franchise was thrust into his hands, but four decades of freedom and civic power have not produced the expected results for which the friend of the black man hoped, his criminal inclinations being a particular disappointment to his friend. Perhaps it is not a reasonable thing for one to expect a race of slaves to become an orderly and civilized body in so short a time, perhaps the negro will never rise to the standard of morality and lawfulness we expect of him, but the facts remain that the usual crime of the black man is a menace to the white man's wife, daughter, and sister and that this crime is the one which, above all others, is the most likely to incite the white man into taking the law into his own hands and wreaking vengeance upon the black brute.

But while condemning the negro for his sins we cannot close our eyes to some of the things which have much to do with his criminal bent. It was the white man who brought him here and made him his bondman. It was the white master who made his attractive slave girl the toy of his passions. That same master encouraged immorality among his slaves in order that there might be more slaves. It is the white race to whom the "yellow nigger" traces his parentage and the inheritance of much of his depraved desires. What but brutal immorality is to be expected of a generation the responsibility of whose existence is to be traced to such conditions. Surely the iniquity of the fathers is being visited upon the children.

We do not propose to suggest a solution of the race problem, such things have a way of working themselves out in the proper way as time goes on. But we do say this, that murdering the innocent blacks with the guilty ones, as was done in Atlanta the other day, tends to stir up race hatred in the negro without encouraging an effort on his part to better morality. If he is lawless, a lawless mob will never make him respect the law. If, as a nation of Christians, we have any confidence in the power of our faith to make a man better then it is high time for Christians to devote more attention to the Christianization of the negro. It is also time that the law be just as vigorously enforced to protect the negro as it is to protect the white. If the honor of the white woman must be protected from the negro brute the honor of the black woman should have the same protection from the white brute, yet who ever heard of the wrongs of the black girl being avenged when a white villain was the cause of it?

Education will go far toward solving the negro problem if it is Christian education but an education without Christianity will never make the black man's heart better or protect the white from his brutality. G.

Correspondence.

WAYLAND, Ia., Sept. 30.—After a long dry spell we were blessed with a nice gentle rain last Friday. It rained nearly all day and most of Friday night. We have not had such a gentle and good rain since the latter days of June, practically no rain since then till now. Pastures were nearly all brown and dry. We had very hot weather till about a week ago but now it is very cool.

Last Saturday, Sept. 29, there were quite a few who attended the mission sale at the Noble church. Before the sale a good program was rendered. We have not learned the proceeds of the sale.

This evening our C. E. Society gave a special program on Mission. The attendance was good and the parts were all well rendered. We especially congratulate the singers. The duet and male quartett were especially good. May we have many more even better programs than this one was is the prayer of the writer.

LONG BEACH, Cal., Sept. 27. The dear readers of the MENNONITE will probably think that the writer has been at the beach "cooling off" ever since the last correspondence was sent in. But the leaf just happened to turn at that time and the correspondent launched into the schoolroom at Ioamosa teaching German school for two months, instead of watching the breakers of the grand Pacific. But after two months of pleasant and profitable work in the schoolroom we closed that institution and took to a cool vacation at the beach where we landed on the 13th of Sept. enjoying a visit with my brother and his wife.

Long Beach is still growing; real estate still rising; and live stock, called "fleas," is much "sought" for judging from the many agents around selling, "Go flea!" But the old peaceful ocean remains the same as of yore.

But we must turn our thoughts for a while to the home of our church near the mountains by Upland. Having spoken of German school before we would mention that we had two schools this year. Since the members of our church, those in the country and those in town, live quite a distance apart, it became necessary to have the two schools, our minister Mr. Horsch teaching the one in town and the writer of this taught in the country. The schools were taught in the forenoon from 8 to 12 o'clock. On Sept. 7th the schools closed with an outing in the mountains, this time Stoddards canyon being chosen for the picnic. Not having had our annual S. School picnic this year the day was made a joint enjoyment for the whole congregation. After the arrival of the people in wagons, tallyhoe carriages, buggies etc. at the canyon, a short program was rendered by the pupils of the German schools. After dinner everybody was at liberty to enjoy themselves to their heart's content. And judging from the happy, joyful gathering at the time of returning home everybody had a good time.

Again we were pleasantly remembered this summer by our Eastern friends in their traveling routes. Sister Krehbiel and daughter and sister Weber, from Summerfield, Ill., were with us and just before we left, Rev. D. Goertz and wife, from Newton, Kan., arrived and were with us at the monthly meeting of our L. M. S. Society. They visited most of our members and Bro. Goertz spoke Sunday morning to our S. S. and preached in the morning and in the evening for our congregation. Again we would express our thanks and appreciation of such welcome and pleasant visits and always invite for more to come.

We were sorry to see sister Edna Schowalter leave us the latter part of August, to go to Bethel College. Not that we are sorry that Edna is going to educate herself in German, far from it. But we shall miss her very much in our social circle and especially in our S. School, C. E. and choir work. But then we hope her accomplishments will be our joy and our benefit.

Thank God the church building movement is progressing. We are informed the foundation is completed. Although the necessary sum for the building has not yet been raised, and most of us fearful of having debt on the church, we hopefully and cheerfully press forward hoping that the Lord may thus incline more of our brethren to lend us a helping hand that the church we so very much desire to build for our own need and the accommodation of the many and ever welcome and desired visitors and sojourners can be finished. God be willing we hope to see the church completed when the coming Christmas bells will ring out their merry chimes.

We had the pleasure to meet the young brethern Albert and Emanuel Neuenschwander, from

Berne. It certainly is pleasant to meet and visit with some one from home.

By the time the reader will read these lines the corr. will be at her post again up by the mountains. Sincerely,

S. C. SPRUNGER.

Preparation for Ministers of Our Churches.

(READ BY J. E. AMSTUTZ AT THE MIDDLE DISTRICT CONFERENCE.)

If I understand the topic correctly, we are not to say what we think on this threefold question or what our opinion is what, where and how much should be the preparation of the future ministers, but rather we are to say what the Mennonite church of to-day and the future demands of its ministers in the way of preparation. But of course even in this kind of treatment of the subject you will hear my solution of the topic, since I had to observe and read with my eyes and mind and hear with my ears and put my interpretations and draw my conclusions in preparing this paper. Yet I wish not to be understood that what I may say are my plans and my exact course that I have set down for myself for the future. I simply want to give what little thinking I have done from observation and reading for whatever it is worth. I was somewhat reluctant to write on this topic at my stage of life, experience and preparation. I hope it will be of some value to see the situation from my standpoint.

It is a hopeful sign that such topics are seriously considered in our conference, since there was a time when a man was taken from the plow and put into the pulpit. I say this with all regard for the noble work many of these have done. We all remember that time when little or no consideration at all was given to preparation at all, at least no special training was required. At the same time it becomes a serious question, for we all know that the demand for men that are ready to preach is much greater than the supply. From every direction of even our small denomination there come calls to supply our vacant pulpits, and how often there is no one ready to go. The one reason for this I believe is that we exact a preparation from our ministers to-day which we do not give them time to get before we call them, and are sometimes not willing to pay the price for. We would like for them to have a certain preparation, but we can not wait for them to obtain it. We call them to their field of labor before they are ready. This, then, brings us to the first part of the question under consideration, "What should be the preparation for the future ministers of our churches?" While I believe that every honest occupation is honorable, yet there is something about the ministry which places it above others. In view of this fact to answer the question in short, the preparation should be the very best possible, for the best is surely none too good for a work like this. There is a certain amount of preparation for every minister which he can not exactly get from schools, although they are very often instrumental in bringing it about. But much of it they should have before they start out, at least in their special training. We need not mention it since that is understood, that first of all and aboye everything else he should be a true child of God. His heart must be right with God if he would lead others to Him. He must be thoroughly in touch with Him in his plans of spreading His kingdom. He must have learned to know men, how to approach them, how to deal with them, how to sympathize with them, how to walk and talk with them, how to live with them. He must be interested in the affairs of his fellowmen. He must have a burning desire to promote their welfare along every line. He must have an eye to detect sin and wrong and a courageous mind to denounce and reprove it in whatever form it may appear, and a loving heart to heal the wound and to win the wrong-doer back upon the right way. He must also know well and be a friend of the little children if he would have a hold upon his people. He must have the ability to impart religious truth and principles of right living to others. He must be a personal worker. He must know thoroughly the different institutions of the church and be at least a helper if not a leader in them. By this, of course, I mean that he should have a thorough knowledge of the workings, of the importance, of the extent of the work and be right in sympathy and in the work of the Sunday-school, Young People's Society and whatever other institutions or societies the church may have. He must be acquainted with all the different kinds of church activity. The cause of Missions, both home and foreign, must have a deep interest with him, and he must be well informed in that field. In order to cope with all kinds of men, rich and poor, high and low, the ignorant and the educated, for God wants them all saved and a minister must be ready to meet them, for this he must be well taught in all different branches of knowledge such as history, both secular and sacred, science, philosophy, language and literature, theology, etc. To be a preacher he must still know how to address a congregation, how to preach effectively. Of course, as I said in the beginning, he must have as his source of power God to work through him by His Spirit; but in order to make that the more effective there must be some method about it and this comes through training and practice and learning of certain principles that can be of great help to him. Then with this all, and this can not be over-emphasized, he must know thoroughly, whateyer he does know of it, the Book of books, the word of God. He most assuredly can not know all about it before he enters the ministry but he must know so thoroughly what he does know and must have acquired such habits of thorough research and study of the Bible and must have such an active, wide awake mind in touch with God and His truth that he continues to grow and progress until the end of his ministry and I close this part with what I began that his life must in all cases be right with God, for it will be his living that will preach louder than anything else. Have I said too much? Have I put the requirements too high? No! I dare say that I am sure I have not mentioned all.

Now where shall we get all this preparation? Much of it, as you can readily see, he must get for himself in his daily life, in his intercourse with his God and his fellow-men, in his daily practice. It is all a precious gift of God in whatever way it is obtained. As much as possible should come in his early life. In his early schooling acquiring right habits of study and mingling with fellow students. In taking hold of the opportunities given to him in church work such as S. S. and Y. P. S. and the art of soul winning. By the grace of God living a right, prayerful, cheerful, useful life every day; by carefully selecting his reading matter and reading well whether books or periodicals, to be improved on every day affairs, on church work, on missions, and finally his training at school, and this we may divide into three parts, Preparatory, College, and Seminary. Many of our people can get their preparatory work in the public high schools, graduation from the best of which will admit them to the colleges. For those who do not get it there, what I believe a better opportunity is given, and that is to get it at our own Preparatory Schools or Academies, such as Bluffton, Bethel, Goshen etc., for while a student can get the required branches for college entrance at those places just as well if not better than in the high schools he will at the same time come in touch with teachers of our own denomination, with students from the different churches, has the opportunity of training in the Bible and taking part in the Christian Endeavor, breathes the religious atmosphere there. This at once better prepares him for the work in our church.

(To be concluded.)

Smoking Students to Pay.

SYRACUSE UNIVERSITY WANTS FULL TUITION FROM LUXURY SEEKING YOUTHS.

SYRACUSE, N. Y., Sept. 18.—Tobacco users and theater goers among the college students of Syracuse university must pay full tuition according to an edict issued by Chancellor James R. Day to-day when the college opened for the fall term.

"Young men who can afford to pay for needless luxuries and indulgences can afford to pay for their tuition and will receive no concessions from the faculty," said the chancellor. "Such students need not expect to be given scholarships. A young man who smokes is a fool, at least in that particular. He ought to take better care of his neryes and present a cleaner exhibit of himself.

The bulldog was expelled from dormitories and chapter houses of Syracuse university two years ago. Last year students frequenting saloons or poolrooms were threatened with expulsion.

Nearly a thousand free scholarships were given away to needy students last year and the number will be cut in half this year.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, October 14, 1906.—WHO ARE FOOLISH AND WHO ARE WISE? Matt: 25, 1–13.

QUESTIONS.

1. What is wisdom? Prov. 14, 8; 28, 7; Matt. 7, 24; Ps. 90, 12.

2. What is the beginning of wisdom? Ps. 111, 10.

3. How do we get wisdom? Jas. 1, 5; Col. 1, 9.

4. What is foolishness? Prov. 14, 8.

5. What is the difference between wisdom and folly? Eccl. 2, 13–14; 1 Cor. 3, 19, Matt. 25, 1–13.

6. How do we show our wisdom? Jas. 3, 13; Ephes. 5, 15; Col. 4, 5.

7. What are the blessings attending wisdom? Prov. 3, 13; 8, 11; 24, 3; Eccl. 7, 11–12.

MEDITATIONS.

Wisdom is knowing and applying the right means to the right end. A man may know much and yet not be wise, because his aim in life is not right and because he does not apply his knowledge. Therefore is the fear of Jehovah the beginning of wisdom, because the fear of Jehovah makes us look in the right direction.

Wisdom is the gift of God and we have to ask Him to give it to us, but having received it, we will also ask for others for this heavenly wisdom.

Foolishness is not to look to the future, but only to the present, to follow our own inclinations without weighing the consequences. Thus the wise man's eyes are in his head and the fool walketh in darkness. The wise is prepared for the future, the fool only for the presence. The wisdom of this world applies to this world, the wisdom of God is wise for time and eternity.

We show our wisdom in our life, in our walk, and the blessings which attend wisdom are happiness, success and therefore wisdom is of great value, it is a defence and preserveth the life of him that has it.

C. E. Items.

The Lettish Christian Endeavor society in St. Petersburg, Russia, has attached to it a small Christian home where people are entertaincd that go to St. Petersburg from the country. An employment bureau is connected with the home, and morning and evening prayers are conducted there by the chairman of the St. Petersburg Lettish Christian Endeavor society.

An English society is in the habit of having at every meeting two minutes of missionary news, which is reported by the missionary committee. This plan has many advantages, and is especially valuable when the regular monthly missionary meetings take up a special country, and have little or no time for general missionary news.

From *The Foochow Messenger*, China, we learn that three of the oldest boys of the Inghok Boys' School, who united with the church, have, on their own initiative organized a Christian Endeavor society that meets each evening after school hours. Miss Martha Wiley, of the Diongloh field, writes: "The Christian Endeavor societies are year by year increasingly helpful in the religious life of the school. The Intermediate society is a great help to the little boys."

The steamship Endeavor, which the Baptist Endeavorers of Great Britain presented to their missionary society, reached Africa in safety, made its long journey to the Upper Congo, was there put together again, and on March 26, with beautiful and appropriate ceremonies, it was launched upon the great waters, where for many years, we hope, it will accomplish a noble work.

The Primitive Methodists of England are greatly enjoying Christian Endeavor. Their last report showed 2,144 Christian Endeavor societies, with an active membership of 61,219. Of these 56,442 are members of the church —a really remarkable record. There are also 1,129 Junior societies. These Primitive Methodist Endeavorers raised, a year ago, six thousand dollars to build a training institute at Oron, West Africa, and they have promised $1,250 a year toward its maintenance.

The Sunday School Lesson.

By A. S. Shelly.

Notes for October 14.

Subject: The Parable of the Ten Virgins. Matt. 25: 1—13.

Golden Text—Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh. Matt. 25:13.

Before Jesus left the temple area after He had observed those who were casting their offerings into the treasury, certain Greeks who desired to see Him were brought to Him by Philip and Andrew. This incident, and the words which it occasioned Jesus to utter, are recorded by John (chap. 12). Jesus now quietly left the Jews, who persisted in their rejection of Him, and passed out of the city over to the Mount of Olives. On the way out the disciples remarked about the wonderful beauty of the Temple structure, which called forth Jesus' prophecy of the complete destruction awaiting the temple and the city. Seated afterward on the Mount overlooking the city, the disciples came to Him with the question as to when these things should be and what should be the sign of His coming and of the end of the world (Matt. 24:3). In this question they associated the destruction of Jerusalem with the second coming of Christ, and in the long discourse that Jesus spoke in answer to the question (chapters 24 and 25), He also spoke of both events. The two are analogous in that they both relate to times of judgment—in the one case judgment upon the unbelieving Jewish nation and in the other upon the unbelieving world. Though widely separated in time as man sees, Jesus in prophetic vision brings them together into one picture. This is especially true of the first part of chapter 24; but even there it is not difficult to find that which must be referred to the event that is yet in the future. However the latter part of that chapter, from verse 36 on and all of chapter 25, apply entirely to the times of His coming again.

By carefully, and above all prayerfully, studying these chapters and comparing what is said here with other scripture relating to the same subject, we may gather much definite knowledge of how things will be in the day (or time) of His coming. But the thought especially emphasized by our Savior in all this teaching is that of being ready for the day when it comes. It will come to some as a thief in the night and find them unprepared. These will be left while those who are watching in preparedness will be taken (24:40, 41). We know not the day nor the hour, though by observing the signs of the times we may note its nearer approach. Repeated, therefore, are we admonished to watch—not as undutiful servants desiring to hide our unfaithfulness, but in joyful anticipation of what that day shall mean for His own.

The parable of our lesson shows that among the "left" ones their will be such that to their surprise will realize their unpreparedness when it is too late. They, the foolish virgins, apparently belonged to the company that would go in with the Bridegroom. Their disappointment was all the greater because of their expectation and evident desire to enter. But they had made the fateful mistake of depending upon lamps without the necessary oil. How many professing Christians are making the same mistake!

The parable represents judgment beginning at the house of God. The first separation in the coming judgment day will be that of the true church from the great body of nominal Christians. The former will be taken, the latter will be left. Everyone of us who read these notes will belong to one or the other class. There is no reason why anyone should deceive himself as to his standing in this regard. Let us give diligence to make our calling and election sure, then let that day come in God's own appointed time and it will find us ready.

Deaths.

Shrock.—Sept. 16, at Piqua, Ohio, Lester Robert Schrock at the age of 12 years, 7 months and 6 days. He and his younger brother were going with their parents to visit their father's sister who lives at Sidney, Ohio. At Piqua their train stopping near the station a freight train on the Pennsylvania Line which crosses the C. H. & D. at that point crashed into the coach in which they sat and killed him instantly. The news of the sad accident spread a gloom and sorrow over this whole community. The funeral services took place on the 18th at our church and was attended by many more people than the church could contain. Bro. Krehbiels spoke in German upon Math. 24, 44 and in English on II Sam. 18, 33. Rev. Livingston, of Monroe, Ohio, also made a few remarks in English. He leaves his parents, 3 brothers and many relatives to mourn his sudden death. We all sympathize most profoundly with the bereaved family.

Jesus, while our hearts our bleeding
O'er the spirits that death has won,
We would at this solemn meeting
Calmly say,—"Thy will he done."

Contributions.

Foreign Missions.

During the month of Septemher the following gifts were received:

I. For General Fund.—From the Eden Men. church, Schwenksville, Pa., $10.07; Boyertown S. S., Pa. $4.25; Hereford S. S., Pa. $11.85; Bowmansville church, Pa. $6.75; Hereford church, Bally, Pa. $77.15; Bertolet church, Schwenksville, Pa. $7; West Zion church, Moundridge, Kan. $15.50; Zion church, Lucien, Okla. $8.20; Emma Krehbiel, Williamsville, N. Y. $5; Salem church, Dalton, Ohio, $13.-50; Wadsworth church, Ohio, $16.43; Collection taken at the wedding of C. Hirschler and L. M. Leisy, Donnellson, Iowa, $5.05; First Men. church, Newton, Kan., $72; wages for Frey and Froese in Arizona $5; Bethany church, S. Dak. $66 50; Hillsboro, Kan., Men. church, $23.07. Hoffnungsau church, Buhler, Kan. $47.53; S. S. children's festival, Buhler, Kan. $27; Louisa M. Sprunger, Berne, Ind. $5; Garden Tp. church, Moundridge, Kan. $37.22; Hoffnungsfeld S. S., Moundridge, Kan. $22; collection of the Hoffnungsfeld Eden church S. S., Moundridge, Kan. $27; Mary Weber, Donnellson, Iowa, $1; Johannestaler S. S., Hillsboro, Kan. $18.

II. Missions in India.—From an aged Brother in the Old People's Home at Rittman, Ohio, $15; Mission friend, Donnellson, Iowa, for Kroekers in India, $15.

III. For Orphans in India.—From Peter Sperling, Moundridge, Kan., for the boy Nandram at Kroekers's $20.

IV. For Lepers in India.—Harvest festival collection of the West Zion church, Moundridge, Kan. $31: Jacob Kliewer, Henderson, Nebr. $5.-50; Mission friend, Halstead, Kan. $50.

V. Waterworks in Arizona.—From the Women's Sewing Society. Pandora, Ohio, $10.

VI. Rent.—Rent for two rooms in the mission building at Cantonment, Okla, $16.

Gratefully acknowledged,
Gustav Harder, Treas.
per H. H.

News of the Week.

Domestic.

HAVOC OF THE HURRICANE.

More Than a Hundred Dead.

Mobile, Ala., Sept. 30, via Meridian, Miss., Sept. 30.—The number of casualties in the great storm of last Wednesday is slowly increasing, as messages are received from places which have heretofore been inaccessible. The total last night of the known dead was seventy five. This number was brought up to a certainty of 79, and a possibility of 102 by the reports which reached Mobile during the night and early to-day.

It is now believed the loss to the lumber interests alone by the storm will aggregate $10,000,000.

Advices received at New Orleans tell of terrible destruction wrought by the gulf hurricane. Many vessels have been wrecked, others have been tossed onto the land, and it is feared the loss of life among the mariners has been heavy.

Great damage was done in the Mississippi delta and numerous towns in Mississippi have been partly wrecked.

Thus far the reports indicate that Mobile and Pensacola suffered most from the storm. A large part of Mobile was inundated and thousands of residences and business houses were wrecked Nearly every church in the city was damaged. The loss at Pensacola will reach into the millions, and Mobile is almost another Galveston.

One lighthouse was blown into the sea and its keeper, his wife and daughter were drowned.

Mile after mile of railroad track has been washed out and for great distances logs and parts of trees block the way of trains.

30,000 Pounds of Poultry Seized.

Chicago, October 2.—Thirty thousand pounds of decomposed poultry was condemned and seized at two cold storage warehouses in this city by the city health department to-day. An analysis of the chickens by the city chemist showed that they were putrified and wholly unfit for food.

Dowie Changes his Mind.

Chicago, October 2.—A few hours before the time of his intended departure for Mexico, John Alexander Dowie to-day decided to remain in Zion City indefinitely. The sudden change of plans caused great surprise in Zion City, where it has been commonly reported that Dowie was going away to make a final effort to regain his health.

John A. Lewis, one of Dowie's closest friends, who was to have accompanied him on the Mexican journey, announced for Dowie that the "first apostle's" health had taken a sudden change and that Dowie was much better physically than he has been in several weeks.

REVOLUTION IN CUBA.

President Issued Orders for American Occupation.

Washington, Sept. 29.—President Roosevelt in a wireless message received at the war department to-night authorized the sending of the first American army expedition to Cuba.

Immediately after the receipt of the telegram from the secretary of war. Acting Secretary Oliver, of the war department, directed the issuance of orders for the mobilization of troops at Newport News.

"Governor" Taft Now at The Helm.

Havana, Sept. 29. Secretary of War Taft to-day established an American provisional government in Cuba and proclaimed himself Governor.

The taking over of the goverment pleases the business interests and no serious trouble is expected.

General Funston will command the troops. Political prisoners have been released and a commission, headed by Funston has been selected to go into the interior and request the insurgents to lay down their arms.

Secretary Taft stated in his proclamation that the change in government was only temporary, that the Cuban flag is still supreme in the island, and that the Cubans will again come into their own when order has been restored and a new election held.

Ex-President Palma will quit the palace next Monday, when Secretary-Governor Taft will march in and take his seat.

Palma Gives Way to Governor Taft.

Havana, October 2.—Ex-President Palma left the palace at 9 o'clock this morning. He took a train for Mantanzas. His departure was witnessed by a small gathering of loungers in front of the palace, but there was no demonstration of any sort.

Governor Taft will take up his residence at the palace during the week.

The disarmament proceedings are going on without a hitch in the vicinity of Havana Elsewhere they have not yet begun.

New York, October 2.—Amid the cheers and farewells of wives, sweethearts and friends, 900 men, composing the first portion of the Cuban expeditionary force to sail from New York city direct to the island, sailed from the New York navy-yard a few minutes before noon to-day on board the United States trausport Sumner. There was a big gathering of the friends and relatives of the troops on the dock to witness their departure.

Washington, October 2.—At the first meeting of the Cabinet, to-day, since June, there was general felicitation over the prospect of Secretary Taft being able to move toward the restoration of an independent government in Cuba without meeting with resistance from either or the political parties in the island. Secretary Root, who was delayed in his office half an hour later than the time fixed for the meeting, carried over dispatches showing that everything looks bright for the success of the Taft mission. While no formal announcement bas been made, it is now well understood that all thought of annexation is to be put aside.

Any attempt to embarrass the administration in carrying forward the policy will be resented at the White House.

Americans at Fez.

Tangier, October 2.—An official report received here of the arrival at Fez on September 27, of the American mission to the Sultan, under Minister Gummere, says that an imposing military force had gathered outside the capital and accorded a brilliant reception to the members of the mission. The European residents of Fez were all present. The Moors are in a state of great perplexity over the object of the mission, which is the first American official to visit the capital.

Great Reduction

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by H. P. KREHBIEL.

This book was published only a few years ago and is a valuable addition to the history of the Mennonite church. The author has succeeded in telling the history of the General Conference in such language that it will be both instructive and interesting to the reader.

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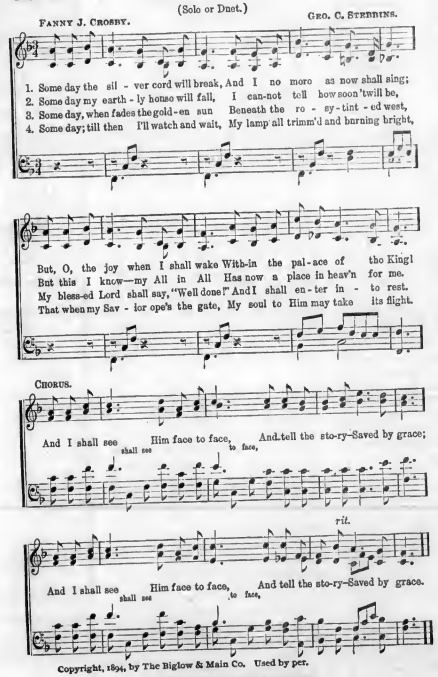
No. 67. Saved by Grace.
(Solo or Duet.)

FANNY J. CROSBY. GEO. C. STEBBINS.



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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XXI. BERNE, INDIANA, OCTOBER 11, 1906. No. 40.

Trust.

Leave God to order all thy ways,
And hope in Him, whate'er betide,
Thou'lt find Him in the evil days
Thy all-sufficient strength and guide;
Who trusts in God's unchanging love,
Builds on the rock that naught can move.

He knows when joyful hours are best,
He sends them as He sees it meet;
When thou hast borne the fiery test
And art made free from all deceit,
He comes to thee all unaware,
And makes thee own His loving care.

All are alike before His face;
'Tis easy to our God most high
To make the rich man poor and base,
To give the poor man wealth and joy.
True wonders still by Him are wrought
Who setteth up, and brings to nought.

Sing, pray, and swerve not from His ways,
But do thine own part faithfully;
Trust His rich promises of grace,
So shall they be fulfilled in thee;
God never yet forsook at need
The soul that trusted Him indeed.
—German Hymn.

Items of News and Comment.

It is easier to find fault with others than to meet reverses manly and cheerfully.

Rev. Wm. H. Grubb will hold communion at Perkasie, Pa., on October 21st at 3 p. m.

Professor B. F. Welty reports from abroad that they are now located at Dresden, Germany.

On Oct. 14 Rev. A. M. Fretz and W. H. Grubb will exchange pulpits at Deep Run and Perkasie, Pa.

Bethel congregation's at Perkasie, Pa., has purchased a site for a church at S. W. Cor. 5th and Race Sts., 65 ft. front and 160 ft. deep.

Unexpected sad news have come from Dhamtari, India that one of the strongest workers there, Bro. Jacob Burkhart, has passed away, who died of a carbuncle.

Since Monday, October 1, meetings are daily held in a tent at the Swiss congregation located between Whitewater and Elbing, Kan., conducted by Bro. J. Quiring.

"If a man says, 'I am not interested in missions,' then he says to the same effect, 'I am not interested in Christianity;' If he says, 'I do not believe in missions,' then he says to the same effect, 'I do not believe in Jesus Christ.'

Bro. S. K. Mosiman, of Halle, Germany, has favored again the MENNONITE with two timely articles which are undoubtedly very much appreciated by the readers. The one in this issue, which relates to affairs in Russia, is of special interest.

Missionary Henry C. Bartel who was to conduct a farewell service last Sunday in a large tent on his mother's farm at Hillsboro, Kan., has made plans to return soon to China where his family is expecting him back on the field of labor.

Ely Fretz, one of the oldest and most influential members of the Deep Run church, father of pastor A. M. Fretz, recently had a paralytic stroke which in addition to his bodily infirmities of two years has rendered him entirely helpless and is not expected to recover.

A. M. Fretz will observe the Lord's Supper with the Deep Run congregation on October 28th, 10 a. m. On Saturday previous at 2 p. m. will be preparatory services on which occasion a class of eleven young people will be baptized and received into church fellowship.

The Mennonites of the General Conference B. have established and now for a number of years have conducted successfully a Gospel Mission in the southwestern part of Chicago. As the Lord has prospered the work the field of labor was extended so that on Sept. 23 a *new* Gospel Mission could be opened located at No. 562, 26th St. Bro. A. M. Eash has charge of the work there.

Next Sunday Rev. W. H. Grubb, of Perkasie, will preach at Deep Run at 10:15 a. m. in English. After the services the matter of assistance for the building of a church will be presented and an opportunity given for contributions in cash or promise. The pastor will be present and conduct the catechetical class following the regular services, then go to Perkasie and preach for Bro. Grubb at 3 p. m.

Yet a mystery. There is much that is not understood about electricity. A wireless telegraph expert recently received a shock of 25,000 volts, and while knocked unconscious soon revived. He experienced a temporary paralysis which soon passed away. Ordinarily 1,000 volts produce death, and less than 2,000 are used in the execution of criminals. There are, therefore, peculiar conditions not fully understood; and under some circumstances a voltage will probably produce death, which in most instances would be harmless.

Mr. Anthony Comstock, of New York, is rightfully called a Protector of Home and Defender of Childhood. He is hated and severely criticised by those who always have found fault with him, who seek to transgress the law. It is no new thing for him to awaken hatred and disgust and opposition of those who love uncleanness. There are a good many people of this sort and Mr. Comstock never has tried to please them. But every parent, every teacher, every public man, every American who loves the pure in body and heart, desires to have his livelong crusade go on in spite of opposition.

Dr. Barnardo's successor, Mr. William Baker, is now on an extended continental tour, accompanied by Rev. James Marchant, the secretary of the Barnardo Memorial Fund. The purpose of the journey is to investigate the methods adopted for the rescue of destitute children by states and charitable organizations in France, Spain, Germany, Italy, Belgium and Switzerland. Special facilities are being afforded the investigators by all the foreign governments, and the British Foreign Office has lent its cooperation to facilitate the inquiry.—Record of Chr. Work.

The need of prayer. A writer in the Christian Observer says he "met with President Roosevelt in New York, on several occasions, when the President was at the head of the Police Commission of that city. We remember especially one whole afternoon in the severest stress of conflict with Tammany Hall when we remained in the commissioner's office. What firmness, what directness, what sympathy for the weak, what scathing reproof of corruption were shown! And three times in the course of the afternoon the President locked the door of his office and asked Dr. Parkhurst or one of the other clergymen present to lead the half dozen of us in prayer."

A character break-down like the decay of a forest-tree is a matter not of one day, but of years. The great tree that stood up large and tall, and seemed a giant, falls before a blast of wind, and shows that it was rotten at the heart and almost to the very bark. So a man stands up in his community, and seems to be an honest, honorable and admirable man, but exposure comes and shows him to have been a forger, a thief, a liar, a hypocrite for years. When the heart is rotten the life is doomed. People may be deceived for a time, but exposure, shame, death and ruin are sure to come. They are incidents that may be delayed, but that can not be averted. —Herald and Presbyter.

Report of Eleventh Annual Conference of the Mennonite Churches of Central Ill., Held at East Mennonite Church, Thursday, Sept. 13, 1906.

Each Conference has had some special purpose. Sometimes men suggested that purpose and sometimes God reveals it. Last year it seemed the purpose of God was to establish a mission in dark Africa through the Conference.

This year the burden of the addresses seemed to be expressed in the text "Search me, O God, and know my heart, try me and know my thoughts."

A searching of the heart and life and a closer conformity to the teaching of His Word. More of a separation from the affairs and cares of the world.

The ultimate result of this year's conference can only be known by Providence.

At 8:30 the day's conference was begun by special prayer service led by Rev. Val. Strubhar, a very fitting service of heart searching and communion with God.

After praise service Bro. Strub-

har gave a very helpful expository sermon from I Peter 2:9. Rev. J. S. Hartzler, from Goshen, Ind., spoke on the subject, The doctrine of our church, when, where, and how to teach it. He emphasized the importance of abiding very closely to a literal interpretation of the Bible regardless of commentators. His address will never be forgotten by many who heard him for the first time, but we hope not for the last time.

Rev. Joseph Kinsinger spoke on things that hinder and things that help our church. Many helpful suggestions were offered.

Rev. John Kinsinger concluded the forenoon session in an address on The prevailing spirit of the Time.

He spoke as one who knows the tendencies of the young people and has great concern for the upbuilding of a high standard of Christian principles and living.

After prayer the Conference adjourned till afternoon.

The afternoon session was begun by praise service led by Horace Lantz, Bro. Schlagel reading the scripture passage, and Rev. J. H. King leading in prayer.

"The Missions of the Church," was then discussed under three divisions.

(a) To the minister. Rev. Aaron Augspurger.

Among other helpful things, he said it was the duty of the member to plan, pray and pay with the minister, and sympathy should be well understood by all.

(b) To the member. Rev. Layman, from Topeka, Ind. He said, Never be afraid of any truth God's word teaches you be it holiness or what it may be. Every truth the Bible teaches is for our benefit and we should profit by it.

(c) To the World. Because of the absence of Rev. Jacob Donner, of Neb., Revs. Egle and Harzler impressed the audience that one of the most important duties of the church is to feel and know something of the magnitude of her obligation to the world and that Christ's mission to earth as He himself declared was to "seek and to save that which was lost."

The report of the sec. of the mission board was read and accepted.

The attitude of the church toward temperance was discussed by Benj. King, of Ft. Wayne, Ind. He spoke as one who has seen some of the evils of intemperance.

Rev. John Kohler was chosen by the nominating committee as pres. for the coming year and their choice endorsed by Conference. Mr. John Gundy pres., of the S. S. convention and Mrs. S. E. Maurer sec., of the convention.

Rev. John Kohler spoke from Luke 14:33.

Praise service in the evening was led by Lee Lantz.

A question box was then brought before the Conference.

The consecration service in the evening was led by Rev. J. S. Hartzler. A very helpful service was enjoyed. At the close of the service one young lady manifested a desire to accept Christ as her Savior.

Among those who came from a distance to help in our work and bring a blessing to us were the Rev. W. W. Miller, from Pulaski, Ia., Benj. King, from Ft. Wayne, Ind., J. S. Hartzler, Goshen, Ind., John Lehman, Topeka, Ind., Rev. Egle, from Meadows. But Horace Lantz was a great help to us in singing both as a leader and a soloist. We greatly appreciated the kindly assistance those brethren gave us.

May God in the future as He has in the past increase our conference work in magnitude and effectiveness. "Let us therefore follow after the things which make for peace and things wherewith one may edify another." Rom. 14-19.

The Revolution in Russia.

A few weeks ago, while staying at Jena, I met Mrs. Mouromtseff, the wife of the president of the late Russian Douma, and had the privilege of asking her some questions about the present conditions in Russia. Mrs. Mouromtseff impresses one as being a woman of more than ordinary intelligence and culture, and it is of interest to know how one of her station looks at the present situation. Owing to the position that her husband occupied, the Douma, of course, was the first topic of conversation. I was not a little surprised to find her views along that line much more liberal than I had expected. The Douma might as well be dissolved as to exist without accomplishing anything. It was called into existence because there was no other way out. It was prevented from reaching any results because of the bureaucracy, who are fighting for their existence, and who prevented the Ministry from putting any plan of action before the Douma. Moreover, the Douma lacked a leader, who was able to unite all the factions along some line that would have promised results. In fact there was no agreement as to what was needed the most, and first of all, each faction putting forth its claims as the most imperative.

What did she think of the future? She would not venture even to predict. No one can tell. It looks as though there will be blood! Blood! Blood until the whole civilized world will be astounded. There will be no sudden uprising of the masses in Russia that will overthrow the existing order. Russia is too large for that, and its people are too easy-going. For years the more intelligent of the population had been crying out under unbearable conditions, and the answer of the bureaucratic government has been Siberia, and now the Terrorists are retaliating with the bomb. Russia is suffering to-day under a chronic revolution, and that is worse than a sudden upheaval, overthrowing the existing order, after which the work of reconstruction can go on. She spoke with horror of the attack on the present Minister, Stolypin, than whom there is no more innocent man.

In how far are the Jews themselves responsible for the fate that has overtaken so many of them in Russia? She replied, "You yourself know that the Jews are not a brave race, but are as timid as a rabbit, but if you attempt to choke a rabbit to death, he will fight to save his life with all the power at his command. It is ridiculous to blame the relatively small number of Jews for the revolution that has overtaken ninety million of people." Did she know about the Mennonites in Russia? Yes, they, along with other Germans, were invited to take up their home in the Empire, in order that they, by their example, might act as an educational force for the peasants. As a result of their superior intelligence and greater industry they prospered and some of them became wealthy, and now their wealth is a source of danger to them in the present crisis. One can not tell whose life is safe in Russia to-day. On the mention of Tolstoi, she brought out his photograph, saying that he is a personal friend of theirs. Had I read the articles that Mr. Kenna wrote about Russia, and Siberia for the Century Magazine, and what did I think of them? Yes, I had read them, and was under the impression that they were truthful until a "greater light") visited Russia and was received by the Czar, and after his return to America a series of articles appeared in the Christian Herald, setting forth Kenna's articles as exaggerations. "Exaggeration!" she exclaimed, "Mr. Kenna was a guest in our home, and I read his articles, and I can say that every word he wrote is true."—by the way, Kenna makes favorable mention of the Mennonites, if anyone should desire to resurrect the articles.—She lamented the fact that there is so little love for the Fatherland in Russia, that would act as a saving force, so little patriotism, or "if we only had a great man, a Bismarck, if we only had your Roosevelt to lead us through the present crisis. I ventured to suggest that it takes a greater one than a Bismarck, or a Roosevelt to save Russia in the present crisis. "Yes" she said, "One needs to say God save Russia. But what am I saying? We have no God. We are too modern for that, so we have nothing. Each one is only living for himself and trying to get the best for himself, and there is need that one say "God save Russia."

Poor blood-stained Russia. Without a great idea! Without a great man! Without God! Whither is it drifting? Each one seeking only his own good, and backing up his demands, on the one side, by the gallows and Siberia, and on the other side by the revolver and the bomb. Too modern for the Gospel, the Russia of to-day, how greatly it stands in need of the spirit of the words of Paul, "Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus." S. K. M.

The New Style of Sabbath

By Rev. Theodore L. Cuyler, D. D.

The wise and witty Dr. John Todd, of Pittsfield, who was for a short time pastor of a rather fashionable city congregation, once said, in his caustic way: "It is amazing hard work to keep piety alive in this world. In the country they sleep it to death, and in the city they kill it by silks and ice-creams." If Dr. Todd had lived twenty-five years longer he would probably have affirmed that a far more formidable danger to the life of true piety in this land comes from the new style of Sabbath. The communities to which he preached half a century ago held what may be called the old-fashioned idea of Sunday as a day of rest from secular labor, and for the worship of God. The life of evangelical religion was held to be indissolubly linked with the life of the Christian Churches, and their life to be dependent on the proper observance of God's day and of his worship in the sanctuary. A steady and most deplorable change has been going on in these later years. A new style of Sabbath is very painfully visible to every careful observer; and the spiritual effects of this lowering of the Sabbath tone are undeniable. To the Church it means—"heart failure."

One of the outcomes of the new Sabbath is the introduction, and immensely wide establishment of the secular Sunday newspaper. The keen observer, Mr. Moody, has repeatedly declared that he regards the Sunday press as the most formidable foe to the influence of the Gospel in our land. Whether the enormous circulation of these papers be one of the causes of the lowered tone of Sabbath observance, or only one of its effects, we need not stop to conjecture. He is certainly right in regarding the moral influence of a sadly large portion of the Sunday morning newspapers as antagonistic to the spread of evangelical religion. Many of these widely circulated sheets are mere sewers for scandal and social filth; they are filled with hideous cuts, criminal intelligence, and other material that is either trashy or utterly loathsome. Even the cleanest and most reputable papers offer many columns of sporting intelligence, political and social gossip, tales, jests and frivolous matter entirely unsuited to a day which the Creator ordained for His worship and for the religious uses and benefits of His immortal creatures. The secular Sunday press does its utmost to secularize the Lord's day; and by so doing it aims a terrible blow not only at evangelical religion, but at public morality. The main hope of our nation is in a Bible conscience. Everything that tends to lower the reverence for God's commandments (and "remember the Sabbath day to keep it holy" is one of them), and to lower the claims, and the duty of God's worship, is an irreparable wrong to the Church, the commonwealth, and society. The new Sabbath is giving us nothing worse than this almost omnipresent press which tends to eat out the central and vital idea of one day in seven as sacred to God and the salvation of human souls.

No one will deny that a vast number of people are kept from the house of God by this Sabbath-breaking press; they are spending sacred time over these blanket-sheets instead of listening to the message of eternal life. Those who do go from them to the sanctuary find a sorry preparation for worship in what Dr. Storrs has tersely called "a bath of blood and fun." I wish it were true that no members of the Church of Jesus Christ were supporters and readers of these journals. It is one of the saddest evidences of the encroachments of this new Sabbath that so many professed Christians are willing to support a press which puts its own pecuniary profit above the commandments of Jehovah, and the eternal interests of men. "Be ye not partakers of other men's sins."

Another evidence of the new Sabbath is to be found in the increasing difficulty to maintain a second service in a multitude of churches. Various devices are resorted to, such as musical "praise services," special courses of sermons, etc.; but it is still true that churches which once were well attended in the evening are now attended by a handful. Many excellent people are kept from a second service by legitimate duties, or Christian labors elsewhere; yet the prevailing reason for thin congregations on Sunday eveningsis the preference to be somewhere else than in the house of God. Half a day for the gospel of eternal life they consider quite enough; what Mr. Gladstone calls "the onceers" are fast becoming the majority.

A very clear-headed and faithful pastor in a country parish not very far from one of the largest cities in Massachusetts says that he has visited freely and faithfully among the whole community, interested himself in the people, got their children to the Sabbath-school, and been kindly received in their houses. But he says "the great majority of the people do not come to church. It is not from lack of friendly feeling toward me, but it is from pure worldiness. They want to go elsewhere, and do other things, or lounge at home over the Sabbath newspapers. The lower element — the decidedly evil-minded element—I do not take into account. People who belong to the reputable class have come to regard the Sabbath as a day of general convenience for all sorts of things which they can not well attend to on the six working days. The children are sent to Sabbath-school until they are old enough to do as they choose, and then they are likely to join their elders in remaining away from church. Christians are too easily led into this secularization of the Sabbath—beginning very commonly with family visiting. This is fatal to church-going." This able and excellent pastor adds that he had recently visited another rural parish in Massachusetts whose church in former generations was well filled, but is now attended by only a handful. The fault was not chargeable to want of fidelity on the part of their minister, but to widespread disregard of the claims of God's holy day and to His worship.

Such a testimony as this from such a man as my correspondent is a danger-signal of a very alarming character. It reveals the fact—confirmed from other sources—that the good old New England Sabbath is losing its hold on the popular conscience. A new style of Sabbath is coming in—a Sabbath that begins with a huge secular newspaper instead of the Bible, that fills the roads and parks with bicycles headed away from any church, that prefers a visit to a neighbor to an interview with Jesus Christ—a Sabbath that has no spiritual savor, and which puts the things that are temporal above the things that are eternal. Piety dwindles and dwarfs in the atmosphere of such a desecrated Lord's day. Let us take warning from Germany where Protestantism is fearfully crippled by a false conception of the Sabbath; in its chief cities not over-one-fifth of the nominal Protestant population enters God's house on God's own and only day for His worship!

Have Christians no responsibility for the subtle growth of this new style of Sabbath? Do our pulpits emphasize sufficiently the tremendous truth that the Creator owns the Sabbath, and that robbery of Him means ruin to ourselves? Do most of our church members keep the Lord's day as sacred and as sweet as they ought to do? The very life of the Church of Jesus Christ is intertwined with the life of the Sabbath; the decay of the one means slow death to the other! We are talking about revivals; let us pray and work and act for a revival of God's Day.—Herald and Presbyter.

The Street Fair.

The Michigan Presbyterian has the following:

From street fairs and carnivals, and from all similar works of the devil, God deliver us. This is no mere pious generality, nor is it taken from any liturgy, Episcopalian or Presbyterian. It is the heartfelt ejaculatory prayer of one who has seen, from as far off as he could get, one of those diabolical evolutions of modern life—a street carnival. It will leave behind it the moral slime and filth of a community temporarily surrendered to the most debasing associations. Months of sane living will not wash out the stains nor wholly purify the atmosphere. Festering sores remain when the fever has spent itself. When a city deliberately votes to unchain the devil for a few days, it means that you will hear the chains rattle for a long time afterwards. "These iniquities bring money to a city." Do they? How much do they take out of the city? Who gets the money that is left behind? Perhaps the barkeeper could answer that question. No one else knows very much about it, except the saloon man and the men and women who are in alliance with him in corrupting humanity that does not need such an effort to corrupt it. But there is no folly quite so utterly foolish as sin.

This is severe language, but is justified. We spent twenty-four hours in a Michigan city last month, waiting for a steamer. A street fair was in full blast. We did not patronize any of its shows, but heard and saw enough to condemn it. At every turn were tents with raised platforms from which men told of the attractions within, while women indecently dressed posed before the crowds of young men and boys. A large wagon, full of penny-in-the slot picture machines, the signs on which indicated that they were lewd, stood in front of our hotel. It was surrounded by a crowd three deep of boys from twelve years old up and of men and some women.

We questioned a number of business men as to the effect of such a show on business. They all said it was bad. It drew people to town, but not to buy goods. They gave their money to the shows. Had we talked with saloonkeepers, they might have said that it helped trade. Undoubtedly it promoted intemperance and licentiousness.—Herald & Presbyter.

Hearts That Starve for Love.

Home life should be happy. Yet it requires thought and care to make it so. We forget that love's lessons have to be learned. But it takes a great deal of self-restraint, of patience, of thoughtfulness, to learn and live out the lessons of love. There are thousands of homes in which there is love and where great sacrifices are cheerfully made; and yet hearts are starving there for love's daily bread. There are homes where expressions of affection are almost unknown. There are husbands and wives between whom love's converse has settled into the baldest conventionalities. There are parents who never kiss their children after they are babies, and who discourage in them, as they grow up, all longing for caresses and marks of affection. Let them restore again something of the affectionateness of the early childhood days, and see if there is not a great secret of happiness in it. Many who are longing for richer home gladness need only to pray for a springtime of love with tenderness that is not afraid of affectionate expression.—Rev. J. R. Miller, D. D.

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Editorial.

House Plants.

They say that there must be a strain of something fine and noble in the character of the one who loves flowers. True. The blossom is God's message of cheer and brightness to the dull old earth. We take kindly to the old fashioned plants upon which our mothers exercised to much skill and patience during the long cold months of winter. Next to the advent of a new baby in the home nothing brought greater joy to the household than when it was announced that the orange tree was blossoming or the geranium or the winter rose had a flower. We all stood about the newly opened lily as reverently as we did about the cradle. Things are changed now. A new generation of house plants has come into favor. Instead of the old time names we hear of the tropical ferns, the rubber plant, the coffee tree, or the sago palm, etc. They are valuable only because they are curious. Seldom do you find one of them that is capable of blossoming. They are always a trouble. Summer and winter they demand attention. We have heard of persons sitting up nights to nurse their palms. These new fangled plants are in a strange atmosphere no matter where you put them and will never thrive unless petted and pampered like spoiled children.

The old fashioned flower was like one of the family. When the house was hot it enjoyed its comforts, when it was cold it endured its discomforts. The new fashioned plant wants to be more than the rest of the family. It insists upon dying when not specially favored with the kind of an atmospheric condition it demands.

Every Church has its house plants. Indeed we may well compare every church member to a plant. Some are of the good old fashioned variety that left to themselves with very little attention get all out of the nourishment given them that it is possible to get out and go on blossoming in their Christian life as if that were the only thing for them to do. A chilly church, an inferior sermon, a careless or selfish brother are not a discouragement but a stimulant which instead of making them think about quitting or dampening their efforts, only produces a determination driving them to greater and better efforts.

Every congregation is also bothered with those who produce little or nothing and demand the greatest possible attention. They are so sensitive. The heat of enthusiasm when it is fired in others causes them to wither. Restraint is a chill upon them, throwing them either into a trance or altogether destroying their usefulness. The pastor's sermons, the society of their fellow Christians, and even the church building, must be entirely to their liking or they will want to be going somewhere else. The only proper treatment we know for such troublesome plants in the Church is a sort of a Darwinian method, let them alone and the fittest will survive. We cannot be too energetic in impressing our follow-Christians with the fact that the Christian life is one of vigor, and that vigor is the result of hard knocks against adverse conditions. The spoiled Christian like the spoiled child hinders the happiness of the other members and don't amount to much, any way, when it comes to real trials. G.

Correspondence.

SOUDERTON, Pa. On Sept. 26 we had the pleasure of having three members of the Foreign Mission Board with us, viz. Peter Baltzer and Gustav Harder, of Kansas, and C. H. A. van der Smissen, of Illinois. We had services in the evening. Bro. van der Smissen spoke in English, the other brethren in German. Our people here generally appreciate English services more than German, but they were very much pleased and edified with these German addresses, and we are always glad to have western brethren when they come east to stop and worship with us. On Sept. 16, Bro. Gabel was with us and preached on the 23rd. Bro. W. H. Grubb, of Perkasie, assisted the pastor in preaching the sermon. The Perkasie congregation is planning to build a house of worship, so Bro. Grubb, laid the matter before our people, and the need of help from others, which was responded to with an offering for the work at Perkasie.

On October 6 our pastor baptized and received seven new members into the church, the day following the congregation observed the Lord's Supper. There were upwards of 140 communicants, some twenty were missing for various reasons. A normal class for Sunday-school teacher training was recently organized which is conducted by the pastor A. M. Fretz and meets every Wednesday evening in connection with the Bible study and prayer-meeting.

DONNELLSON, Iowa, Oct. 1. Yesterday our congregation partook of the Lord's Supper. Rev. Hilty had an excellent and appropriate sermon and the house was well filled. Brother Welty, of Berne, Ind., representing our publications, is with us at present. A week ago we had the pleasure of entertaining sister Hillegonda van der Smissen a few days. She was with us over Sunday and showed the great interest she takes in all work done in God's vineyard by speaking to the S. School in the morning and also in the Young People's meeting in the evening. May the Lord bless her work too. The great and prolonged draught was broken last Friday by a gentle all day and night soaking rain.

F. H. KREBILL.

BALLY, Pa. Oct. 4.—The last two Sundays have been red letter days for our people. On Sept. 23 the congregation enjoyed the privilege of hearing an earnest message from the lips of their former Pastor, Rev. C. van der Smissen and the pleasure of renewing and forming personal acquaintance with him. Bro. van der Smissen's tireless and consecrated work while Pastor here will always be held in grateful remembrance. In the same service we also had the privilege to listen to a very impressive address by Miss Florence Ben Obiel with whom our Pastor and some of our S. S. workers became acquainted at the Sanatoga Assembly this summer. Miss Ben Obiel spoke of the oriental custom of entering into covenants of friendship, dwelling especially upon that form in which such covenants are sealed with the blood of the participants. She illustrated her presentation with incidents from the Bible, among them the touching story of Jonathan and David. But the climax of solemn, sacred interest was reached in the application of the blood covenant thought to the scene in that upper room when the Lord instituted the memorial sacrament. Many members of the congregation, and friends who attended this service, expressed their deep appreciation for this spiritually helpful address.

On Sunday, Sept. 30, we had a special mission service in which the brethren Peter Balzer and Gustav Harder, of Kansas, and A. B. Shelly assisted our Pastor. The first two gave each a short mission sermon in which special reference was made to the occasion of holding this service at this time, viz., the consecration of Miss Annie Funk for the work on the Foreign Mission field. At the request of the members of the Mission Board present, the Pastor officiated in the formal act of consecration, in which however all the ministers present participated, including Bro. J. S. Moyer. Bro. A. S. Mack, of the old Mennonite church here also, with much feeling, spoke words of blessing to Sister Funk regarding her future work. The sermons, so frought with earnest appeal in the interest of the great cause of Missions, and the whole service throughout, made a deep impression upon the large congregation present. At the close, the Pastor announced that Miss Funk and Miss Kuehny, her companion laborer to be sent together to the India field, will sail soon after the 1st of November, and that it is proposed to hold a special farewell service shortly before their departure, at which it is hoped Miss Kuehny will be present.

PHILADELPHIA, First church, We have just closed a short season of rich blessings, in our church and Sunday-school. Sept. 30th in the forenoon we had Sunday-school and congregation reunion services or probably better understood as rally day; at this meeting our friend and brother, Prof. Steward Rosenberger, was to be the principal speaker. While we were all disappointed in learning of his inability to be present the meeting was nevertheless a meeting full of interest and edification; the Pastor, present and former Sunday-school superintendents, were the speakers. The evening of the same day we had harvest home service, on which occasion the Pastor preached forcibly on the needs of thankfulness and watchfulness. For this occassion the church was suitably decorated with products from the field and garden which added to the impressiveness of the service. Beginning with Monday evening, Oct. 1st, a series of services was inaugurated which lasted throughout the week, every evening except Saturday, the Pastor preaching Monday, Thursday and Friday evenings and the recently ordained minister, the Rev. H. K. Heebner of the First Schwenkfeldian church, on Tuesday evening, Rev. J. M. Bayley, pastor of the Germantown church on Wednesday evening. While these series of services are not new to us, we rejoice in saying that the meetings we just closed were the most interesting. It seemed each evening was becoming more spiritual and the different speakers continuing along the same line of thought. In connection with the Friday evening service Mrs. Amelia Landis Ort, Mrs. Martha A. Koch, Mrs. John Partenheimer and John Partenheimer were received into full membership of the church by the right hand of fellowship. Sunday, Oct. 7 in conclusion of these services the Lord's Supper was observed both morning and evening, a goodly number of the congregation being present at both services and partook of the sacred elements.

After such a feast of good things we keenly feel the increased responsibility and pray for an abundant guidance the remaining days.

JOS. B. BECHTEL.

NOBLE, Iowa, October 8.—We have been having pleasent fall weather the past week. The good rain on the 28th of Sept. was greatly needed and appreciated, though it slightly interfered with our Mission Sale held on that day. On account of the weather the morning program was omitted, but after the picnic dinner the children's program and the sale took place. The proceeds realized amounted to $62 30.

Our minister, Rev. S. M. Musselman conducted a series of meetings the past week. Services were held every evening except Saturday.

Communion services were held Sunday, and 11 souls were taken into the church by baptism.

Next Sunday our Sunday-school is to participate in a township S. S. Convention, which is a semi-annual occurrence.

Preparation for Ministers of Our Churches.

(READ BY J. E. AMSTUTZ AT THE MIDDLE DISTRICT CONFERENCE.)

Continued.

Of the college training I also think for the same reasons as I have given above for the preparatory, that as much as possible should be obtained in our schools, of which there are less though than of the preparatory. But the three schools that I have mentioned give at least part of the college training and give it thoroughly and there may be others. I hope to see the day when they will give the full course; this is important, the laying of the foundation of our education in our own schools. If that is well laid there is little danger of losing our men for our work if they do have to get part of their training in other schools. That there is such a danger sometimes, has been proven. One minister of our own district, who went to school of another denomination has said that there is that temptation of going to work for that church of whose privileges and opportunities he could partake while in their school, and their state of affairs is natural. Hence the importance of building up our own schools and sending our students there to put away with that danger. Some one may ask. is it necessary for a minister to have a full college course? To meet the requirements I have stated in the first part, yes. Again: admission to the best seminaries requires college graduation. Ministers in our own district who have not yet grown old in their work deplore the fact that they did not finish the full college course before entering the professional training. Others who have finished it can not value it too highly. Do you really believe there is need for it? Why not, if the standard for lawyers, physicians, teachers, in fact for everything is continually being raised, why should it not for the minister, since he is to be the leader of men? So many young people of to-day of our churches are going through college that the minister certainly ought to have that preparation in order to meet their needs and to use their talents. He ought to have it as a foundation for his labor, study, and life. Where then shall he get it, if he can not get it all in our schools? In a good Christian college that offers a thorough course. We hear sometimes that men enter college with the view of preparing for the ministry and then give up that course before they get to the seminary. Then the people blame the college for an unwholesome influence, when we ought to be glad for the work the college has done. For if that man's resolution was not strong enough to carry him through, he was not fit to enter the ministry and we ought to be thankful that he has found his "bearings," as we say, before he experimented in such a great work only to make a failure of it. A thorough, full course in a Christian college, of which there is more than one in this land, can not but help to make a minister stronger for his work.

Of the professional training in the seminary I can only say a few words. That is as necessary as the professional training to the doctor, the lawyer, etc. Because it most directly prepares him for his work. The complaint is heard at times that it is not as practical as it should be, yet no one can deny its value in imparting knowledge of the Bible, of the preparation and delivery of sermons, of the church history and work of missions, of the relation of man to God and man to man, and the different practical religious problems. May the day be not far distant when at least part of this training may also be received in our own schools. Until then it must be received in other seminaries of good Christian standing with efficient Christian teachers, and there are such schools. I have already practically answered the last part "How much?" It may not always be possible to get that much, should he then stay out of the ministry? no, surely not, if he is sure that that is his work and it is impossible for him to get all this preparation, that should not discourage any one. Men without that training have done, are doing, and will do good work with out all of it, but better with it. I say again I would rather have a man as minister, with a consecrated life without all that training, than a man with all that training and a life not right with God; but the most effective man is the one with both. I do not think I have set the aim too high.

Does the preparation seem too long for such a work? Think of Moses who was already grown up when Jehova called him to his work of leading the people of Israel out of Egypt into the promised land and yet he had to spend forty more years as preparation before he could take up the work. And when we think of Christ Himself, who took thirty years as a preparation for a three years' ministry among the people, should we then say that eight years in the grades, four in high school or academy, four in the college and three in seminary, nineteen years in all, is too long for a life work that is to last fully ten times as long as that of Christ, a work to be a continuation of His?

These are the demands that I believe will be made of the future ministers of the Mennonite church. Is the church as such willing to be patient to wait for such a preparation on the part of the young men who are getting ready for the work and is she willing to pay the price for it? On the other hand, are there young men who are willing to make the sacrifice of taking the best years, as it were, for a preparation for a work from which they can never expect a remuneration in proportion to the preparations, which they could reasonably expect from the other professions? Is he willing to consecrate his life to a service which is underpaid in material reward but than which there is no greater or nobler work?

What'er My God Ordains is Right.

BY WALTER G. GILBERT.

What'e'er my God ordains is right;
His will is ever just;
Howe'er He orders now my cause.
I will be still and trust,
He is my God;
Though dark my road,
He holds me that I shall not fall,
Wherefore to Him I leave it all.

What'e'er my God ordains is right;
He never will deceive;
He leads me by the proper path,
And so to Him I cleave,
And take content
What He hath sent;
His hand can turn my griefs away,
And patiently I wait His day.—EX.

Systematic Giving.

Should also be "proportionate" giving. There is no virtue in a man who ought to give one hundred dollars a year for the support of the Lords's cause, paying a dollar a week, and pleasing himself with the idea that he is doing well, because he has adopted the scriptural plan of "weekly giving." He is only doing half his duty. There is danger that many may comfort themselves by giving systematically, and make this a salve for their consciences, when they are giving only a small part of what they ought. Systematic giving is the ideal plan; but the system must be applied to "the amount," as well as the "manner" of giving. It is generally admitted that one-tenth of the income is the least God asks of His people. To give less than God asks, even if it is given once a week, is robbing God. Both love and duty demands that we should give to the Lord's cause regularly and freely. "As God hath prospered," "Freely ye have received freely give."—Selected.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, October 21, 1906. FAITHFULNESS. Luke 16, 10; 1 Cor. 4, 1—5; Rev. 2, 10. (Honorary members meeting)

QUESTIONS.

1. What is faithfulness?
2. How do we learn faithfulness? 1 Cor. 4, 2; Tit. 2, 1—15;

2 Peter 1, 1—11.

3. How do we practice faithfulness? Luke 16, 10.

4. What is the consequence of being faithful? Luke 16, 11—12.

5. How can we be faithful unto death? Rev. 2, 10.

6. What is the reward of enduring faithfulness? Rev. 2, 10; 2 Peter 1, 11.

7. Wow did Paul show himself faithful? Acts 20, 18—35; 1 Cor. 4, 9—13.

MEDITATIONS.

The first meaning of faithfulness is being full of faith, trusting in the promises of God and a derived but common meaning is: true and constant in affection to a person, keeping the promises, firm and constant in doing one's duty. The latter is not possible without the first, for only faith, trust in God enables us to be faithful in duty.

We learn faithfulness from the example of our Lord and Saviour, and from God's word.

Recognizing ourselves as stewards, we try to live up to the precepts of the word of God, beginning with the small every day duties, we see the need of divine help, and learn to live faithful by constant faith in God.

Being faithful in small things, be it in earthly or spiritual things, is generally followed by confidence being put into the faithful one and other more important things being entrusted to Him.

We can be faithful all our lifetime, for we do not know, when death will come.

Such faithfulness will be rewarded by the crown of life and the entrance into the eternal kingdom of our Lord and Saviour Jesus Christ.

Paul showed his faithfulness in all his words and works as we find in the Acts and in his epistles.

Forty Endeavor Evangelists in India.

More than forty Endeayorers of the Banjanai Union, India, equipped with a tent, conveyance, and stereopticon, made a three-day evangelistic tour, visiting seventy-four villages and reaching more than 6,000 people.

The society of the Capron Hall Girls' School, Madura, India, has a letter committee, to keep in touch with girls who have left the school by writing letters to them. The Bible-reading committee see whether the younger members read their Bibles regularly. The society supports a Bible-woman. A few years ago few women would listen to her; they drove her away from their doors, but now they receive her cordially.

"The past year," writes J. J. Banninga, of the American Madura Misssion, "has been the most successful in the history of the Christian Endeavor societies in the district. All the missionaries speak favorably of the work done by the Christian Endeavor societies. Many of the Hindu children suffer bitter persecution. Last month twenty children of the Aruppukottai boarding-school asked to be allowed to join the society as active members."

Floating News.

A recent letter from Jonas White, superintendent of the Nagasaki Christian Endeavor Seaman's Home, speaks of visits from both the American and British fleets, which gave the Home quite a patronage for a brief time. Admiral Train, U. S. N., called, and praised the attractive appearance of the place.

An interesting service of the California convention was on the U. S. training-station on Goat Island, with twenty-five or thirty Endeavorers present. Mr. John Makins, Mr. George S. Higby, superintendent of Floating work, and Rev. Mr. Landis, superintendent of evangelistic work, spoke; and when the invitation was giyen, twenty-four raised their hands for prayers.

The San Pedro Christian Endeavor Home for Sailors has a property worth over $6,000, and has received $2,712.50 in cash during the year.

A note from Mr. C. R. Normandy, of Atlanta, Ga., speaks of the fine Endeavor work being done in the federal prison there by Mr. Farris, in behalf of the Atlanta local union. The regular Christian Endeavor meeting has an attendance of about one hundred. Many more are ready to take part than the time permits. Several conversions have been brought about through this prison work.

The Sunday School Lesson.

By A. S. SHELLY.

Notes for October 21.

Subject: THE PARABLE OF THE TALENTS. Matt. 25, 14–30.

GOLDEN TEXT. A faithful man shall abound with blessings. Prov. 28:30.

In the parable of the ten yirgins, which we studied last week, we have a graphic picture of the beginning of the end—of the rapture of the saints which Paul describes in plain language in 1 Thess. 4:16—17. When "the Lord Himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God," those that are found ready shall be *taken* both from among the generations that have died and from among those then living—taken "to meet the Lord in the air" and to be ever with Him.

The verses of our present lesson follow immediately after that parable and are closely connected with it by the word "for." The revised version of verse 14 makes this close connection still clearer. We are admonished, in verse 13, to watch for His coming, so that we may be prepared to welcome His return with satisfaction and joy. The parable of the talents is then added to throw further light on the same prophetic subject, the emphasis being laid on faithfulness in service while we are waiting for our returning Lord. Corresponding to those that shall be taken while their companions will be left, and to the wise yirgins who enter in with the bridegroom, we haye here the faithful servants to whom it is said, "enter thou into the joy of thy Lor.d" These all represent the first order of them that shall be saved—those whom John saw in heaven as twenty-four elders sitting on thrones and four "living ones" in the midst of and round about the throne (Rev. 4:4, 6), while others were yet on the earth to pass through the great judgment tribulations then about to break upon the world. In Luke 21:36 the Savior enjoins it upon His followers to "watch and pray always that ye may be accounted worthy to escape all these things that shall come to pass and to pass and to stand before the Son of man."

What then are the special lessons to be learned from this parable?

1. If we belong to Christ we are to be His servants. We are saved not simply to be saved but that we may be His representatives in carrying forward His great work in the world. We are *saved to serve*.

2. Our position is that of stewards. We are not our own for we are bought with a price (1 Cor. 6:19, 20). And what we have is not our own in an absolute sense. All we have, and all we are, belongs to God but is entrusted to us to use for Him. To Him we will have to give account of our stewardship.

3. That which is entrusted to each individual and for which he is held responsible, is carefully measured according to his ability. Whether little or much, there is never any ground for complaint or jealousy. His apportionment is best for the individual servants and for the cause.

4. Both the five talents and the two talents are called "few things" and it was faithfulness in these "few things" that fitted both servants to be set over many things. They are rewarded alike for equal faithfulness. The same advancement exactly was open for the servant with the one talent. It is faithfulness that counts.

5. Both the faithful servants went to work with alacrity. They seem to have thoroughly enjoyed their privilege as stewards of their absent Lord. So our Lord loveth cheerful service, both in giving and every other form. Wholeheartedness makes service easy. When we gladly bend our necks to the Master's yoke we find it easy and His burden light (Matt. 11:29, 30).

6. Capacity and ability grow with faithful stewardship in little things. The way to be fitted for greater or higher service is to do your level best where you are.

7. It is positively sinful to let opportunities pass by unused. All that the unprofitable servant did was to do nothing and then to make hateful excuses for his slothfulness. "He that knoweth to do good and doeth it not to him it is sin."

Deaths.

YOST:—On September 10th, 1906, near Pineville, Pa., Mildred, daughter of John F. and Jennie Yost, sged 2 years. Interment on the 13th at Deep Run, services by Rev. Krewson and A. M. Fretz.

KADNER:—On September 13th, 1906, in Dublin, Pa., of typhoid fever, Emma, daughter of August and Elmira High Bethman and wife of Paul Kadner, aged 19 years, 4 months and 24 days. Interment on the 18th at Deep Run, services by A. M. Fretz.

GEISER:—On September 29th, 1906 in Lansdale, Pa., Martha, child of Milton and Annie Cassel Geiser, sged 8 months and 25 days. Interment on Oct. 2nd in Lansdale cemetery; services by A. M. Fretz.

SPRUNGER.–Abraham A. wss born at Corgemontberg, Canton Bern, Switzerland. As a fourteer-year-old boy he emigrated to America with his parents and settled in Wayne County, Ohio, but moved to the vicinity of Berne the same year yet. On the first of May, 1859 he united with the Mennonite cburcb through the rite of boly baptism and remained a faithful and active member of it to the end. On the 22nd of November, 1862 he was married to Anna Sprunger. On the 4th of April, 1861 the Lord called his wife from him by death. On January 11, 1866 he married widow Maria Moser. But with his second wife also he was permitted to live less than five years as she died on December 14, 1871. His third marriage was to Magdalena Neuenschwander on May 3, 1873, who is now his surviving widow. He died on September 24, 1906 at the age of 65 years, 7 months and 2 days. Of his twelve children two preceeded him to the eternal rest. He is survived by his wife, ten children, two step children, two brothers, three sisters and twenty-six grand children.

News of the Week.

Domestic.

$400,000,000 DEAL.

STEEL CORPORATION ACQUIRES GREAT HILL PROPERTIES.

NEW YORK, October 6.—James J. Hill, president of the Great Northern railroad, sold 750,000,000 tons of ore to the United States Steel Corporation yesterday for $400,000,000.

There may be a few million tons of ore and a few million dollars, more or less, involved in the sale, but it is the biggest transaction in the history of finance in this country since the formation of the steel corporation itself, and the whole gigantic deal was accomplished by five men in two hours.

The men who put their names to the papers involved were James J. Hill, J. Pierpont Morgan, Charles S. Steele, George W. Perkins and E. H. Gary, E. G. Gary, who is chairman of the steel corporation's board of directors, announced the latest money miracle in the romance of America's steel industry.

ON A ROYALTY BASIS.

"After long negotiations a contract has been signed for the acquisition, on a royalty basis, of the James J. Hill ore properties (so-called) by companies controlled by the United States Steel Corporation. The quantity of ore has not been accurately determined, but it is a large body. The price to be paid is $1 65 per ton, delivered at the upper lake docks, with an increase of 3 4 cents per ton each succeeding year.

"The minimum of ore agreed to be mined is 750,000 tons for the year 1907, increased by 750,000 tons per year until it reaches 8,250,000 tons. Thereafter it continues on the basis.

"It is believed the consummation of this agreement will result in great benefit to both parties."

AMONG WORLD'S RICHEST MEN.

Those who can think in the vast figures involved say that the sale puts the Great Northern president away up in "the world's richest men" class.

Mr. Hill stated that the transactions transferred to the Steel Corporation not only the Great Northern ore, but all that on Mesaba range, northern Minnesota, owned by the Northern Pacific and J. W. Longyear, of Boston, as well. He believed the beds contain as much as 750,000,000 tons of ore, and is certain they will be found to have a capacity of 700,000,000 tons.

Decides to Withdraw Coal Lands from Entry.

WASHINGTON, October 6.—It is understood that the President has finally made up his mind to withdraw all of the coal lands, not already taken up, from entry under the land laws of the United States. The expectation is that he will, by a special message, request Congress to change the statutes, but that meanwhile he will himself temporarily withdraw the coal lands from further entry.

Frenchman the Winner in Automobile Race

NEW YORK, Oct. 6.—France to-day won the third international automobile road race for the William K. Vanderbilt, Jr., cup, completing a record of three straight victories in this event, which is run oyer the turnpikes of Long Island, the center of the course being about twenty miles from New York city. Italy was second in the race, France filled third and fourth positions, while Germany furnished the fifth car.

Only these five machines completed the tenth and last lap of the course, which was 29.71 miles in length. The total distance of the race was 297.1 miles, and Louis Wayner, driver of the winning car, made the distance in 290 minutes 10 2-5 seconds, a speed of more than a mile a minute for the entire distance.

One of the more than 200,000 spectators who lined the course paid with his life penalty of a too great curiosity. Several were injured.

Bull Kills Bridal Pair.

MARTINSBURG, W. Va. October 6.—Just as they left the home of the clergyman in Richmond Falls, who had married them, Frederick Gordon, age nineteen, and his seventeen-year-old bride, who eloped, were attacked by a bull and gored to death. A red dress which the young wife wore angered the bull and was the cause of the tragedy.

Mr. and Mrs. Gordon had run across a meadow to catch a train which was to take them on their wedding trip, out of reach of their parents, who, it was feared, would pursue them. They did not see the bull until it charged them. Escape was impossible and Gordon attempted to drive away the bull by kicking it. The horns of the animal were plunged into his side, however, and he was borne to the ground. The bull gored him repeatedly and trampled him until life was extinct.

Mrs. Gordon looked on, so terrified that she was unable to move. Leaving the dead body the bull attacked her. She was powerless to attempt to escape and was caught on the horns, tossed into the air, gored again and then hurled far over a barbed wire fence into an adjoining field. She was injured so badly that she died a few hours later.

Cold in the Northwest.

DETROIT, October 9. Reports from Sault Ste. Marie say that the Lake Superior country is being swept by a Northwest gale and snowstorm and that navigation is both difficult and dangerous owing to the snow.

Standard Oil on Trial at Findlay.

FINDLAY, O., October 9.—The Standard Oil Company of Ohio was on trial here to day, charged with conspiracy against trade in violation of the State anti-trust laws. The penalty prescribed is a fine of from $50 to $5,000, or from six to twelve months' imprisonment.

John D. Rockefeller was originally a party to the suit, but a separate trial was granted him, the date of which will depend on the success of the State in the present proceedings. It is said Mr. Rockefeller will not be a witness, and will not attend the trial. The Buckeye Pipeline Company and Manbattan Oil Company, both State corporations, are also defendants but will be tried separately.

Floods In Mexico Drown 123 Persons.

MEXICO CITY, Oct. 9.—Recent floods in the southern part of the state of Jalisco and in the state of Colima have resulted in great destruction of property and loss of life. The number of fatalities from drowning along the line of the Manzanillo extension of the Mexican Central railroad is 1123.

REVOLUTION IN CUBA.

HAVANA, October 9.—The disarmament commissioners in Santiago report that all the insurgents in that province have been dishanded with the exception of one band, which is in an inaccessible region near Bayamo. Governor Taft has ordered the cruiser Des Moines to embark the commissioners at Santiago city and to land them at Manzanillo, whence they will be able to reach the insurgent camp.

Great Reduction

History of the Mennonite General Conference.

by H. P. KREHBIEL.

This book was published only a few years ago and is a valuable addition to the history of the Mennonite church. The author has succeeded in telling the history of the General Conference in such language that it will be both instructive and interesting to the reader.

The book contains over 500 pages, about 70 illustrations, is printed on good quality paper, clear type, and bound in neat cloth binding. We have lately purchased the entire edition of this book and offer it now at the

special price of 75 cts.
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New subscribers to the Bundesbote or the Mennonite will receive either of the papers mentioned from now until January 1908 together with the above book for $2.00.

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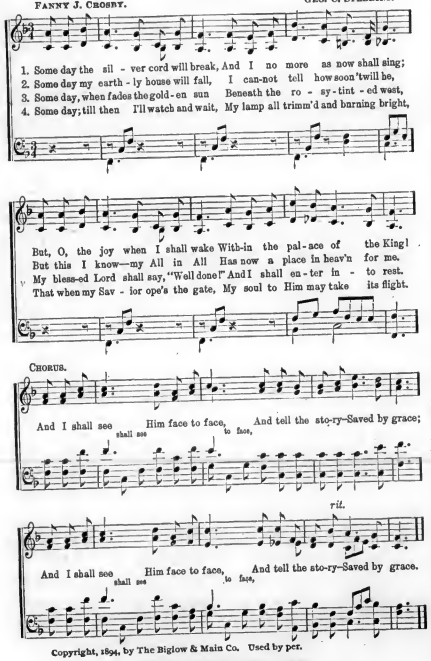
No. 67. Saved by Grace.
(Solo or Duet.)

FANNY J. CROSBY. GEO. C. STEBBINS.



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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XXI. BERNE, INDIANA, OCTOBER 18, 1906. No. 41.

Fall of the Year.

Ye glittering frosts that braid the [meads
In autumn's golden weather,
Ye wayside thickets, rich with seeds
And purpling fruit together,
Ye orchards where ripe apples lie,
The hour of change is near.
A warning lurks in earth and sky,
And many a heart exhales a sigh,
"Fall! Fall! Fall of the year!"

The maple flaunts a scarlet crown
Above the glittering sedges;
In twittering flocks the birds come [down
To feast among the hedges;
And naught doth Nature reck of woe
Surrounding bier and pall:
Intrenched in massive roots below
She waits with vital warmth and glow
Time's swift-recurring fall.

Fall of the year—may such be mine!
A season calm and sunny,
With grapes to wreathe the rustling [vine,
And store of gathered honey;
And, when the mighty blast comes by
That leaves us bare and free,
With half a smile and half a sigh
I'll fling my withered garlands by,
And taste Eternity.

—Dora Read Goodale.

Items of News and Comment.

The Canadian Thanksgiving Day is on Oct. 18.

The Canton church, McPherson Co., Kan., is well pleased to have now services every Sunday.

Missionary Henry C. Bartel intends to leave from Seattle, Wash., for China on Oct. 20 with five mission workers.

Bishop Daniel Wisner, of Berlin, Ont., aged about eighty years, presided at the communion services at Mannheim, Ont., on Sept. 30.

Rev. H. R. Voth, of Newton, Kan., has been preaching recently in several congregations in Kansas and Oklahoma.

Bro. A. Funk, of Tiefengund, Sask., has reported that a company of thrashers have thrashed there in four weeks 40,000 bushels from 1350 acres.

The Kansas Ministerial Conference will convene at the Swiss congregation located between Whitewater and Elbing, Kan., on Oct. 23, a day previous to the Western District Conference. One of the important subjects on program for discussion is Tithing.

The Western District Conference will convene at the Gnadenberg church at Elbing, Kan., on Oct. 24. Prayer is a prominent part of the program.

With the beginning of October and the incoming of Dr. A. C. Dixon, Dr. Gray ceased to be the stated supply of the Chicago Avenue (Moody) church.

The report of Bro. and Sister Wiens' journey from America via Russia to India, as it appears in several issues of the "Bundesbote," is interesting reading.

Pre. M. S. Steiner, of Columbus Grove, Ohio, is making a trip through the Middle West. He expects to be at the conference to be held this week at Jansen, Nebr.

Bro. C. Ramseier, of Swift, Ala., reports that they had a very severe storm in the night of Sept. 26-27. Many houses were damaged and roads blockaded by the fallen trees.

One of our exchanges (The Gospel Witness) has exposed Rev. H. S. Jenanyan (Philadelphia, Pa.), an Armenian, by pointing out his crooked ways as collector for the mission cause in Armenia.

Rev. Herman Epp, of Aulieata, Asia, who started from here in September for his home arrived safely in Germany on Sept. 19. He intends to make several visits in Russia if there is sufficient safety to make such a trip.

The congregation in Pottstown, Pa., will have their Fall communion service on Sunday, Oct. 28. In a short series of gospel meetings during the week before communion the Pastor, Bro. H. G. Allebach, will be assisted by Bro. A. S. Shelly.

Two hundred and forty-two school superintendents have expressed themselves in favor of simplified spelling, according to a statement issued by G. W. Wharton, assistant secretary of the Simplified Spelling Board. In point of numbers Illinois leads, with twenty-four superintendents, and Pennsylvania is second, with nineteen.

According to the 76th annual report of the Mueller Orphan Homes, of Bristol, Eng., the last year about $125,000 and large supplies of necessities of all kinds were received in answer to prayer.

Communion Services will be held by Pastor A. S. Shelly as follows: In the congregation at Boyertown on Sunday, Oct. 21; at Bally, on Sunday Oct. 28; and at Bowmansville, on Sunday, Nov. 4. At the last two places there are applicants for baptism, which sacrament will be administered at the preparatory service preceding the communion.

All those who are interested in the mission work in India and have learned of the unexpected departure of Bro. Jacob Burkhard, at the Mission at Dhamtari, India, will be glad for the "obituary" on another page of this issue. Shortly before Bro. Burkhard was called to his reward, he and Sister Burkhard were assisting Bro. Penner at Champa instead of taking a summer vacation which they needed very much.

Announcement.

Mission friends and Mission Sewing societies who intend to send goods to the mission station at Haoenaom, where Bro. J. H. Epp formerly was stationed, are kindly requested to address the goods, sent by freight or express, to:

Miss BERTHA E. KINSINGER,
Clinton, Okla.

Goods for Cantonment, i. e. that are intended for our mission here, please address them to:

R. PETTER,
(via K. City, Mexico & Orient R. R.) Canton, Okla.

Our P. O. continues to be Cantonment.

Cordially yours,
R. PETTER.

Advice to Converts.

The following choice advices to converts are selected from addresses at City Temple of converts to the London Simultaneous Mission:

"Look to Jesus, and not to your own feelings."

"Look to Jesus and not at Christian professors."

"Read your Bible, and never mind so much the books about the Bible."

"You are saved to save others. Your vocation is now to witness for Christ."

"Burn your bridges behind you. Make no provision for the flesh. Let your surrender to Christ be out and out."

"Help us in our aggressive work for Christ. Nothing will keep you so eager as trying to win others for Christ."

"Be thorough; follow the Scriptures; sign the pledge; do not go to theaters; if you stumble, get up again and go on."

"Do not sit still and 'sing yourself away to everlasting bliss.' You are not ready for the Father's house. He has many lessons to teach you."

"I will pass on to you a recipe which next to the reading of my Bible has been most important to me, namely, a daily effort to speak to some other man, some other person, about Jesus Christ."

—F. B. Meyer.

The Blessing of Trial.

Dr. T. L. Cuyler describes the human life as a voyage, but our Heavenly Father does not give us the control of the weather. If he did, we should be apt to choose nothing but smooth seas, fair winds, full cargoes and secure harbors. God is wiser than we are, and He no more consults us than I consult my grass-plot as to when I shall use the mower, or my grapevines whether I shall prune away the surplus branches.

On a certain night we are told that Christ Jesus directed His disciples to cross the lake of Galilee. He knew that a storm was coming, but he did not tell them. They found it out for themselves before they had gone very far; and Peter, who was an "old hand" on that lake, had never known a rougher night or an angrier sea. The wind is right in their teeth, and the waves hammer the bow of their fishing-smack like iron sledges. With all their sturdy pulls at the oars, they made but little headway. They are learning some lesson that night; and so are some of my readers who are now passing through storms of

trouble, and are enveloped by the darkness of a mysterious Providence. They are learning the blessings of head winds, and what spiritual help they bring us.

The Campaign for Souls.

Without any doubt, the religious conditions of our country are improving. Difficulties in the way of evangelistic work are decreasing. There is a spirit of revival in the churches such as has not been experienced for many years. People are more accessible to the influences that would lead them to Christ. A nearer approach to what may be called normal conditions has been made by the world. Instead of taking an antagonistic, rationalistic, repellent attitude, the people are more readily inclining themselves to hear and heed the calls of Christ through His Church.

Dr. Chapman says that, from all he can learn and has observed, the last year has been more fruitful of spiritual results and more promising of better conditions than for a very long time. We have been praying for many years for a time of reviyal. The time of revival is here. We do not have to lament hard and discouraging conditions, except as we recognize that human hearts are always lacking the fruits of the Spirit until they are brought into the new life in Christ Jesus.

The harvest time is upon us. The Church has a call to put in the sickle with the assurance that sheaves are ready to be gathered. The sun and rain and dews of divine grace have been doing their work. There are cheering evidences that much good seed has fallen into good ground in very many cases. The reapers are to be of good heart. Under God they may do great and blessed work during the coming months.

This coming fall and winter should be the time for very direct and earnest effort to lead souls to make a definite decision for Christ. There should be much personal and direct work. Timidity, uncertainty and indirectness should be laid aside. It should be impressed that the supreme desire of pastor and people is that every soul within hailing distance shall be led to a hearty and positive acceptance of God as the personal Savior.

There are churches to-day that are in strife over unimportant matters that might be united, happy and efficient if their energies were concentrated on the work of leading souls to Christ. Nothing promotes unity and harmony so effectually as does a genuine revival. When all the people of a church set their hearts and their efforts on the joyous work of leading men and women to salvation, they are drawn together as by nothing else on earth.

There are ministers who are studying and worrying over the problems of reaching and interesting the people of their congregations, who would find direct evangelistic pleas and appeals, warm with their own life-blood and accompanied by the power of the Holy Spirit, the most effectual means of arousing and stirring the hearts that have been hitherto indifferent to scholarly and elaborate presentations of the truth.

The campaign is on. The Lord is calling His Church and people to spiritual, prayerful and concentrated efforts for the salvation of souls. Let each pastor seek that his own church shall be a veritable empire of divine power. Let each church seek to fulfill the conditions which were prevalent in the upper chamber among the early disciples. Let all unite in one consecrated purpose to make this winter, under the power of God's Spirit, memorable in the human annals of salvation.—*Herald and Presbyter.*

Progress of Reform.

Think for a moment of the laws which have been enacted by Congress within the last few years, all of a prohibitory character, and on the demand of the temperance forces of our country.

First, and most far reaching in its effect, was the abolition of the traffic from the army, through the anti-canteen law, and which gave added emphasis and force to the order of Secretary Long doing away with the liquor in the navy.

In quick succession followed laws driving the traffic out of the Capitol, out of the congressional library, out of the immigrant stations, the national museum, the state soldiers' homes, and finally out of the national soldiers' homes. As prohibition already prevailed in most, if not all of the territories of our country, these laws about complete the work of excluding the liquor traffic from all government buildings and premises.

While the securing of this series of legislation from the National Congress has been going on, there has hardly been a state legislature to meet which has not had to face the question in some shape or form, of the prohibition of the liquor traffic, and to enact laws which have had for their object the curtailment, if not the entire abolishment of the evil. Great reforms, especially those having a moral basis, never go backward, and we can therefore look forward with confidence to further legislation by the various state legislatures, having in view the strengthening of the laws now existing, and the enactment of those for the further and final overthrow of the legalized traffic in intoxicants for beverage purposes. It is a matter of no small importance in the great struggle, that already nearly one-half of the area of our country is under some form of prohibitory law, and this extent of territory is steadily being increased. One has but to read the editorials in the liquor papers of the country to more fully appreciate this fact, as they depict in doleful language the gradual curtailment of the liquor dealers' field of operations. Another factor, which is the ourgrowth of a developing public opinion, and which is helping greatly to bring about the final overthrow and destruction of the legalized liquor traffic, is the attitude of the railroads and large industrial plants of our country, in refusing to keep in employ, not only men addicted to drink, but also those known to be frequenters of saloons. This position, based solely on the need of protection to life and property from the evil effects of the saloon, has become a great educating force in the minds of thinking people in our land, naturally leading to the logical inquiry, that if a traffic has to be so guarded against, why should it be allowed to exist at all to menace the lives and property of our fellow citizens?

The wave of civic righteousness, which has recently spread over our land through an awakened public conscience, revealed the fact that most of the evils existing were traceable to the connivance of public officials with liquor dealers, whereby, for a consideration, the dealers were to be exempt from law enforcement. The revolt from such a crime to law and society, placed in office men like Governors Folk of Missouri, Hoch of Kansas, Hanly of Indiana, States Attorney Moran of Boston, and others of similar character. These men, believing that their oaths of office required them to enforce the liquor laws, like others on the statute books, soon demonstrated that such laws were as susceptible of enforcement as the others. Hence the country has witnessed an orderly Sabbath in St. Louis; the closing of all dram-shops in Kansas City, Kansas; the observance of law in Boston, and thus effectually disproving the statement so generally made and believed, that prohibitory laws could not be enforced.

Thus another one of the bulwarks of the traffic has been overturned, and shown to have no foundation in fact. Another great object lesson along this line, is to be found in the months of Prohibition in San Francisco after the great fire, with the gratifying results of comparative freedom from all kinds of crime. And thus I might go on mentioning fact after fact, showing the circumscribed and waning power of the liquor traffic, and the rising tide of protest against its work of destroying the bodies and souls of our fellow-beings. Such results already secured, and such an evident trend of public opinion, indicating still greater successes for the temperance cause in the near future, should lead every lover of humanity to thank God, take courage, and buckle on his armor anew for further conflict and final victory.—Joshua Levering, in New Voice.

The Greatness of Little Things.

The astronomer may daze us with his myriads of unthinkable worlds, but we find just as much occasion for wonder and worship in "the life of the least of the little-things" as in the mighty inanimate spheres that revolve in the infinite spaces. "Good gear," says the old Scotch proverb, "is made up of little bundles." Mere size does not impress and intimidate us as it once did. But we still stand amazed at the miracle of the mustard-seed and the wonder of the glow-worm. Nature's little things fascinate us most.

The mustard-seed is an infinitely suggestive parable. When we work in our gardens and fields and sow the seed, how hopeless the task may appear. We drop a tiny shrivelled grain into the dark and dirty soil. and leave it there to face all that the fickle spring may have in store for it. The rain beats down upon the ground where it lies so silent and still. The winds sweep over it; perchance the frosts bind it for a time. But we sow in faith that when its day of pentecost is fully come, there will be a revival, and the soul of the seed will fulfil itself and realize its destiny and be clothed with beauty and glory in the blossom and fragrance of some flower. We have this tremendous faith in the greatness of little things. We do not despair of the seed. Experience has begotten this amazing optimism in us. No man, apart from experience, would ever dare to stand over the grub and prophesy the butterfly. This is our faith in God, and that He is the same yesterday, to-day, and for ever, and that His little things are at least as full of power and awe as are the worlds of space.

"Behold," said the most practical of all the apostles, "how much wood is kindled by how small a fire!" If he had lived in our time he might have seen a prairie on fire from a spark dropped by a passing train. If any of our readers have seen such they will be able to fill in the picture stretched on the canvas of James. The tongue is a little member, but it has the power of doing an infinitude of mischief. A word dropped here or there may be like the spark that ignited the grass of the prairie. Indeed, something less than a word will do it. The acted word, a shrug of the shoulders, the arching of the eyebrows, the curl of the lip, the false smile, the upraised hand, the impatient gesture—any of these may damn a reputation or break a heart. James spoke plain words to the gossips who chattered cheap scandal in the early church, and wagged their heads over topics they had much better left alone. Petty tittle-tattle may kindle a fire that cannot be easily put out. Scandal is swift of foot just because it is popular, and once alight, any breath is bad enough and silly enough to fan the flame.

This is James' warning to all and sundry. It is by no means out of date. But it has a more consoling complementary truth. A few barley loaves and fishes become satisfying bread for a hungry multitude in Christ's hands. A very simple word or deed of kindness may go further and do more than our most optimistic hopes could dream. Let us believe more in the greatness of little things. With these trifling acts of neighborliness we build better than we know. To Mary it was said that she had anointed the Master for His burial. She had done better than she knew. She acted on a simple woman's impulse, and did her deed of love and reverence, to find that it was to be by her divine Lord for ever associated with His passion. So she, too, taught the world the greatness of little things. — Christian Guardian.

Railway Statistics For 1906.

The report of the Interstate Commerce Commission, recently issued, brings the report to June 30. The following items are of special interest and worth remembering:

The total mileage of railways in the United States is 218,000 miles, an increase of 4,000 during the year. The aggregate length of all the tracks, including the second track on double-track roads, switches, yards and sidings, is 309,000 miles.

The number of railway corporations is over 2,000, of which only about one-half (1,100) are classed as operating roads.

Only 800 miles of road were in the hands of receivers, a decrease of 500 miles from last year.

EQUIPMENT.

Locomotives—48,000, of which 11,000 are passenger locomotives.
Passenger cars, 40,000.
Freight cars—1,700,000.
Company service—70,000.

This does not include cars owned by private firms and corporations.

The average number of locomotives per 1,000 miles of line is 223, and of cars 8,000.

Nearly all locomotives and cars are now fitted with train brakes.

EMPLOYEES.

The total number of persons on the pay rolls is 1,382,000, an ayerage of 637 employees to every 100 miles of line.

Of the employees, 54,000 are engineers, 57,000 firemen, 41,000 conductors, and 111,000 brakemen and other trainmen. There are 45,000 switch tenders.

The four general divisions of employees are as follows: General administration, 54,000; maintenance of ways and structures, 448,000; maintenance of equipment, 281,000; conducting transportation, 595,000. About four per cent. of the employees are thus engaged in general administration. About one-third of all employees are engaged in maintaining the road bed and structures (this includes the section men). Something like one-fifth are engaged in shops and maintaining the equipment, repairing and taking care of the rolling stock, etc., while nearly half of all railroad employees (nearly 600,000) are actually engaged in "conducting transportation."

The total wages and salaries paid is $839,000,000.

CAPITALIZATION.

The par value of the capitalization is $13,000,000,000 an average of $65,000, per mile. Of this capital $6,000,000,000 is in stock, and $7,000,000,000 bonds and other depts. Of the capital stock $2,400,000 paid no dividends. The remainder has paid from one to eight per cent., but very little of the latter. About one-third of the railway stock is owned by other railway corporations.

PUBLIC SERVICE.

The railroads carried during the year 738,000,000 passengers. (One is a passenger every time he travels.) The passenger mileage was 23,000,000,000.

The number of tons of freight moved was 1,400,000,000. The ton-mileage, number of tons carried one mile, was 186,000,000,000.

EARNINGS.

The gross earnings of all the railroads were $2,000,000,000, the largest in the history of railroading. Operating expenses were $1,390,000,000. Of the gross earnings about one-fourth comes from the passenger service, and three-fourths from freight. The receipts for carrying the mails are comparatively insignificant. The receipts from the express business are larger.

ACCIDENTS.

Number of persons killed, 9,000; injured, 86,000. Large as these numbers are, they are small when compared with the immense number of passengers and employees. But the number of accidents is still larger than it ought to be, and there must be additional safety precautions. The high speed of railroad trains, often seventy miles or more an hour, is responsible for many accidents. The cost of safety combined with high speed is very great.

Two Offerings.

I didn't think I could do it,
When first he told me to,
For I love my precious dolly,
And she is almost new.
But dear me! Uncle Joe knows how
To talk until you feel
As if you'd give your money and
A part of every meal.

He knows about the Jews, you see,
And how they brought the Lord
The first and best of all their fruits
According to His word.
That must have been so beautiful—
Those harvest offerings!
Well, Uncle Joe, he talked until
I brought him all my things,
To see which I would send away
To China in a box,
And he said my best doll—blue-eyed,
Red-checked, with curling locks.

I said: "Do you give what you like
The very bestest best?
And do you 'make a sacrifice'
As you tell all the rest?"
And he said, Yes, he always gave
To help along the cause,
But as he had no fields or fruits
He couldn't keep Jewish laws.

Now, Uncle Joe is very good,
But he does love cigars!
He smokes on the piazza till
He almost hides the stars.
So then I said: "If you'll give up
Cigars and pipes and all,
And give the money to the Lord,
Why, then, I'll send my doll!"

Then Uncle Joe looked sober, for
You see he loved them so.
I said: "O! now you see what 'tis
To let my dolly go!"
I thought he would not do it,
But by-and-by he said:
"I think you're right, I'll drop cigars
And give their cost instead."

So now my dolly's going,
And Uncle Joe—just hear!—
Will give most seventy dollars
To missions every year!
And mamma says she's very glad
About the way I spoke,
Since Uncle Joe has offered up
His sacrifice of smoke.

—Heathen Children's Friend.

Never Despair.

The poor old patriarch Jacob was shrouded in gloom when he wailed out, "All these things are against me!" Joseph is gone; Simeon is gone; and they have carried away also Benjamin, who bore in his boyish face the photograph of the beautiful Rachel. He calls his lot a sad one. But the returning caravan is almost in sight which brings to him the full sacks from Egypt's granaries, and the joyful invitation to go and see his long-lost Joseph as premier of Pharaoh's kingdom. His dark hour is just before the day-dawn. What he regarded as a sorrow has grown into the greatest mercy of his life. There may have been wet eyes up in that prayer room in Jerusalem, where the little band met after their Master had left them. They were sowing in tears, to reap with joy before the next day's sun went down. Never despair of a great heaven-directed reform, even when the powers of hell are striving to strangle it. Never despair of a child. The one that fills you with the most solicitude and occasions your most fervent prayers may yet gladden your life with joys beyond your brightest hopes. Never despair of a soul so long as you can plead with God for that soul or strive to bring it into a view of Christ.

While We May.

"If I should die, John, I suppose you would spend a good deal of money for flowers."

"Ah, yes, Anna; but who ever put that into your head?"

"Oh, nothing, only I thought that ten-dollar wreaths and fifty-dollar anchors wouldn't make any difference to me when I'm gone, and just a little flower now and then while I'm living would mean so much to me."

"Just a little flower, now and then, while I'm living." The reply of the young wife is eloquent of the heart hunger of thousands.

The relator of this says; "Why withhold the appreciative word, the loving look, the fervent handclasp until the pulses are stilled, the eye closed, the ears unheeding? Why wait until flowers can no longer give pleasure to shower them upon our near and dear?

"The present is all we have. Then let us seize it. We can make it beautiful if we will; we can fill it with loving, tender acts and glorious words. Now is the time to gladden the hearts of those about us. Now is the time to give the 'little flower.' To-morrow it may be all, too late!"—*Selected.*

The Mennonite.

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Editorial.

Providing for the Needs of the Children.

One of our Sunday-schools has offered a prize of five dollars to the scholar preparing the best diary describing the activities of the church and Sunday-school for the coming six weeks.

We do not approve of too much prize giving in the Sunday-school, it is apt to create a mercenary spirit in the child. But here is a matter by which a healthy spirit of rivalry is introduced into the school and an interest in the work of church and school commanded in a way that anything said or done will immediately be noticed and remembered by the youngsters. The children get another advantage by the contest. In everything done in the church they feel that something may be gotten for themselves. The trouble with our church services, anyway, lies in our not making it plain to the children that every service has something in it by which they may profit. In planning a service we ought to arrange for something that will be helpful to every boy or girl present, for if there is to be but one child in the assembly he has the same right to expect something for himself there that those of maturer years expect for themselves. G.

The Modern Missionary.

On this important subject, The New York Evening Post gives the following:—

Within the observation of all, the qualities of the modern missionary differ from those of his predecessors. He does not, like Henry Martyn at Rajemahl, portray the flames of hell to the inquiring tribesmen, nor bewail in carefully kept diaries his own guilt and the doom of those who are deaf to his entreaties. Nor does he, like Adoniram Judson, ask the hand of his future wife that "the heathens" may "be saved through her means from eternal woe and despair;" nor like Robert Moffat hear an inward voice call him persistently to the work of rescuing men from hell. He is less an inspired prophet than a man of affairs. There is now a tendency to prefer the enlightenment of the reason and the cure of the diseased body to the visions of the seer. This is largely because money has been provided for education, and for medical care, to an extent impossible in times when the missionary went out alone and poor.

Men like Mackay, of Uganda, and Jessup, of Syria, have given an intellectual impetus even to the savage African and the indolent Oriental. And adventurous courage, similar to that of the earlier missionaries, is displayed by their successors who cut their way through the jungle, ascend fever-breeding rivers and go unarmed among cruel fanatics and barbarous tribes. Missionaries are no longer merely ministers of the gospel who address the heathen in their native tongue. They are physicians as well as priests. They build hospitals and administer them. They establish printing presses and direct them. They are linguists who translate a whole religious literature into the imperfect dialects of primitive tribes. They are advisers at the courts of Eastern princes and instructors at colleges planted in regions of dense ignorance. They are usually in advance of European and American traders, and find themselves, at length, opposing the vices of civilization on the one hand and those of barbarism on the other.

Material and Wages Raised.

The price on real estate, on material, wages, rent, &c. has been steadily raised for some time. But notwithstanding this fact there are seemingly some that advocate a reduction in the price of our publications, no matter what the outcome may be. Sound reason, however, does not justify this step. Other denominations in possession of large publishing houses with first class equipment have repeatedly demonstrated and confirmed this fact.

The following extract from the Publisher's Quadrennial Report given at the General Conference of the United Evangelical church, held at Cedar Rapids, Iowa, several weeks ago, throws considerable light on this subject, as they have raised, of necessity, the price on both of their church organs (Evangelical and Zeitschrift), although the former having now a circulation of nearly 10,000 copies.

After the statement that a new building of four stories, 43x52½ feet, has been added to the Publishing House, having now a four-story building 52½ feet by 97 feet, on one of the most prominent corners in Harrisburg, Pa., the report reads thus:

"We expended over $10,000 on the new building, and during the the four years over $21,000 on machinery and office furniture. Although wages, insurance, taxes, etc., have increased largely since my last report to General Conference, and some of our Literature is published at a loss, and others is exasperatingly cheap, so that the margin of profit is exceedingly narrow, and in some instances vanishes altogether, yet the Lord has prospered us more than ever.

"Another fact should be kept in mind, that while material and wages, etc., have been steadily advancing, the price of our publications has remained stationary.

"It is not forgotten that in the previous quadrennium the price of the *Zeitschrift* and *Evangelical* was advanced against the wish of many of our people. However, the wisdom of this act has been yindicated, while it is true that some object because they fail to understand what it costs to issue papers like our weeklies, which are set up entire each week, and having a limited circulation like we have.

"It has been argued that a less price for the paper would so swell the list of subscribers that the paper would pay anyhow. Experience of other houses, whose constituency is more than tenfold that of ours, shows that this is an illusion and delusion—a mathematical hypothesis which could never culminate into a literal fact.....

"When we consider the fact that even at $2.00 per day we have an annual loss of $1,000 on the *Zeitschrift*, on account of the limited subscription list, and to reduce it to the old price would mean an additional loss of another $1,000; it must be plain to every one that it would be unwise to put the *Evangelical* and *Zeitschrift* back to the old price, when the profit of the first would not equal the loss of the latter."

Correspondence.

BLUFFTON, O., Oct. 15.—Yesterday our congregation had the privilege of having in our midst Rev. Earl A. Munger, of Oberlin, Ohio, who in the morning gave an excellent sermon on true life or life worth living. He emphasized that true life can only be lived when God lives in and through us, as we open our hearts to Him and are lead by His spirit. Life without God as revealed through Jesus Christ is aim less and lost. In the afternoon he spoke at College vesper.

Some time ago the Bluffton and Pandora congregations extended a call to Bro. Otto Liechti, of Bloomfield, N. J. We are glad that he expects to be with us this week and will preach at Pandora in the morning and at Bluffton in the evening next Sunday, Oct. 21. Our congregation has long felt the need of a pastor, and feel thankful that our prayers were answered, that we now have a man to assume the work. Bro. Lichti will serve both Bluffton and Pandora as pastor. May God's blessing rest upon the efforts that souls may be won and His kingdom established.

NOBLE, Iowa, October 8, 1906. —A sad accident occurred yesterday, while a number of boys, (am sorry to say some of them were Mennonites,) were playing ball, one had his leg broken below the knee.

In our Endeavor lesson last night, "The Commandments Christ left us, and our obedience," we could plainly learn that every commandment calls for obedience. With every one there is a temptation to disobey, and disobedience brings sorrow and suffering.

Paul says in his letter to the Hebrews, speaking of Christ, "Though He were a son, yet learned He obedience by the things He suffered." But dear readers of the MENNONITE, are not six weeks of confinement a great price for one Sunday afternoon's pleasure? "But whom the Lord loveth He chastineth."—Let us take warning and not like Esau sell our birthright for a mess of pottage. Remember the Sabbath.

Women's Rights.

There is much talk and argument on the subject of women's rights, and especially on women's right to vote. We believe in women's rights. We believe a woman has a right to breathe the breath of life, inflating her lungs, purifying her blood, and having a waist that shall be nine-tenths as large around as her measurement under the arms. We believe she has a right to feel well, without being steamed up with tea or coffee, and that she has a right to sleep without being dosed with bromide and chloral. We also believe she has a right to live outdoors, and work in the garden, and go bare-footed if she wants to; instead of being cooped and cribbed, cabined and confined within brick walls and in stuffy

rooms. We believe she has a right to red cheeks, bright eyes, strong nerves and a glad heart. We believe she has a right to be nearly as strong as a man, and to be able to do as much work and endure as much strain, and live as long or longer than man does.

We believe Christian women have a right to sing and pray and worship God, to "prophesy," as the prophet Joel declared that women should, and as the apostle Paul declared that Christian women may. We believe that a woman has a right to have a husband, and to be a mother of sons and daughters; and have children and grandchildren—and great-grandchildren—who shall rise up and call her blessed; instead of living a pinched-up, withered, selfish life, with a man who "hates young ones," and dying at last unlamented, and soon forgotten.

We believe a woman has a right to live seventy or eighty years of happy, useful, motherly, sunny, gracious life, blessing the world and honoring the Lord; instead of dying of close dressing, bad food, and evil doing at thirty-five, leaving one or two sickly children, and a man with a weed on his hat hunting round for another wife.

We believe that women have a right to strong bodies, large waists, vigorous muscles, rosy cheeks, fair, white foreheads, bright eyes, sunny smiles, strong arms, busy hands, and active brains, which will make their impress on the world, and tell for good in time and for eternity.

If women will take all these rights, and improve them, and will walk in the fear of God, there will be very little trouble about their having anything else that they want, and which is fit for them. But when women throw away half of their years, two-thirds of their health, and three-quarters of their strength, and become feeble, weakly, nervous, helpless, and dependent, it will take something more than ballots or politics to make them what they ought to be, what they can be, and what God made them to be.—H. L. Hastings in The Safeguard.

The Disappointed Dog.

Russell H. Conwell tells in the *Temple Magazine* a story of a visit to the priests of the order of St. Bernard who, high up among the Alpine snows, furnish food to worn and perishing travelers, and keep those wonderful Saint Bernard dogs, which go out amid the snows to rescue the luckless travelers who are overtaken by storms, or are perishing in the terrible cold.

"One morning after a storm," says Dr. Conwell, "one of those great, honest creatures came struggling through the snow, hampered greatly in his exhausted condition by the miniature barrel of brandy that hung to his collar. I was greatly interested in the weary animal, for only a few days before, at Rome, an iconoclastic correspondent, who didn't believe in William Tell, or in a real Shakespeare, had told me that the Saint Bernard dogs were extinct, and that those they called such nowadays never went out after any one. But there was there that morning a real specimen of a dog who seemed nineteen-twentieths human. I waded deep in the drifts following the floundering old fellow around the hospice to the kennel, which was a room of considerable size. When the door was opened to the wanderer the other dogs within set up a chorus of barks and whines, and fell over one another as they crowded about him and eagerly followed him around with wags of their tails and inquisitive looks in their eyes, which were just as intelligent questionings as so many interrogation points. But the crest-fallen beast held his head and tail to the floor, and sneaked about from corner to corner, and finally lay down panting in a dark niche in the stone basement. He lay there with his eyes glancing out at the corners in a most shamefaced way. The other dogs soon left him to himself, and came about us in their whole-hearted, affectionate way. If I were to be anything but a man on this earth I would be a Saint Bernard dog. The young monk called the weary dog by name, and when the beast would not leave his shadowy retreat, the priest tried to induce the animal to come forth by showing him a dish containing scraps of meat. But, hungry as he was, he merely opened his eyes a little wider, rapped the floor once or twice lightly as he gave a feeble wag to his tail, and then shrank back and seemed not to hear or see the invitation. The impatient keeper turned away with an angry gesture, and said that the dog would 'get over his sulks very soon,' and that the creature probably *felt ashamed that he 'had not found any one.'*

"The thoughtless remark shot into my deepest soul with a thrill that creeps and chills me again as I write. That magnificent, noble, dear old fellow seemed to haye felt so bad, so ashamed, or so guilty because he had returned without saving any one, that he would not eat. It was not his fault that no benighted wanderer had not been out benumbed and dying on the mountain road that awful night. He had grandly done his duty; but he was just dog enough not to reason that far, and just human enough to feel it was his imperative duty to save some one. Grand old fellow! How he ought to put to shame many a human soul who knows there are travelers going down in the biting cold and the overwhelming storms on life's mountainous highways, and yet who never saved even one such."

What Beer-Drinking Does.

There is a quite general impression that the drinking of beer, especially in reasonable quantities, is a comparatively harmless thing; in fact, that it may even be physically helpful. But the testimony of the medical men seems to be getting more and more conclusive against such a doctrine. Here is the testimony given by Dr. S. H. Burgen, a physician of thirty-five years' standing, twenty-eight of which were spent in the city of Toledo, Ohio. And he has had exceptional opportunities of study along this line, for, unfortunately, there is almost as much beer drunk, according to population, in some of the large cities of the United States as anywhere else in the world. Dr. Burgen says: "I think beer kills quicker than any other liquor. My attention was first called to its insidious effects when I began examining for life insurance. I passed as unusually good risks five Germans—young business men—who seemed to be in the best of health, and to have superb constitutions. In a few years I was amazed to see the whole five drop off, one after another, with what ought to have been mild and easily curable diseases. On comparing my experience with that of other physicians, I found they were all having similar luck with confirmed beer-drinkers, and my practice since has heaped confirmation on confirmation."—Chr. Guardian.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, October 28.

LIVINGSTONE, AND MISSIONS TO AFRICANS IN THE DARK CONTINENT AND IN AMERICA. Ps. 68, 28–35.

QUESTIONS.

1. Why is Africa called the Dark Continent?
2. Who was David Livingstone?
3. Where did he begin his work.
4. Which work made him renowned?
5. How did he die?
6. What about missions in Africa?
7. What about missions to Africans in America?

MEDITATIONS.

Africa is or rather was called the Dark Continent partly because the inhabitants are of dark color, partly and mostly because formerly so little was known about this continent. It was David Livingstone whose name is forever linked with a better knowledge of Africa.

David Livingstone was born 1813 in Blantyre near Glasgow, Scotland. His father was a poor weaver. Dayid learned the same trade and with part of his first weeks' wages he bought a Latin grammar. He worked in a factory and studied medicine and theology, graduating in both for he intended to go to China as a medical missionary, Guetzlaff having aroused his missionary zeal. The Opium war interfered with his going to China and so he was sent to South Africa in 1840.

He worked with the great missionary Robert Moffat and married his daughter Mary. In an encounter with a lion he nearly lost his life.

He was successful in his missionary work, founding stations farther and farther north. Thus he discovered the lake Ngami and in June 1851 he reached the mighty Zambesiriver.

Now he gave up his missionary work and became an explorer to open up new regions for the mission.

His first extended trip was from the Zambesi with his faithful Makololo followers to the Atlantic. He reached it May 31, 1854 to the great astonishment of his men. He returned the same way to the Zambesi and in November 1855 started with 120 Makololos toward the East. He reached the mighty and imposing falls of the Zambesi, called by the natives "the sounding smoke." He reached the coast and left his Makololos in Tete to go to England in 1857.

The queen and the men of science honored the man who had as the first crossed the Dark Continent, like a prince.

In March 1858 he was again on his way to Africa. In Tete he found his faithful men, who were waiting for him. He discovered Lakes Spirwa and Nyassa, but found the cruel slave trade to be the open sore of Africa.

In 1862 his faithful wife died, in 1864 he returned discouraged to England.

With new work in view given him by the British government

he started for Africa in 1866. Slayehunts had depopulated whole regions. Ten of his men (this time he had not his Makololes) deserted, and reported his death. He pushed on, found the lakes Tanganyka, Moero and Bangweolo, found the Lualaba without knowing that it was the Congo river. All his men left him except two. He was near exhaustion, when on November 10, 1871. Henry Stanley with the star-spangled banner entered the village Udschidschi. Livingstone refused to return to Europe not having accomplished his task and Stanley having been sent out by the New York Herald to find Livingstone sent from the coast his own men to Livingstone with new supplies. Livingstone started again on his trip, but died on the 1st of May 1873 in Ilala. His faithful servants buried in heart in his beloved Africa, embalmed his body and carried it to the coast. His remains rest in Westminster Abbey.

Missions in Africa have been very successful, especially in the last thirty years; whole regions are Christianized, the slave trade is nearly extinct. We find mission stations all around and in many places in the interior of the continent.

The Africans in America have been mostly Christianized.. The Moravians being the missionary pioneers in this work.

Alternate Topic for October 28.

Why everyone should join the church, Rom. 10, 1–11.

QUESTIONS.

1 What are reasons for not joining the church?

2. What are the reasons for joining the church? A free discussion.

General Baptist Christian Endeavor.

The General Baptists are a small, liberal Baptist body, located in the central West. They number five hundred churches. Christian Endeavor is officially recognized as the young people's society. July 27, 28, a convention of the Endeavorers of Liberty Association of churches was held at Mt. Vernon, Ind., with two hundred delegates present. The session gave Endeavor a boom, and steps were taken to push the organization of societies throughout the denomination. We ought to have one hundred societies within a year's time. The convention was marked by earnest work, spiritual devotion, and such a spirit of consecration as brought upon us a heavenly breeze, an experience that savored of the Welsh revival. Six talented young men publicly dedicated their lives and talents to the preaching of the gospel. Many others gave themselves, publicly, to Sunday-school and Endeavor work. Ten dollars were contributed to the Quarter-Century Memorial Fund, and more will be given. This blessed convention has been carried to many societies through echo-meetings. Our little denomination finds Christian Endeavor a great blessing.—*Rev. John E. Cox.*

The Sunday School Lesson.

By A. S. SHELLY.

Notes for October 28.

Subject: JESUS ANOINTED AT BETHANY. Matt. 26: 6—16.

GOLDEN TEXT. She hath wrought a good work upon me. Matt. 26:10.

For some time we haye been studying events, and sayings of Jesus, taken from the last week of His earthly life. Our present lesson takes us back to the beginning of that week. John tells us distinctly that it was six days before the passover that He came to Bethany and they made Him a supper there, and that it was on the morrow after the supper that He made His triumphal entry into Jerusalem. (John 12: 1, 12). However this yisit with His friends at Bethany extended practically through the week. He spent His evenings and nights in this quiet retreat while during the days He was in the city mingling with the people who kept gathering for the impending feast, and teaching in the temple.

Matthew and Mark give the account of the supper at Bethany in close connection with the determined council of the rulers to put Jesus to death and with Judas' resolye to betray Him to them for a stipulated reward. They thus imply what John in his account explicitly states, viz., that the incidents at Bethany had something to do with hastening on the final tragedy. John tells us that because many of the Jews came there to see Lazarus and by reason of him went away and believed on Jesus, the chief priest became desperate and sought to kill Lazarus as well as Jesus. The same account tells us that it was Judas who voiced the objection to the anointing of Jesus at the supper. Resenting, instead of profiting by, the rebuke Jesus administered to the mercenary spirit of the objection, Judas there admitted to his heart the germ which in the course of a few days sprouted into the traitor's resolve.

The supper was prepared in the house of Simon the leper. Surely he was not a leper any more at this time. No doubt he was one of the trophies of Jesus' healing power. That was a distinguished company that sat down to eat together that day, including, as it did, one who had been rescued from that dreadful malady, the apt type of moral depravity and sin, against which divine help alone can avail, and one brought back from the grave, snatched out of the very grasp of him who has the power of death —visible demonstrations both, of the life-giving power of Him with whom they sat at meal.

Moreover, there was in this company, besides the Lord's own chosen apostles, one who entered more fully, perhaps, than any other, into the heart of the Lord's teaching concerning Himself and His mission shortly to culminate in His tragic death on the cross. The attentive listener sitting at Jesus' feet in the days gone by, now rose to the occasion, as she saw it, and with an act beautifully significant gave expression to her tender love for Him whom bigoted and envious hatred was pursuing to the death, and her faith in Him, though doomed to die, yet as being, as He had said, "the resurrection and the life."

The Master calls this act of Mary's "a good work" because He recognized it as the expression of her love and faith. As He had before commended her choice of food for her hungering soul in preference to, though not in disregard of, the satisfying of the physical needs, so now He commends her apparent lavishness in showering the expression of her affections upon Him, not as in any degree making light of the virtue of doing good to the poor. The fragrance of her unstinted love should go with that of the divine love as set forth in the gospel of His grace, filling the whole world as the odor of the ointment filled the entire house. Such memorials—the memorials of good deeds, endure while marble and granite crumble to dust; and while they endure, they impart inspiration for like deeds in many another life. Moreoyer, as Dr. Pierson remarks, "it is equally true that whereso-eyer this word of the gospel is dispersed, in all future ages, there also will the boundless and damnable infamy of Judas Iscariot's betrayal be published to the world" and "the stench of his treachery" serve as a deterrant to keep others from following a like course.

John's comment on Judas' plea for the poor was, "*not that he cared for the poor;*" to which F. B. Meyer remarks: "Men will often adopt sanctimonious phraseology to hide their real selves, and will talk of the poor, of Christ, and of religion, not that they care for any of these things but because they wish to maintain their own position. *Not that he cares* might be written on the life of many a hypocrite. He comes to church, not that he cares, but to gain admittance to good society. He professes to be a Christian, not that he cares, but to blind people to his deeds. He gives away money, not that he cares, but to win fame. And the man who does not care, and who does not care whether he cares or not is hardening himself, by every act, to sell his Lord."

Deaths.

KING.—In Carlock, Ill., on Sept. 28, 1906, Mary (nee Hodler), wife of Daniel King. Deceased was born in Butler Co., Ohio, Dec. 5, 1840. She leaves three children, Rev. Joseph H., Chris., and Mrs. Lydia Engle, all of Carlock. Services at the North Danvers Mennonite church, by John Kohler and E. Troyer.

JACOB BURKHARD was born at Freeport, Ill., Oct. 9, 1872; died at Dhamtari, India, September 28, 1906, aged 33 years, 11 months and 19 days.

He was appointed missionary to India by the Mennonite Evangelizing and Benevolent Board at Elkhart, Indiana in May, 1900. About the same time he was married to Mary Yoder, of West Liberty, O., who was also appointed by the same board to engage in mission work in India.

After their marriage they spent some time visiting the churches, pleading for the lost in heathen lands, and saying farewell to friends. They sailed for India Sept. 19, 1900 and arrived at their field of labor Oct. 19, of the same year.

Brother and sister Burkhard were both students at the Elkhart Institute during the school year of 1899 and 1900 and those who were associated with him in his school work will remember him as an earnest, conscientious student. He had deep religious convictions and his call to the mission work was settled after the greater part of a night spent on his knees in earnest prayer to God for help and guidance in settling the question of his life work.

At the time they arrived in India the Superintendent, J. A. Ressler, was alone in charge of over 500 orphans and extensive relief work following the famine that raged there the previous year.

Brother Burkhard and his faithful companion at once plunged into the work and for nearly six years toiled on faithfully in the face of many hindrances, difficulties and discouragements, until at last the Master saw fit to call him to his reward.

Why one so much needed and in the prime of life should be called away from a work so noble and unselfish we cannot understand.

The heartfelt sympathy of the student body is extended to his companion and little ones who are bereft of a husband and father. May a kind heavenly father deal graciously with them in their hours of deep sorrow.

A very impressive memorial service was held at the College on Sunday morning, Oct. 7th, conducted by J. S. Hartzler, Mrs. I. R. Detweiler and I. W. Royer. –Goshen College Record.

News of the Week.

Domestic.

SAM JONES DEAD.

FAMOUS EVANGELIST FOUND DEAD IN HIS SLEEPING CAR BERTH.

MEMPHIS, Tenn., October 15.—Sam Jones, the evangelist, died on a train on the Choctaw division of the Rock Island road, near Little Rock, at an early hour this morning. Mr. Jones was traveling from some point west of Little Rock, and his destination was Memphis. The body was found in his berth in the sleeping car, and was taken off the train at Little Rock. It is believed Mr. Jones died about 4 o'clock this morning. He had been holding revival services in the Tabernacle in Oklahoma City for two weeks.

BROUGHT UP IN GEORGIA.

Sam Jones was born in Alabama in 1847. In his youth his parents moved to Georgia, where he was brought up. He came of a family of Methodist preachers, but in his youth Sam was wild and dissipated. He studied law, and had just entered upon the practice of his profession when his father died. The old man, who was a most sincere, God-fearing man, on his death-bed earnestly urged his son to repentance, and the son dated his conversion from that hour. Having forsaken his dissipated habits and his wild companions, he also decided to give up the profession of the law and enter the ministry. He was first licensed to preach by the Atlanta Conference in 1872, and since that time he had preached with great success and conducted revivals in nearly every city of the country.

Shortly after entering upon his career as an evangelist Mr. Jones married Miss Laura McElwain, of Eminence, Ky.

SAYINGS RACY.

Many of the sayings found their way into print. If not, all of them, particularly wise, they were racy. This is one of the many equally quotable: "Sow billiards, reap fools. I never knew a first-class billiard player that was worth the powder and lead it would take to kill him. Some of these so-called Christian homes have got billiard tables in them." Jones's own statement about himself was that he was a very wicked man at one period of his life. Jones was an effective speaker, courageous to rebuke and terribly outspoken with regard to what he considered wrong. He was earnest in teaching the outline doctrines of Protestant theology, but never spent time in theological hair-splitting. As a preacher he dwelt with his hearers individually, and gave everybody something to remember and to feel, overcoming prejudice by his earnestness and manifest sincerity. He wielded every weapon of available attack on what he believed was evildoing, and was always at the same time earnest and in command of all the resources of a rough-and-ready style of speech, which had more pith in it than the shallow critic might perceive.

For several years "The two Sams," Jones and Small, both of the South, traveled together and held evangelistic meetings in the Northern States.

For many years the Jones family has lived at Cartersville, Ga. There are four children and three grandchildren. The Jones home is a most attractive place, and the evangelist had for many years been regarded as Cartersville's most distinguished citizen.

LEFT WITHOUT EXPLAINING.

OKLAHOMA CITY, Okla., October 15.—Sam Jones, the evangelist, who died suddenly on a train this morning, left here unexpectedly last evening. He hastened from his hotel to the station while a carriage waited to convey him to the evening services. No reason for his sudden departure was given, nor did he state his destination. Jones' meetings here had been held in an unfinished building. He has spoken to large audiences, and it is believed that he had become suddenly ill as a result of speaking in the unfinished hall and had started home for this reason.

Richest Woman of the World Weds.

ESSEN, Prussia, October 15.—In the presence of Emperor William and one hundred and forty guests Fraeulein Bertha Krupp, the richest girl in the world, and Lieutenant Gustav Bohlen und Halbach were married to-day in a little improvised chapel adjoining the bride's birthplace, the villa Huegel. The ceremony was performed by the pastor of the neighboring village church, where the Krupp family has worshipped. The presence of Kaiser Wilhelm is one of the greatest honors that can be conferred on a citizen of the Vaterland.

While in no sense a beauty, the bride is described by those who know her as a healthy-looking, robust girl who does not differ in disposition or manners from thousands of other carefully reared young German women in affluent circumstances.

The position which the bride holds in the social, industrial and political affairs of the German empire is unique. Sixty thousand employes are on her pay-roll. In Germany alone she has 560 mines, while a fleet of powerful steamships conveys coal and iron to Hamburg from her mines in Spain. A score of stone quarries contribute to her wealth. She has shipyards at Kiel and gun and armor-works at Madgeburg, besides the giant steel and gun-works at Essen, whose estimated value is $75,000,000.

Dr. Von Bohlen first met Miss Krupp in Rome, where he was first secretary of the Prussian legation at the Vatican. He is about thirty-six years old, studied at Lausanne, Strasburg and Heidelberg, and entered the diplomatic service. After his engagement to Fraeulein Krupp he resigned from the diplomatic service with the intention of taking an active part in the administration of the Krupp works.

GIFTS TO WORKINGMEN.

Fraeulein Krupp and Lieutenant Bohlen, before the wedding, announced their joint gift of $250,000 to the workmen's invalid fund and Fraeulein Krupp gave notice that she had given another $250,000 to the same fund and 125 acres of land on which to build economical model dwellings for the workmen. The bridegroom accompanied his portion of the gifts by the assurance that he would perpetuate the personal relations with the working people maintained by Alfred and Frederick Krupp.

Twenty-Seven Miners Killed in English Pit.

DURHAM, England, October 15.—Twenty-seven miners were killed by an explosion in the Wingate colliery, near here, last midnight. Two hundred men were entombed, but rescuers were speedily put to work and all except the twenty-seven were taken out alive. One hundred and thirty-one men, the last to be rescued, were imprisoned in the lower main, and while the rescuers were trying to reach them the miners signaled that they were all right. They were taken out soon after this signal was received. It is believed the explosion was caused by fire damp.

Great Reduction

History of the Mennonite General Conference.

by H. P. KREHBIEL.

This book was published only a few years ago and is a valuable addition to the history of the Mennonite church. The author has succeeded in telling the history of the General Conference in such language that it will be both instructive and interesting to the reader.

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A FEW SELECTIONS FROM THE TABLE OF CONTENTS.

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When I Stand on the Streets of Gold.
Winning Precious Souls.
Will there Be any Stars in My Crown?
Wonderful Story of Love.

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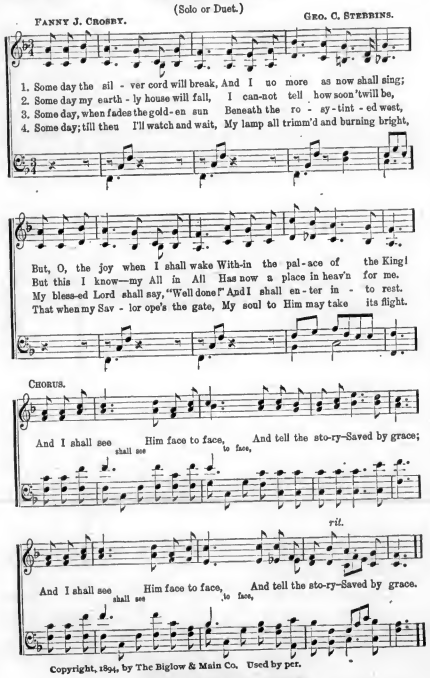

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XXI. BERNE, INDIANA, OCTOBER 25, 1906. No. 42.

Easily Given.

It was only a sunny smile,
And little it cost in the giving,
But it scattered the night
Like morning light
And made the day worth living.
Through life's dull warp a woof it wove
In shining colors of light and love,
And the angels smiled as they watched above,
Yet little it cost in giving.

It was only a kindly word,
And a word that was lightly spoken,
Yet not in vain,
For it stilled the pain
Of a heart that was nearly broken.
It strengthened a fate beset by fears
And groping blindly through mists of tears
For light to brighten the coming years,
Although it was lightly spoken.

It was only a helping hand,
And it seemed of little availing,
But its clasps were warm,
And it saved from harm
A brother whose strength was failing.
Its touch was tender as angel's wings,
But it rolled the stone from the hidden springs
And pointed the way to higher things,
Though it seemed of little availing.

A smile, a word or a touch,
And each is easily given,
Yet one may win
A soul from sin
Or smooth the way to Heaven.
A smile may lighten the falling heart,
A word may soften pain's keenest smart,
A touch may lead us from sin apart—
How easily each is given!

Items of News and Comment.

Prepare for a thank-offering on Nov. 29.

Mr. and Mrs. P. L. Eicher, of the Mission church, will leave New York for India on Nov. 1.

Contributions, original articles on timely subjects are wanted for this paper. Forward them at once for publication.

The new church building being built by the West Zion congregation, Moundridge, Kan., is steadily progressing towards completion.

Bro. J. W. Kliewer, of Berne, Ind., called by telegram, preached last Sunday for the congregation at Trenton, Ohio, and Bro. S. F. Sprunger occupied the pulpit in Berne.

There are persons who make more efforts in one day to get members for the lodge than they do in a week or a month for the saying of souls for the cause of Christ. Are they really "faithful in a very little"? (Luke 19, 17.)

Two dollars per *year* instead of "$2.00 per day" is the subscription price of the "Zeitschrift" as referred to in one of the editorials of the last issue of this paper.

The University of Wooster (Ohio) opened its new year on Sept. 12 with an attendance of over 550 students actually on the ground. This makes a banner year in numbers.

Bro. H. J. Krehbiel, of Trenton, Ohio, was called to Fulton Co., Ohio, where a member of the Trenton church was buried last Sunday. From there Bro. Krehbiel started for Wayland, Iowa, to assist in a series of meetings.

Missionary G. A. Linscheid, of Busby, Mont., preached at Hillsboro, Kan., on Oct. 14. He made the trip east to consult an expert about his eyes. They (Bro. Linscheid, wife and baby) intended to return to their field of labor on Monday, Oct. 22.

The Sultan of Turkey proposes to reorganize his army under Belgian officers who have been employed in Macedonia. He finds that he can depend on these to carry out his brutal and terrible oppressions better than officers from any other nation.

The Sunday-school teacher may exert very great influence over his pupils. The consecrated teacher, longing for the spiritual development of those under his care, will pray for his pupils, set them a good example, and study the Bible to teach it. His influence for good is incalculable.

The "Mennonite Year Book for 1907" is out, and for sale at Rev. N. B. Grubb, 715 Berks St., Philadelphia, Pa., and at the Mennonite Book Concern, Berne, Ind. Price 10 cents.—It has the following illustrations: Feet Washing; First Mennonite Church of Bluffton, Ohio; The Funk Graveyard near Collegeville, Pa., and contains several interesting historical sketches, reports of the Home, and the Eastern Conference.

Booker Washington, at the annual session of the Afrieo-American Council in New York city a few weeks ago, counselled calmness and self-control in the face of disappointment, exasperation and riot and sounded a note of special caution to the negroes of the North, saying: "To the members of my race who reside in Northern States, let me utter the caution that, in your enthusiastic desire to be of service to your brethern in the South, you not make their path more thorny and difficult by rash and intemperate utterances. Before giving advice to the negro in the South, the negro in the North should be very sure that what he advises is that which he himself is willing to go into the heart of the South and put into practice. Be careful not to assist in lighting a fire which you will have no ability to put out."

Announcement.

Mission friends and Mission Sewing societies who intend to send goods to the Mission station at Hacenaom, where Bro. J. H. Epp formerly was stationed, are kindly requested to address the goods, sent by freight or express, to:

Miss Bertha E. Kinsinger,
Clinton, Okla.

Goods for Cantonment, i. e. that are intended for our mission here, please address them to:

R. Petter,
(via K. City, Mexico & Orient R. R.) Canton, Okla.

Our P. O. continues to be Cantonment.

Cordially yours,
R. Petter.

Drink and Child Labor.

The campaign against child labor is commendable, but there are several sides to every question.

While there are thousands of boys and girls of tender age employed in occupations that dwarf them intellectually and physically, it is not alone on account of the greed of employers that they are at work. The words of H. G. Creel, president of the Associated Labor Press, have a bearing on the case.

"Drink is opposed to all the interests of organized labor; promotes child labor; creates illiteracy; prevents, retards, and destroys competency; leads to increased convict labor; is as frequently responsible for sweatshops as is greed; and in times of strikes so distorts the aggrieved man's reason, and so magnifies his grievance that he says and does things that he would not do in his sober senses."

In seeking to promote the welfare of the childhood of the nation the drink traffic should be reckoned with.

PROGRAM.

Indiana Conference of the National Christian Association.

To be presented in the Mennonite church, Berne, Indiana, October 29 and 30, 1906.

Monday Evening Session, 7:00 o'clock.

Music—Male Choir of Forty Voices.
Devotional Services—Rev. A. M. Clauser, of the Missionary Church, Berne.
Music—Male Choir.
Address of welcome—Rev. J. W. Kliewer, Secretary General Conference, Mennonite Church of North America.
Response—Rev. C. A. Mummart, President State Association.
Address—"The McGluty Family becomes a Secret Society."—Rev. W. B. Stoddard, Washington, D. C.
Appointment of Committees by President Mummart.

Tuesday Morning Session, 9:00 o'clock.

Rev. W. B. Stoddard, Washington, D. C., Chairman.
Scripture Reading and Worship—Rev. J. Howe, Leader, Huntington, Ind.
Reading of Letters.
Reports of Committees—1. Nominations. 2. Finance. 3. State Work. 4. Resolutions.
Discussion of Resolutions.

Tuesday Afternoon Session, 2:00 o'clock.

State President, Chairman.
Prayer and Praise—Rev. E. Greiner, Leader, Evangelical Church Lion Grove.
Music—Double Mixed Quartette.
Address—"Points of Disfellowship."—Rev. W. H. Clay, Editor, Christian Conservator.
Music.
Free-for-all Conference—Questions answered.

Tuesday Evening Session 7:00 o'clock.

State President Chairman.
Devotional Services.
Music—Mennonite Church Choir.
Address—"Die Loge im Lichte der Schrift." Rev. R. C. H. Lenski, Anna, Ohio, Editor "Lutherische Kirchenzeitung."
Music.
Address—Rev. W. B. Stoddard, Washington, D. C.

Secret Societies are Barred at Indiane Normal.

The authorities of the Indiana Normal school have set their foot down good and hard on secret societies among the students and as a result the school is without any such thing as a fraternity. The last "frat" in the institution, the Phi Theta Sigma, voted to disband this week. Although the members of the body claim they were about ready to quit, it was yirtually a victory for the college officials, who have been opposing such organizations for some time.

The Phi Theta Sigmas were the proud possessors of a "frat" house and many and varied were the exciting episodes which happened in the brief career of this unusual association. Once some reckless lads bent on mischief turned a cow into the house. The hapless bovine seemed to catch the spirit of devitry and amused herself by playing havoc with the furniture. This caused an outburst of great indignation among the "frat" men and many dark schemes laid to discover the perpetrators of the prank. However, to the chagrin of the "frat" men the offenders were never found and their identity will probably be shrouded in mystery always.

STUDIES NEGLECTED.

According to the school people the students of this society were wont to gather in the "frat" house, exchange stories and do other lamentable things during the hours when they should have been busy studying their lessons. Several were in danger of failing and would doubtless have done so had not their organization been eliminated.

The inhabitants of Normal City have never waxed enthusiastic over the Phi Theta Sigmas; on the other hand, they have hinted at questionable things. However, the young men indignantly deny any wrongdoing. They declare that nothing out of the way ever happened.

Last week President Ingler issued an edict to the young men informing them that it would be very pleasing to him if their social organization ceased to exist. The young men caught his idea and began to make preparations to disperse. Tuesday they settled up affairs and agreed to quit. They gave up possession of their house and one of the members took charge of the scanty furniture and now the Phi Theta Sigma fraternity is no more.—*Muncie Star.*

Livingstone and Stanley.

"Find Livingstone," was the *New York Herald's* telegraphic order to Stanley. He found Livingstone; and in finding Livingstone he found Christ.

"Livingstone taught me," says Stanley, "during those four months that I was with him. In 1871, I went to him as prejudiced as the biggest atheist in London. To a reporter and correspondent such as I, who had only to deal with wars, mass meetings and political gatherings, sentimental matters were entirely out of my proyince. But there came for me a long time for reflection,—I was out there away from a worldly world. I saw this solitary old man there, and asked myself: *How on earth does he stop here!* Is he cracked, or what? *What is it that inspires him?*

"For months after we met, I simply found myfelf listening to him, wondering at the old man carring out what was said in the Bible: 'Leave all things and follow me.' But little by little his sympathy for others became contagious; my sympathy was aroused. Seeing his piety, his gentleness, his zeal, his earnestness, and how he went quietly about his business, I was converted by him, although he had not tried to do it."

Livingstone's wife died and lies buried in the depth of Africa. Livingstone died alone on his knees in his African cabin. But the succession is kept up, and Stanley, led to know Livingstone's Saviour, takes up and carries on his work, reads his Bible through three times on his expedition to relieve Emin Pasha, trusts in God and prays in the darkest hours, and boldly and openly confesses his faith in God and His providence.

By the way, what are the names of a few of the great infidel, atheistic, secular and skeptical explorers and discoverers?

Who will furnish us a list of such men, who have gone out to explore distant lands, enlighten dark nations, and civilize and elevate those who are sunk in heathenism and barbarism?—*The Common People.*

More About Insurance.

It is perhaps no cause for surprise that in a list like ours there should be a small proportion of agents for Insurance Companies. Since publishing our modest little article upon the subject of Life Insurance we have received several communications from agents of different companies, protesting against our remarks. One man asserted that the companies around Boston must be very bad if what we said of them was true, but that certainly none of the companies in his State, so far as he knew, were anything but good institutions worthy of the support of all good citizens; and yet in his own State within a week the Chaplain of the legislature publicly thanked God that the wrongdoing connected with the Insurance Department had been exposed, and would, he trusted, be corrected.

We now get a letter from a friend in another State, who asserts that our recent remarks about Life Insurance indicate a lack of knowledge about the business. We had not said very much about the business, our objection to Life Insurance being a fundamental one, and not based on exposed rascality, which has been a common newspaper theme for the last few months. Our friends, the local agents, are in error in supposing that we do not know what we are talking about. We could have said a great deal more than we did say. We do not like to hurt the feelings of worthy friends and readers who in their advocacy of Life Insurance and their purpose to induce others to see the thing from their own point of view, are perfectly honest and sincere, and who no doubt actually believe that they are doing a favor to those whom they induce to insure; yet we might perhaps give one little incident as a basis for our writings on this subject. A former employee of this office is now in business for himself in the city of New York, and some five years ago on undertaking a business of some risk financially thought it best to insure his life for a sufficient amount to cover all liabilities of the business he had undertaken, and leave a sufficient sum on which his wife could live in comfort, in case of his death. He had a personal acquaintance with an insurance agent, and went to him, told him the circumstances, and said:

"Now I want to be insured for $50,000, and I want to pay only five per cent. of the first year's premium." The agent laughed and said,

"I don't believe I can do it so cheap as that," but he finally finally said he would see. The result was that this man was insured in one of the largest companies in America for $50,000, paying only five per cent. of the stated premium. "Well," said I, "Did you give your note for the balance?" "No," he said, "I gave nothing, I simply paid five cents on a dollar of the premium, which I was supposed to pay. The next year the agent told me he could not renew this insurance for the same amount.

"Well," said I, "cancel that insurance and insure me in the — — Co." He did so, and for this year's insurance I had to pay eight per cent. of the annual premium."

"But," I inquired, "What does the company get?" He answered, "I think that the company gave the agent the whole of the first year's premium, and that this agent instead of keeping the whole for himself, out of friendship for me was willing to accept only five per cent. When he came to the other company he had to work through another agent and I had to pay eight per cent. of the premium instead of five per cent.

We published the statement from an insurance expert that out of every $5 paid in the agent's share was about $2, and that assertion seems to have drawn most of the fire in this case, and the protests have come from local agents who we have no doubt get a much smaller commission than this. But our readers will perceive that the case might have been put more strongly had we desired. Of course most of these things are against the law; rebates are forbidden, and it is constantly asserted that they are never made, but within a few weeks evidence has been presented to the district attorney of this city that the leading companies of America or their agents have continued to make rebates in spite of all the criticism to which they have been subjected.

Now concerning "What really good companions do" that is another story. Really good companies collect from the insured an amount which it is supposed in the long run will about meet the expense of the death rates. A little depends on what constitutes a really good company. The three or four New York companies which have accumulated such enormous reserves would readily be considered as good companies. At all events it is considered by those who have been attacking the management of these companies that they are perfectly solvent, and that insurance in them is worth more now than it ever was before, because of the fact that so much thievery has been stopped. But, of course, it must be perfectly obvious that if millions of dollars have been taken from such companies by those in charge, and there still remain millions more than enough to pay all charges against them then their collections must haye been more than a fair amount.

There are, however, many insurance companies which would be classed as really good companies by any fair standard of comparison, such companies as are honestly and capably managed, and will do what they agree to do without subjecting the insured or his beneficiaries to needless litigation, and we trust that our friends who have protested against our stand on this subject are themselves representatives of such companies, although as they have not told us the names of the companies they represent, we have no means of knowing this. The number of letters that we have received from life insurance agents, however, lead us to suspect that the life insurance companies that have been proved guilty of mismanagement are making an attempt through their agents to mould opinion in their behalf, and this suspicion is strengthened by the fact that during the recent investigation, one insurance official testified under oath that his business was to mould public opinion through the daily press, and that he paid considerable sums of money for printing articles in the daily press, which should convince the public that his company was honestly, managed, although evidence to the contrary in that very investigation had aroused the indignation of the reading public.

However, as we have said on another occasion, our objection to life insurance companies is not based particularly on their method of conducting business, but on the demoralizing effect of the whole transaction upon those who enter into it. Many a man is led to insure for a larger amount than he can afford, and is kept constantly poor paying the premiums. We have had some evidence of this in recent months, when men have told us that they could not pay THE CHRISTIAN because the expense of living and their life insurance dues or their club dues or Masonic or some other Secret Society dues took so a large a share of their income that they could save nothing. In a recent investigation before the Massachusetts legislature, it was shown that agents for a New York life insurance company went around insuring children for so small a sum as ten cents per week. To collect from separate families such amounts as this an agent must be paid nearly if not quite one-half of that amount, and no one would insure for a sum so trivial as that unless he were greatly lacking in courage, and been induced to fear the thought of being left penniless in some sudden emergency.

The daily papers contain frequent accounts of persons who have been induced to insure for the benefit of some one, other than themselves, and have been murdered afterward in order that the beneficiary might obtain this insurance money. Of course no insurance company can justly be held responsible for such criminality, the insurance being the occasion rather than the cause for the commission of such crimes.

Furthermore there is a constant slackening of effort on the part of those who are insured. They say to themselves, I need not save this, if I should die my wife would get my insurance. The churches suffer from the withdrawal of funds which might otherwise be devoted to Christian work, and in the case of those who do not insure in companies, but who join secret societies for the benefits to be obtained, the churches suffer both from the lack of interest and the loss of time which they give to these secret societies.

For ourselves we think the best insurance is described in Pres. Blanchard's excellent little book, "Modern Secret Societies," published by the National Christian Association of Chicago. Mr. Blanchard testifies that for many years he tithed his income; and instead of paying these tithes to an insurance company, gave them to the Lord's work, and although he has sometimes been in debt by his own error, he never suffered want, but has always been cared for.

In this little book Mr. Blanchard tells of special instances in which the Lord furnished him means just when needed, who has so tenderly led him, to the church *whose greater danger is a lack of faith in the present help of God*, and to those who have never come to trust Him at all and who join secret societies in order to secure the temporal help which God promises to them who believe in Him, to make this acknowledgment. Mr. Blanchard continues:

"I do not think God has cared for me because of my righteousness, for I have been a very unworthy disciple. I believe all that He has done for me He is ready to do for my brothers, who are in many respects more worthy than I, but who have not learned to rely upon the promises of Jesus, and hence seek out human supports of various sorts to enable them to get on... If we trust Him to save our souls, why should we not rely upon Him to clothe our bodies to feed us and to shelter us from cold and storm?"

And now lest some of our readers should say that life insurance is God's method of providind for one's future, as has been said in one religious paper that we know of, we will again call their attention to the word of the prophet, "Leave thy fatherless children, I will preserve them alive, and *let thy widows trust in Me.*" Jer. xlix. 11.—H. B. HASTINGS, in The Christian.

Home Circle.

The Child in the Glass.

The child who lives in the looking-glass
Is always waiting to see me pass;
She never seems to run and play,
But watches there for me all day;
For every time I go and see,
I find her peeping round at me.
One day when I was cross and cried,
She stretched her mouth so very wide
I had to laugh—then she did, too;
She likes to do just what I do.—Ex.

Not So Fast.

"Oh mamma," cried Blanche, "I heard such a tale about Edith! I did not think she could be so naughty. One—"

"My dear," said her mother, "before you tell it we will see if your story will pass three sieves."

"What does that mean, mamma?"

"I will explain it. In the first place, let me ask you about your story, is it true?"

"I suppose so. I had it from Miss White, and she is a great friend of Edith's."

"And does she show her friendship by telling tales of her? In the next place, though you can prove it to be true, is it kind?"

"I did not mean to be unkind, but I am afraid it was."

"And is it necessary?"

"No, of course, mamma; there was no need for mentioning it at all."

"Always ask these three questions first when you are tempted to tell something about others. They are good sieves."—Lutheran Young People.

The Boy Who Will Be in Demand.

One of the finest qualities in a workman is this quality. One of the rarest in a servant in the house is the doing of things that need to be done without being told. Young men working their way through college are invaluable if they have this quality. A tool is left out on the lawn; there is a rail off the fence; there is a lock broken from a door; there is a window pane gone somewhere. The boy who tends to these things because they need attending to without specific directions is the boy who, other things being equal, is going to be in demand when he gets out into the great world, and it is the attention to little things and the habit of observation, which sees what needs to be done and then does it, which makes exceedingly useful men and women. There will always be a position for such persons. There will always be a call to come up higher. It is in one sense a small thing to do these little things without orders, but it is the doing of them that makes great captains, great engineers, great artists, great architects, great workers in any department, and it is the absence of this quality that makes common place men and women, who will always have to live under the dominion of petty orders, men and women who do nothing unless they are told to do it. It is this quality which makes volunteers in church work, and the invaluable men and women who do not have to be stood over. They are the joy of the pastor's heart; they are the persons who do not have to be watched.—Rev. Charles M. Sheldon.

The Happiness Inside.

In a Sunday-school class there were twelve or fifteen girls who came every Sunday. These girls came from many different kinds of homes. Some were rich, and some were poor. Some had very fine clothes, and some very plain ones. The teacher of this class was a beautiful, kind young lady, who was preparing herself to go to China as a foreign missionary. She was very kind to each one in the class, but some were so proud that there was not much room in their hearts for the loye that the teacher taught them, or Jesus freely gave to each. Well do I remember one girl who came very regularly, always handsomely dressed. She spread her fine skirts out from her oyer the seat so they would not get soiled. How careful she was that none of the girls sat too near her for fear her fine clothes would get wrinkled. Her heart was filled with pride, and the love of fine clothes. Very little room in her heart for Jesus, and very little love she had for the other girls, or the girls for her. No time to do any one good. All her time was needed for herself. No time or desire to lay up treasures in heaven, in God's bank. She had many possessions here. The end of this life was disappointment and sadness. She learned that happiness is inside, and not outside.

What Christ Did for Me.

For me He left His home on high;
For me to earth He came to die;
For me He slumbered in a manger;
For me to Egypt fled a stranger;
For me He dwelt with fishermen;
For me He slept in cave and glen;
For me abuse He meekly bore;
For me a crown of thorns He wore;
For me He braved Gethsemane;
For me He hung upon a tree;
For me His final feast was made;
For me by Judas was betrayed;
For me by Peter was denied;
For me by Pilate crucified;
For me His precious blood was shed;
For me He slept among the dead;
For me He rose with might at last;
For me above the skies He passed;
For me He came at God's command,
For me He sits at His right hand.
—Ex.

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Editorial.

Forgiveness.

Forgiveness is an essential virtue which must conspicuously illumine the character of every professor of Jesus Christ. Without forgiveness, we well know, there is no possible way of obtaining the forgiveness that opens the gate of heaven. The germ of unforgiveness is the prolific parent of a multitude of vices bred in the human heart. Hatred, revenge, lack of mercy, the absence of sympathy, hinderances, persecution and suspicion being a few of the unlovely qualities borne in the breast to which forgiveness is a stranger, and all such vile qualities are but so many rounds in the ladder which leads down to perdition.

The heart of man is so constituted, that, without the softening influences of religion, it not only becomes callous by the sight or knowledge of its victim's sufferings, but that callousness increases in proportion to the amount of injury done. To do one a wrong is usually but the beginning of a carrier of greater wrong doing toward such a one.

The wrong doer is offended by the knowledge that others know him as well as himself. One of the most frequent sources of our unforgiveness being the fact that we consider him an enemy above all others who understands our weaknesses and secret sins as well as we ourselves do. The one great reason that some men hate God lies in His knowing all about them.

Pride, of course, is always liable to become stronger than one's sense of justice. A person may be convinced that he has done another a very great wrong and feel that he ought to make that wrong right so far as he possibly can, but when it comes to what a man feels he ought to do and what he is inclined to do, the odds are usually in favor of the inclinations and duty is let go to the dogs. Separated families, separated churches, separated friends, and sinners separated from their God would speedily be united were it not for the wall of pride standing between them.

That we are often the innocent sufferers from wrongs is a matter well known to every one, that we have been willing time and again to forgive such wrongs is a matter of common experience. But when one has been the victim of persistent misrepresentation or persecution or other forms of wrong doing he is inclined, like Peter, to ask "How oft shall my brother sin against me and I forgive him? till seven times?"

At such times it is necessary that we be brought to a realization of how much has been forgiven us. It should be the Christian's care to give much of his attention to what the Bible has to teach on forgiveness. He who has not yet learned that he must not only forgive much, but everything, had better quit calling himself a Christian and hurry to the feet of his Savior and learn the first lesson Christ has to teach him—the lesson of forgiveness.

G.

The Fortune-teller.

We have people in all parts of the world, I believe, who profess to tell fortunes. They are cheats, the whole of them. No one can look into futurity, and foretell the destiny of an individual. It is true, these professed fortune-tellers, after a long practice can make very shrewd *guesses;* and it is the facility with which they guess what is going to happen, that frequently gives them the reputation they have.

There was an old woman in our neighborhood, when I was a little boy, who did now and then an odd job at fortune-telling, and oh, how she imposed upon the credulity of the little folks in that region! I never had my fortune told by the old woman. Not that I had no mind to hear what she would say about my future fortune, for to tell the honest truth, I sometimes had a very strong desire to know whether I was going to make a great man or not. But my parents would not allow me to consult the fortune-teller. They did not want to encourage such a trade as hers, because they thought it was not only foolish but wicked.

My sister, however, once went to the fortune-teller's house, and had her fortune told. Nobody knew she was going. If my parents had known her intention, they would have prevented the visit. But Elizabeth kept her plan a secret. Trough some means or other she got a quarter of a dollar, the price the old woman charged for diving into the future, and off she went.

It was a long time after my sister's visit that she revealed her secret; and the way she came to do it was this: Molly Dolbeare's hut was only a quarter of a mile from my father's; and one day, when Elizabeth and I were passing the house in company, on our way to the huckleberry woods, the old woman called to us, and we stopped.

"Well, Libby," said Mrs. Dolbeare, "do you want your fortune told again?"

My sister thanked her and shook her head, at the same time blushing deeply, while the old fortune-teller laughed as if she knew a practical joke.

We passed on. "What does all this mean?" I inquired. "Have you really had your fortune told by that bad woman?"

"Do you think Molly is a bad woman?" my sister asked. "She never seemed to me to be a bad woman, that is not very bad."

"I don't know how that is, dear," I replied, "but I do know that mother thinks it is wrong to tell fortunes, and wrong to have them told. But let me know all about it. You have been there, I see that plainly enough, and you have had your fortune told, I fear. What would mother say, if she should hear of it?"

Elizabeth could not conceal the fault she had committed. She told me the whole story, and I'll tell it to you, young reader. It may prove of service to you in a way you do not dream of.

"Well, Molly," said my sister to the old woman, as she approached her lonely little house, and saw her standing under a tree near the door, "Well, Molly, I'm going to have my fortune told."

"You are, eh?"

"Yes, I am, the quicker you do it, the better. Here's the money." And she threw down the quarter of a dollar.

Molly looked at her young customer with something like a leer on her countenance. She knew us all as well, almost, as our own mother did. She had often been at our house to wash and iron, and sometimes—if the truth must be told—to beg for cold meat. She was very deliberate in all her movements, so much so, that Elizabeth began to get impatient. By and by, however, the old lady, after carefully looking over some mysterious signs and figures, took her customer's hand, and looked at the palm of it for a few minutes. At last she seemed to have got together all the morals of wisdom that were swimming about in her brain touching my sister; and she spoke very much as follows:

"I see, my young miss, that you are going to have a strange fortune, a very strange fortune."

"Good, I hope; isn't it Molly?"

"A very strange fortune, indeed. Before I tell you what it is in the future, let me inform you a little about the past. Your mother doesn't like fortune-tellers. The stars tell me that. Well, when you asked her a year ago, or more, if you might come here and let me tell you what was going to happen to you, she said you must not come. And now, this morning, you have run away, without your mother's consent. Yes, you have, you needn't color up so. I could tell this without all these blushes. Do you think I read the stars for nothing? Now, you must know what is going to happen to you. By all means you must have your fortune told. You'll not mind your parents. You'll grow up a disobedient girl. Of course, you will do just what you please, and when you please, and go anywhere at any time, whether your parents like it or not. Well, one of these days, you'll get to be a sort of heathen girl, and it would be a great mercy if a missionary should come some of these days, to try and make a decent Christian woman of you. As for a husband, you will never have one. Nobody wants a woman who has not been well brought up; and you certainly will hardly be brought up at all, at this rate. You'll come up yourself. You will become a thief, and one of these dark nights, wake up, and find yourself on a hard bed in prison, and—"

But Elizabeth had got fortune enough by this time, and she started and ran home, crying all the way. The fortune-teller had read her a charming lesson—quite different from the one she expected—and it did her a world of good. She told me she never meant to disobey her parents again; and I think she never did.—Unknown.

A Clogged Channel.

Out in Colorado they tell of a little town nestled at the foot of some hills—a sleepy-hollow village. The rainfall is very slight out there. But some enterprising citizen ran a pipe up the hills to a lake of clear, sweet water. The town enjoyed a beautiful supply of water. The population increased. One morning the housewives turned the water spigots, but no water came. The men climbed the hill. There was the lake full as ever. They examined around the pipe as well as possible, but could find no cause for stoppage. People commenced to move away, grass grew in the streets, and the town was going back to its old sleepy condition.

One day one of the town officials received a note. It was poorly written, with bad spelling and grammar, but he never cared less about writing or grammar than just then. It said, "If you pull the plug out of the pipe about eight inches from the top you will have all the water you want." Up they started for the top of the hill and examined the pipe, found the plug which some vicious tramp had inserted. Not a very big plug—just big enough to fill the pipe. It is surprising how a reservoir of water can be held back by a small plug. Out came the plug, down came the water freely, and by and by prosperity came back again.

Why is there such a lack of power in our lives? The reservoir up yonder is full to overflowing, with clean, sweet, life-giving water. And here all around us the spiritual earth is so dry, so thirsty, and cracked open. And the connecting pipes between the reservoir above and the parched plain below are there. Why then do not the refreshing waters come rushing down? The answer is very plain: *There is a plug in the pipe.* There is something in us clogging up the channel and nothing can get through. How shall we have power, life-giving water, sweetening our own lives, and changing those we touch? Why, get the plug out, get the thing out that you know is hindering. May this be our prayer, Lord Jesus show us what there is in our lives that is displeasing, or may be an obstacle in the way of Thy cause.

The Examination of the Missionary Candidate.

Successful missionary work in heathen countries is done only by missionaries who possess a rare combination of personal traits. In too many cases the examination of the candidate fails to reveal the presence or the absence of this combination. But the following story, told in the *Ram's Horn,* shows how an unusual examination made known that a certain young man was just the sort of missionary needed.

It was winter. The examiner sent the candidate word to be at his home at three o'clock in the morning. When the appointed man arrived at the appointed time, he was shown into the study, where he waited for five hours. At length the examiner appeared, and asked the candidate how early he had come.

"Three o'clock, sharp."

"All right, it's breakfast time now; come in and have some breakfast."

After breakfast they went back to the study.

"Well, sir," said the examiner, "I was appointed to examine you as to your fitness for the mission field. Can you spell, sir?"

The young man thought he could.

"Spell baker, then."

"B-a-k-e-r."

"All right; that will do. Now, do you know anything about figures?"

"Yes, sir, something."

"How much is twice two?"

"Four."

"All right; that's splendid. You'll do first-rate. I'll see the board."

When the board met the examiner reported, "Well, brethren," he said, "I have examined the candidate, and I recommend him for the appointment. He'll make a tip-top missionary—first-class. First, I examined the candidate on his self-denial. I told him to be at my place at three o'clock in the morning. He was there. That meant getting up at two o'clock, or earlier, in the dark and cold. He got up, and never asked me why. Second, I examined him on promptness. I told him to be at my place at three o'clock sharp. He was there, not one minute behind time. Third, I examined him on patience. I let him wait five hours for me when he might just as well have been in his bed, and he waited and showed no signs of impatience. Fourth, I examined him on his temper. He didn't get excited; met me perfectly pleasant; didn't ask me why I had kept him waiting on a cold morning from three to eight o'clock. Fifth, I examined him on humility. I asked him to spell words a five-year-old child could spell, and he didn't show any indignation; didn't ask me why I treated him like a child or a fool. Brethren, the candidate is self-denying, prompt, patient, obedient, good-tempered, humble. He's just the man for a missionary, and I recommend him for your acceptance."

Advertisement of an Honest Saloon Keeper.

I heard lately of a country neighborhood where no liquor has been sold for some years. But there was an attempt to obtain a license for a saloon at a cross-road where many teams passed. It almost seemed as though the liquor interest would win. But one morning the fences of quite a long distance around bore a placard similar to this one. Driyers stopped and read; gentlemen in automobiles got out and read; foot travelers paused and read. The result was that petitions with many signers were sent in against the license being issued, and—*it was not!*

An Advertisement!

The following is said to be the advertisement of one who signs himself "*An Honest Saloon-keeper.*"

"*Friends and Neighbors:*—I am grateful for past favors, and, having supplied my store with a fine line of choice wines and liquors, allow me to inform you that I shall continue to make drunkards, paupers, and beggars for the sober, industrious, respectable part of the community to support. My liquors will excite riot, robbery, and bloodshed.

"They will diminish your comforts, increase your expenses, and shorten life. I shall confidently recommend them as sure to multiply fatal accidents and incurable diseases.

"They will deprive some of life, others of reason, many of character, and all of peace. They will make fathers fiends, wives widows, children orphans, and all poor. I will thus 'accommodate the public'; it may be at the loss of my never-dying soul. But I have a family to support—the business pays—and the public encourages it.

"I have paid my license and the traffic is lawful; and if I don't sell it, somebody else will. I know the Bible says, 'Thou shalt not kill.' 'No drunkard shall enter the kingdom of heaven,' and I do not expect the drunkard maker to fare any better, but I want an easy living, and I have resolved to gather the wages of iniquity and fatten on the ruin of my species.

"I shall therefore, carry on my business with energy, and do my best to diminish the wealth of the nation and endanger the safety of the State. As my business flourishes in proportion to your sensuality and ignorance, I will do my best to prevent moral purity and intellectual growth.

"Should you doubt my ability, I refer you to the pawnshops, the poorhouse, the police court, the hospital, the penitentiary, and the gallows, where you will find many of my best customers have gone. A sight of them will convince you that I do what I say. Allow me to inform you that you are fools, and that I am an honest saloon-keeper."

A Hundred Years Ago.

One hundred years ago a man could not ride on a steamboat.

He could not go from Washington to New York in a few hours.

He had never seen an electric light, dreamed of an electric car.

He could not send a telegram.

He couldn't talk through the telephone.

He could not ride a bicycle.

He could not call in a stenographer and dictate a letter.

He had never received a typewritten communication.

He had never heard of the germ theory or worried over bacteria.

He never looked pleasant before a photographer or had his picture taken.

He never heard a phonograph talk or saw a kinetoscope.

He never saw through a Webster's unabridged dictionary with the aid of a Roentgen Ray.

He had never taken a ride in an elevator.

He had never imagined such a thing as a typesetting machine or a typewriter.

He had never used any but a wooden plow.

He could not ride in an automobile.

He had never seen a sewing machine.

He had never struck a match on his pants.

He couldn't take an anæsthetic and have his leg cut off without feeling it.

He never purchased a 10-cent magazine which would have been regarded as a miracle of art.

He could not buy a paper for a cent and learn everything that had happened the day before all over the world.

He had never seen a reaper or a self-binding harvester.

He had never crossed an iron bridge.

In short, there were several things that he could not do and several things he did not know. —*Friend for Boys & Girls.*

A New Wireless Telephone.

The Paris journals report that M. Maiche, a well-known inventor, has made a sensational discovery in the field of wireless telephony. His new apparatus consists of two posts which are placed in his premises. Each post consists of a telephone, battery, a special form of induction coil and a frame which is formed of a series of insulated wires. One post is placed in the garden and a second one in a room in the building some distance off, about 100 feet, and several walls, doors, and windows come between the posts. Conversation can be carried on easily, and the sound is clear. The inventor started five years ago to work on the question. At the chateau of Marchais, belonging to the Prince of Monaco, he made experiments using the earth as a conductor, and these were successful at a distance of two miles. One year

afterward he was able to communicate between Toulon and Ajaccio in Corsica, over the sea at 180 miles distance, using the sea as a conductor for the waves. These experiments were kept secret, however. As the new apparatus works without the use of ground, the results are more important. He expects to increase the distance indefinitely by giving more power to the apparatus, which is only in its first stages. Submarine boats could use the system to good advantage.—Scientific American.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, November 4. THE BLESSEDNESS OF COMMUNION WITH CHRIST. John 14, 15—26. (Consecration meeting.)

QUESTIONS.

1. How do we gain fellowship with the Father and with the Son Jesus Christ? 1 John 1, 3.
2. How do we show our communion with Christ? John 14, 15. 21.
3. How does Christ commune with us? John 14, 16. 23.
4. Why cannot the world commune with Christ? John 14, 17. 24.
5. Why does Christ commune with us? John 14, 18.
6. What are the consequences of communion with Christ? John 14, 19; 1 John 1, 7

MEDITATIONS.

"The Savior comes and walks with me and sweet communion here have we." So sings the poet, and indeed there is nothing sweeter than communion with God and Jesus Christ.

We gain this fellowship with the Father and with His Son Jesus Christ by having the love of God, who gave His only begotten Son, declared to us and accepting this gospel by faith.

This communion with Christ shows itself in our lives because we keep His commandments and do the will of God.

Christ communes with us by His word and His Spirit. With the world He cannot commune because the world does not love Him, therefore cannot know Him or which is just as true, it does not know Him, therefore does not love Him.

Christ communes with us, because He loves us and since we have become strangers to the world, He does not want us to be desolate, but comforts us by His blessed communion.

If we have fellowship with Christ, we will have fellowship with each other; one bond of love uniting us with Christ, we will be united in love with each other.

QUOTATIONS.

The king dineth with his prisoner, and his spikenard casteth a smell. He hath led me to such a pitch and degree of joyful communion with Himself as I never before knew. When I look back to the things past, I find myself to have been a child at A. B. C. with Christ. Pardon me; I dare not conceal it from you; it is as a fire in my bowels in His presence as I speak it.

RUTHERFORD.

The nearer the moon draweth into conjunction with the sun, the brighter she shines towards the heavens and the earth; so, the nearer the soul draws into communion with Jesus Christ, the comelier it is in the eye of the Spouse, and the blacker it appears in the sight of the world. He that is a precious Christian to the Lord is a precious puritan to the world; he that is glorious to a heavenly saint is odious to an earthly spirit. But it is a sign thou art an Egyptian, when that cloud which is a light to an Israelite is darkness to thee. It is a sign thou movest in a terrestrial orb, when thou seest no lustre in such celestial lights.

Birds cannot converse with men unless they have a rational nature put into them nor can men converse with God, unless, being made new creatures, they partake of the divine nature. Communion with God is a mystery to most. Everyone that hangs about the court doth not speak with the king, all that meddle with holy duties and, as it were, hang about the court of heaven, have not communion with God, it is only the new creature enjoys God's presence in ordinances, and sweetly converses with Him as a child with a father.

F. WATSON.

Some value the presence of their Savior so highly that they cannot bear to be at any remove from Him. Even their work they will bring up, and do it in the light of His countenance, and, while engaged in it, will be seen constantly raising their eyes to Him as if fearful of losing one beam of his light. Others who, to be sure, would not be content to live out of His presence, are yet less wholly absorbed by it than these, and may be seen, a little farther off, engaged here and there in their various callings their eyes generally upon their work, but often looking up for the light which they love. A third class beyond these, but yet within the light giving rays, includes a doubtful multitude, many of whom are so much engaged in their worldly schemes, that they may be seen standing sideways to Christ, looking mostly the other way, and only now and then turning their faces towards the light. PAYSON.

The Sunday School Lesson.

BY A. S. SHELLY.

Notes for Nov. 4.

Subject: THE LORD'S SUPPER. Matt. 26:17–30.

GOLDEN TEXT: This do in remembrance of me. 1 Cor. 11:24.

There is no record of anything that Jesus did on Wednesday of that memorable week. From the time that He left Jerusalem on Tuesday, going with His disciples to the Mount of Olives we do not know that He returned to the city till He went there to keep the passover as recorded in our lesson. When He had finished the discourses to His disciples concerning the destruction of Jerusalem and about the time of His coming again, He no doubt went to Bethany again for the night and then probably remained there in quiet waiting for His hour to come and in communion with the Father, gathering strength for the impending ordeal.

The fourteenth of Nisan was the day for the killing of the paschal lamb in preparation for the feast to be eaten during the following night in commemoration of God's wonderful sparing of Israel the night of their departure from Egypt. This year this fell on Thursday, and it was then that Jesus sent two of His disciples, Peter and John, to make ready that they might eat the passover. This day was likewise the first of the seven days during which they were to eat no bread nor anything else containing leaven. The eating of unleavened bread commemorated the fleeing from Egypt in haste, and symbolized a severing of sinful connections to be holy unto the Lord.

It is instructive to note how all the symbolism of the Passover feast pointed to that which Jesus was to accomplish by going to the cross for us. He is our passover (1 Cor. 5:7) sacrificed as an atonement for our sins that we may in Him be unleavened—justified through His blood and sanctified for a life of holy service.

It was therefore more than a coincidence that the Lord's Supper was instituted in such close connection with the passover feast. At that table in the upper room that night the old dispensation merged into the new in the most vital particular. The new ordinance commemorates that to which the old had pointed forward. It thus fulfills it and takes its place.

The symbolism of the new ordinance is very expressive. The bread which is made of the crushed grain and is then again broken, and the product of the crushed fruit of the vine, both remind us that "He was wounded for our transgressions and bruised for our iniquities." The life blood of the grapes aptly symbolizes the precious blood shed for our redemption—the life yielded in order to give life to them that by faith accept it. The nourishing, strength-giving qualities of both indicate that without Him we are impotent, but sustained by His strength we "can do all things." We are to eat His flesh and drink His blood (John 6:53–56, 63) in constant spiritual communion with Him, that we may have the life abundant. This thought is illustrated further in this parable of the vine spoken later in the evening (John 15).

As the passover looked backward and forward so does the Lord's Supper. It is commemorative, and also prophetic. Jesus speaks of a coming day when in His Father's Kingdom that shall be fulfilled which is here veiled in symbol. Paul speaking that which he had "received of the Lord," says: "For as often as ye eat this bread and drink this cup ye do show forth the Lord's death *till He come*."

It may be well to set down here in their order the events of that evening as we gather them from the four gospels:

First, when they came to the place where the passover had been prepared the old strife among the disciples as to who should be the greatest broke out again (Luke 22:24–30) occasional possibly by no one being willing to take upon himself the servant's part of washing the tired and travel-soiled feet of the company.

Second, after they had sat down to the supper without having their feet washed Jesus rebuked the spirit they manifested, by rising and taking Himself the servant's place (John 13:4–17).

Third, when He was seated again, as they were eating, He announced the presence of a traitor in their company, and when Judas had received the sop which emphasized his ungrateful treachery, he went out straightway: and it was night (John 13:-30).

Then, *fourth*, He instituted the Supper as an ordinance to be observed by His followers in remembrance of Him The singing of a hymn closed the service, and He then took up the special instruction of the eleven, preparing them for the severe strain to their faith which the events of the next few hours and days would bring about, and passing on to the farewell discourse and the high priestly prayer of John 14 to 17.

Our next lesson takes up the thread at Gethsemane.

News of the Week.

Domestic.

HURRICANE IN CUBA.

HUNDRED DEAD. THE BROOKLYN BLOWN ASHORE.

NEW YORK, October 19.—The Evening Telegram prints a dispatch from Havana reporting more than 100 persons dead from the cyclone there. The United States cruiser Brooklyn was torn from her moorings and thrown on the shore.

COAST WORKMEN PERISH IN STORM.

KEY WEST, Fla., October 20.—The Austrian steamer Jennie, Captain Dudnich, bound from Guifport for Genoa, has called at this port to land forty-nine workmen, picked up at sea, near the Bahama coast, 100 miles from Key West. The men were part of a force of 150 workingmen belonging to barge No. 4, engaged on east coast extension work. Most of the others were either killed or drowned in the storm early Thursday. Nine other barges crowded with workingmen engaged in extension work were at tea with barge No. 4. There is no news of them, and it is feared all were lost.

SWEPT BY TIDAL WAVE.

MIAMI, Fla., October 20.—Elliott's Key, a small island twenty-five miles south of Miami, was engulfed by a tidal wave Thursday morning. Two hundred and fifty persons were drowned.

Roosevelt's New Cabinet.

WASHINGTON, Oct. 23.—The following statement regarding prospective change in President Roosevelt's cabinet was made public at white house to-night:

October 23, 1906.

"On the retirement of Secretary Shaw and Attorney General Moody from the cabinet the following changes will be made:

"Secretary of the treasury—George B. Cortelyou.

"Postmaster general—George von L. Meyer.

"Attorney general—Charles J. Bonaparte.

"Secretary of the navy—Victor H. Metcalf.

"Secretary of commerce and labor—Oscar S. Straus."

October Snowstorm in Western States.

DENVER, October 23.—The snowstorm which began last Friday night continued throughout eastern Colorado, southern Wyoming, northern New Mexico, western Texas and western Kansas and Nebraska, though clearing weather in this region to-day was promised by the weather bureau. It is said to be the heaviest October snowstorm, of which there is any record. The total snowfall in Denver up to last night was twenty inches, and several inches have fallen since. The temperature continues to hover around the freezing mark, and thus far but comparatively little damage has been done.

SALT LAKE CITY, Utah, Oct. 21.—For the last twenty-four hours this city and vicinity has been swept by a windstorm of unparalleled severity. In addition to three serious accidents to persons, property over a wide area has been devastated. A fire, fanned by the wind, has obliterated the new plant of the Utah Packing company, causing a loss of about $250.00.

The wind attained a maximum velocity of fifty-two miles an hour at 9 o'clock Saturday night and 4 and 6 o'clock Sunday morning. For hours afterward in maintained an average speed of thirty-eight miles an hour.

Former Senator on His Way to Jail.

ST. LOUIS, October 22.—Former United States Senator J. R. Burton, of Kansas, accompanied by his wife and niece, arrived here this morning from his home in Abilene, and surrendered himself to begin serving his sentence of six months in the Ironton (Mo.) jail. Apparently he has changed little since he was tried and convicted a year ago in the Federal Court here of having accepted $2,500 for services rendered the Rialto Grain and Securities Company, of St. Louis, before the Postoffice Department at Washington in a fraud order proceeding.

Oil Trust Guilty.

FINDLAY, O., October 19.—By the verdict of a jury the Standard Oil Company of Ohio is guilty of conspiracy against trade in violation of the Valentine antitrust law of Ohio.

The penalty is a fine of from $50 to $5,000, which may be repeated for each day of the offense, or imprisonment of from six to twelve months.

The Standard Oil Company of Ohio has given notice that it will file a motion for a new trial. Under the practice of the court the defendant has three days to put this motion in form. The appeal from this court is to the Supreme Court of the State, to which tribunal there is no doubt the issue will ultimately be decided.

To the State the suit is important, particularly because it initiates an entirely new method of proceeding against trade monopolies—that is, by information and affidavits, instead of by grand jury indictment.

When the case went to the jury at 8:30 o'clock Wednesday night, the first ballot of the jurors stood nine for conviction and three for acquittal.

As the result of continuous deliberations to 4 o'clock Thursday morning, one of the three for acquittal joined the majority.

At 7 o'clock Thursday night one of the two remaining for acquittal went over to the other side, and at 4 o'clock this morning the last of the three gave his assent to the verdict of "guilty."

A touch of the dramatic marked the two closing hours of the jury's deliberation. Hymns were sung during all but ten minutes of this time.

Sun Brothers' Eden Proves Sad Failure.

BERLIN, October 23.—The "simple life" proved too complex for the group of German authors, painters and philosophers who tried to follow it on the Island of Kabakon in the Bismarck archipelago.

They were eager to start life afresh under physical conditions approximating those of primitive man. They formed a colony under the name of the "Sun Brothers," in allusion to their wish to enjoy permanent sun baths in the costume of Adam. Their food was to be limited to nuts and fruit. Their labor was to consist of tilling the land and tending their herds.

The enterprise proved as brief as it was simple. Herr Lutzow, the author, and Herr Englehardt, the philosopher, have died from the combined result of exposure from not wearing clothes and exhaustion from inadequate diet. The natives killed Herr Bettman, the philosopher. The others have returned in despair to civilization.

Great Reduction

History of the Mennonite General Conference,

by H. P. KREHBIEL.

This book was published only a few years ago and is a valuable addition to the history of the Mennonite church. The author has succeeded in telling the history of the General Conference in such language that it will be both instructive and interesting to the reader.

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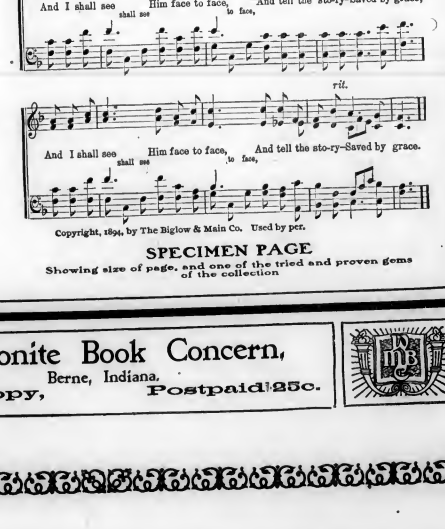
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"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XXI. BERNE, INDIANA, NOVEMBER 1, 1906. No. 43.

When the Woods Turn Brown.

The hills are bright with maples yet,
But down the level land,
The beach leaves rustle in the wind,
As dry and brown as sand.

The clouds in bars of rusty red
Along the hilltops glow,
And in the still, sharp air, the frost
Is like a dream of snow.

The berries of the brier-rose
Have lost their rounded pride.
The bitter-sweet chrysanthemums
Are drooping heavy-eyed.

The cricket grows more friendly now,
The dormouse, sly and wise,
Hiding away in the disgrace
Of nature from man's eyes.

The pigeons in black wavering lines,
Are swinging toward the sun;
And all the wide and withered fields
Proclaim the summer done.

His store of nuts and acorns now
The squirrel hastes to gain,
And sets his house in order for
The winter's dreary reign.

'Tis time to light the evening fire,
To read good books, to sing
The low and lovely songs, that breathe
Of the eternal spring.

—Alice Cary, in Watchword.

Items of News and Comment.

On Sunday afternoon, Oct. 14, the East Goshen Sunday-school was organized.

The Mennonites of South Germany will meet in conference at Ludwigshafen, on Nov. 28.

Pre. S. G. Shetler, of Johnstown, Pa., is engaged in holding series of meetings in Indiana.

A Sunday-school conference was held at Canton, Ohio, Oct. 27, to be followed by a two weeks' series of meetings.

Contributions, original articles on timely subjects are wanted for this paper. Forward them at once for publication.

Change of address. Rev. S. M. Grubb herewith informs the readers that hereafter his address will be 3004 N. 11th Str. Philadelphia, Pa.

The nineteeth annual business meeting of the Bethel College Corporation will be held in the chapel of the college, Newton, Kan., on Nov. 9.

Missionary H. R. Voth, of Newton, Kan., will be married Sunday, Nov. 4, to Miss Katie Hirschler, daughter of Rev. Chr. E. Hirschler, Perry, Okla.

Bro. W. F. Welty, formerly of Bluffton, Ohio, is still engaged in teaching. At present he has a position at the State University, Fayettville, Ark.

Bro. D. C. Welty is visiting congregations in Oklahoma in the interest of the Mennonite Book Concern, Berne, Ind. Recently he was at Deer Creek and Meno, Okla.

The annual conference of the Defenseless Mennonites, held at Grabill, Ind., Oct. 1–4, was very well attended from abroad. A good interest in their church work and missions was manifested.

Rev. Uriah Weidner, an aged minister of the Reformed church, will conduct services for Pastor A. M. Fretz next Sunday 10:15 a. m. in his Souderton charge, Bro. Fretz will assist Bro. J. S. Moyer with his communion in the Springfield church.

Competent men like Rev. W. B. Stoddard, Dr. Wm. Dillon, Editor W. H. Clay, Rev. C. A. Mummart, and others, have been instrumental to make the Indiana Conference of the National Christian Association, held at Berne, Ind., Oct. 27–28, a success for Christ's cause.

One of our exchanges calls the attention of the readers to the importance of the Church paper in the following fitting way: "Do you know that your Church paper is more important and more essential to you and your family, than your political paper, your local paper, your society paper, your trades papers?"

The Peters' Conference, which met at Jansen, Nebr., Oct. 18–23 was well attended; also the brethren Daniel Kauffmann, M. S. Steiner and C. Z. Yoder were there. The Gospel Witness states that "there were brethren there from eight states and one province, and there was a marked interest in mission work. Bro. P. A. Friesen and wife, of Mountain Lake, Minn., were endorsed by the conference as volunteers for the India Mission, and Bro. A. F. Wiens, of Jansen, Neb., for home mission work. These workers are well equipped for the work, and solid in the faith."

The Church and Politics. Very likely many earnest and conscientious Christians have been pondering recently the question, whether or not the church has any duty and responsibility in regard to politics? It is only too true that politics are in many cases dirty. But whose concern is it to lend a helping hand, regardless of party affiliations, to make them better and honorable? Has the church fulfilled her duty by simply criticising and faultfinding? Not all may be of the same opinion, but every one should be strictly honest and conscientious in this matter. It very likely will be of special interest to the readers to learn how others view this subject. The following is the statement of a Canadian who says: "We have gained ground decidedly when we have reached this conclusion that much of the responsibility for the present condition of the political life of the country lies right at the door of the church and of the Christian men of the community. We are told that Christian men cannot take an active part in politics without in the end becoming smirched, lowering their high standard of right and blunting the fine edge of their moral sensibilities. We admit that there are many notorious illustrations that might be used to establish this pessimistic thesis, but it is not true, nevertheless. If it has seemed to be so, then is it high time that we began to develop a more rugged and persistent type of Christian character. This thing of cheerfully giving politics over to the devil may seem to some people the easiest solution of a great difficulty, but it is not very courageous, neither is it at all Christian. The religion that Jesus Christ came to establish is not the other-world kind of thing that some good people have long been imagining it. It can stand every-day usage. It is meant for practical use. It is as much in place in politics as it is in a prayer-meeting. It is the one force that will redeem all things human from base and sordid ends and consecrate them to that great divine purpose that seeks to make a new earth in which dwells righteousness alone."

Mission.

Meeting of Our Foreign Mission Board.

A meeting of our Foreign Mission Board was held at the home of its secretary, Eld. A. B. Shelly, near Quakertown, Pa., from September 20th to September 25th. Of the members of the Board the brethren Peter Balzer, Gustav Harder, C. van der Smissen and A. B. Shelly were present. The remaining two members of the Board, the brethren S. F. Sprunger and J. K. Penner could not attend, the former on account of failing health and the latter on account of other pressing business. Brother A. S. Shelly, the President of our General Conference, being present, was requested to take part in the deliberations, which he did during the greater part of the sessions.

Many important and in part puzzling questions presented themselves to the Board, which required much thoughtful deliberations and a great deal of earnest prayer. The most difficult problem to be solved was the supplying of our stations with sufficient workers. Brother J. H. Epp having resigned his position at Haoenaom on account of his failing eyesight and other physical ailments, means had to be devised to temporarily supply this station. And as sister Agnes Williams had to leave Montana on account of the severe temperature, by which her health was affected, plans had to be devised for sending other help to Montana. And as there is a constant call for more workers from India this too presented to the Board a problem which was and still is hard to solve. Haoenaom was temporarily supplied by sending the sisters Bertha Kinsinger and Agnes Williams to this station until another missionary is found. Provisions have also been made to find another brother to take charge of the place made vacant by the resignation of brother Epp at Haoenaom, and a resolution looking to the sending of more help to Montana has been passed.

Brother missionary Petter having preached for some time at an Indian camp about twelve miles west of Cantonment the Board

decided to erect a tent-house there for these services, towards the erection of which one of our congregations has already contributed the greater amount of the money needed.

Our mission in India also enlisted much attention on the part of the Board. All realize that the work there is too great for the present numbers of workers and that more workers should be sent out to assist in the work. The Board ordered that the sisters Funk and Kuehny should sail for India as soon as possible after the first of November. It was resolved that it is not the aim of the Board to establish new stations in India for the time being but to supply the stations already established with such a number of workers that the work can go on unhindered in case one or the other should happen to be temporarily disabled. It is the purpose of the Board to have two families with an unmarried sister at each of our stations and if possible to secure a medical missionary for our mission in India.

The educating and training of prospective missionaries and mission workers occupied the attention of the Board for some time. It was the opinion unanimously expressed, that it would be to our advantage and to the advantage of the work if we could have our mission workers trained in our own schools. A committee was appointed to confer in regard to this matter with the faculty of one of our colleges.

A committee was also appointed to formulate rules for our mission and present them to the Board for examination and adoption. With the view of having the work upon our different mission fields carried on with a greater amount of harmony and uniformity the Board recommends that occasional conferences be held by the workers upon the same field and resolved that a superintendent for each of the four mission fields, Oklahoma, Arizona, Montana and India be appointed by the Board. These superintendents are not to be dictators but simply overseers, who are to oversee the work and without whose knowledge no new measures are to be introduced. These superintendents are to call and preside at their conferences and to send to the Board an occasional general report of the work done upon their respective fields.

A number of other questions occupicd the attention of the Board so that in all 35 different points were discussed and decided upon. May the Lord grant His blessing to what has been done so that it may redound to His glory and to the salvation of human souls! S.

Partyism.

Men through similarity of character, thought, feeling and purpose drift into certain currents, and so unconsciously become members of great political or religious parties. Starting alone in some unpopular cause, and conscientiously endeavoring to advance just principles or inaugurate needed reforms, they welcome every accession to their ranks, and find themselves at last successful in their philanthropic undertakings. But with this success comes prosperity, and with prosperity comes corruption; and place-seekers and pelf-lovers, eager as vultures for their prey, hasten to avail themselves of the advantages offered by the new regime. The result is, that very shortly the new party, with all its fine talk and excellent principles, becomes the rendezvous of men who seek to use it for their own advantage, and who win honor where other men have borne reproach and shame, and coin money were other men and better men have poured out blood and tears. These persons care little for principle but much for party; and whatever can be done to advance party interests, they are ever zealous to do.

There is, perhaps, nothing more corrupting than the influence of partyism upon the ordinary mind. Men are trained to vote with their party, to cover wrong in their party, to recognize nothing good outside of their party. Honest and well-meaning men are kept quiet, and taught to wink at wrongs for the good of the party. They must choose between two parties. One may be bad, but the other, they are told is much worse, and so truth must be suppressed to favor party, and righteousness must be trampled down to advance the interests of the party. The fear of God is thus lost sight of in the fear of party. Honest men groan in view of the sins which they dare not rebuke, and iniquities which they are compelled to wink at and cover up for the advantage of the party, and the result is general demoralization, and decay of conscience and integrity. Many an honest, well-meaning man becomes entangled and involved in the meshes of partyism, and continues to endorse and abet things which are questionable and wrong, until at last when his conscience can bear it no longer and he breaks from the bondage, it is only to receive the hatred of those who have involved him in the snare, and who now scoff at his scruples and attribute his action to the most unworthy motives, while others who have despised him for his subserviency feel little interest in his tardy protestations.

It is safe to do right party or no party; it is unsafe to do wrong under any circumstances and for any purpose. Men were made before parties. God's claims are higher than any claims of man can be. The fear of the Lord is the beginning of wisdom, and when this is supreme, party must stand aside. Ten thousand men endorsing a wrong cannot make it right. Wrong ends in ruin,—right leads to light and peace.—The Christian.

The Speech of People.

There are certain persons who affect indifference to, or independence of, the opinions and remarks of others. They "do not care what people say; let them talk." But this independence is no certain evidence of wisdom or of conscientiousness. It is true when the voice of God, and conscience, and duty, clearly and distinctly indicate a course which we should take, we have no right to confer with flesh and blood, or to be deterred from following the path of duty by any fear of consequences or reproaches. Nevertheless, as we cannot claim to be infallible in judgment, and as others beside ourselves are possessed of intelligence and common sense, it becomes us to use great caution lest we find ourselves in the wrong, and have only the poor comfort of good intentions to relieve the regret which we may feel over the evil results of our bad conduct.

The spirit of independence and indifference to the criticisms of others, does not ordinarily arise from a high sense of conscientiousness. Those persons who "do not care what people say," are usually persons who are pursuing some course the propriety of which is, to say the least, questionable. They are seeking indulgences, or following in paths which not only subject them to the criticism of the evil-minded, but which give prudent people occasion for grave solicitude concerning them. Under such circumstances the defiance of public opinion is, to say the least, exceedingly unwise.

Every person is under obligation to *be* right and to *seem to be* right. A man is not only bound by the laws of purity, but also by the laws of decency and propriety; and he who violates the greater obligation is nevertheless bound by the lesser. Every man is in duty bound to live a life of sobriety; but if he chooses to violate this obligation, he has no right to outrage all decency by the public exhibition of his vice. Law recognizes this distinction. A man in the privacy of his own house may become intoxicated, and the law take no cognizance of his act. The same thing done publicly subjects him to legal penalties. On this principle it will be seen that persons are not only required to *do* right personally, but also to maintain the appearances and proprieties of their position. They are to attend not only to the things which are honest, and pure, and lovely, but also of those things which "are of good *report*." People may judge us falsely, but if they form their judgment by drawing legitimate inferences from actual facts, then if their judgments are wrong we have only ourselves to blame for furnishing them the materials for reaching such conclusions.

No man or woman can afford to defy public opinion for the purposes of personal gratification. We may defy public opinion in the performance of stern duty, or for the accomplishment of great moral ends; but if the matter in question be simply a matter of choice and personal pleasure, the risk is too great, and it is far better to avoid criticism than to complain of it after we have felt its bitter sting.

We live in a world beset with danger. One of the most effective forces for the preservation of social order, is that free criticism which makes every man and woman amenable to public opinion for their acts. "No man liveth to himself." We are not independent of others' opinions, We have a life to live which should be pure; we have also an example to set which should be salutary. It would be difficult to find examples more pernicious than those of persons who defy public opinion for personal gratification, or for the simple pleasure of having their own way. If one person could do this with impunity, so might another, and as a result persons of immature judgment and unsettled principles might be led astray in the most dangerous paths by simply following those who "do not care what people say."

With all their independence, when these persons find that society has repaid their irreverence with criticism and ostracism, they are among the first to complain of the uncharitableness of the very people whose opinions they have defied.

The simplest dictates of common sense should lead us to avoid the necessity for reproof; and while in all matters pertaining to conscience and duty we may, in the exercise of a wise discretion, say that we must

obey God rather than man, and answer the demands of conscience rather than of society, yet in things of indifference; in matters which involve no sacrifice of principle but rather the adandonment of some pleasure or personal gratification, we are to consider ourselves bound by a moral obligation to give no just cause for offense, and for the sake of ourselves, our friends, and those who may be influenced by our example, we are to pay respectful attention even to those unpleasant criticisms which may seem to us unworthy of much regard. We are to consider the weakness of human beings, their liability to error, and misjudgment, and by no act of ours are we to furnish them with the material for judging us falsely, and dishonoring us and that Saviour whose name we bear. We are to give no offense in anything, that the ministry be not blamed; and are to seek, so far as in us lies, to *appear* right, as well as to *be* right, and give no one ground to criticise our conduct or impugn our motiyes. It will be well for us, if in the exercise of a sound judgment, and controlled by conscientious impulses, we keep so closely and carefully within the limits of Christian charity, honesty and propriety that all evil which is spoken against us shall be manifestly false. The time may come when such carefulness may be of incalculable value. Many a man has suffered and been unjustly condemned, on the strength of the questionable reputation which he has acquired by his own neglect of the principles which society recognizes for its guidance. The time may come when a man, to free himself from the burden of a false accusation, may be obliged to depend upon the reputation which he has acquired and maintained in years gone by; and while those who have recklessly defied the opinions of their fellows will find their carelessness on occasion of sorrow and trouble, happy will they be whose whole course in life has been such as to give the lie to every imputation and accusation which envy and calumny may originate and suggest. — The Common People.

Healthy Houses.

It is encouraging to know, not only that consumption may be cured, but that it may be prevented by proper care. A little observation will teach some of its causes, and some of its remedies. There is much to think of in the following testimony of Dr. Bowditch:

We know of two families in Massachusetts, of whom the following story may be told: Two healthy brothers married two healthy sisters. Both had large families of children.

One lived on the old homestead, on the southern slope of one of the numerous beautiful and well-drained hills in that vicinity. The whole house was bathed all day long in sunlight, and consumption did not touch any of the young lives under its roof.

The other brother placed his house at a very short distance off, but upon a grassy plain, covered all summer with the rankest verdure In its front was a large, open "common." In the center of this, water oozed up from between the split hoofs of the cows, as they came lowing homeward at evening, and the barefooted boy who was driving them used to shrink from the place, and preferred to make the circuit of its edge rather than to follow the lead of his more quiet comrades. Back of the house was a large, level meadow, reaching to the very foundations of the building. Through this meadow sluggishly crept the millstream of the adjacent village. Still further, all three surroundings were enclosed by lofty hills.

The life-giving sun rose later and set earlier upon this than upon the other fair homestead. Till late in the forenoon, and long before sunset left the hillside home, damp and chilly emanations arose from the meadow, and, day after day, enveloped the tender forms of the children that were *trying in vain to grow* up healthy within them. But all effort was useless. Large families were born under both roofs. Not one of the children born in the latter homestead escaped, whereas the other family remained healthy.

Leave It All With Jesus.

O, I left it all with Jesus,
Long ago, long ago;
My sinfulness I brought Him,
And my woe;
And when by faith I saw Him,
On the tree;
From my weary heart the burden,
Rolled away, roll'd away;
And now I'm singing glory,
Happy day.

O, I leave it all with Jesus,
For He knows, for He knows;
Just how to take the bitter,
From life's woes;
And how to glid the tear-drop,
With a smile;
And make the desert garden
Bloom awhile;
Then with all my weakness leaning,
On His might, on His might;
My soul sings hallelujah,
All is light.

O, I leave it all with Jesus,
Day by day, day by day;
My faith can fully trust Him,
Come what may;
For hope hath dropped her anchor,
Found her rest;
Within the calm sure haven,
Of His breast;
And, O, 'tis joy of heaven,
To abide, to abide;
Close to my dear Redeemer,
At His side. —*Selected.*

Home Circle.

Now I Lay Me Down to Sleep.

"Now I lay me down to sleep;
I pray Thee, Lord, my soul to keep"'
So the baby learned her prayer,
Kneeling by her mother's chair
In her little bed-gown white;
Said it over every night,
Learning in her childish way
How a little child could pray.

"Now I lay me down to sleep,"
Said the child, a maiden grown;
Thinking, with a backward glance,
How the happy past had flown
Since beside her mother's knee,
With a child's humility,
She had said her simple prayer,
Feeling safe in Jesus' care.

"I pray Thee, Lord, my soul to keep"—
Yet the words were careless said.
Lightly had the hand of time
Laid his fingers on her head;
In life's golden afternoon
Gay the bells and sweet the tune,
And upon her wedding-day
She had half forgot to pray.

"Now I lay me down to sleep"—
How the words come back again,
With a measure that was born
Half of pleasure, half of pain;
Kneeling by a cradle bed,
With a hand upon each head,
Rose the old prayer soft and low
As a brooklet in its flow.

All alone, with bended head,
She had nothing but her dead;
Yet with heart so full of care,
Still her lips repeat the prayer.
Rest at last, O storm-tossed soul,
Safe beyond the breakers' roll;
He, the Lord, her soul shall keep;
Now she lays her down to sleep.
—*Truth in Life.*

My Neighbor's Child.

Six-year-old Ruth was spending the afternoon at the home of a little friend. In the midst of their play the mother appeared and with the kindest intention in the world, handed each child a cooky. Putting her hands behind her, Ruth shook her head slowly and said, "My mamma doesn't allow me to eat between meals."

Her temptress, with different ideas about eating for children, said, "That's nonsence! This cooky wont hurt you. Take it and eat it. Your mamma will never know. If you're afraid she'll come in and catch you, crawl in here; under the table and she'll never see you."

Amazed, astonished, the child stared for one horror-stricken moment at the awful woman who would suggest such wicked conduct to her, and then turned and fled. Straight to her mother's arms she ran, and there sobbed out the story of her temptation.

When her tender heart had been relieved of its burden, she looked at her mamma and said, "I don't fink it's nice of grown-up folks to make it so hard for little girls to be good, do you, mamma? 'F I was a grown-up lady and a little girl said her mamma wouldn't let her eat a cooky, I'd say, 'Put it in your po'tet, dear, and keep it until supper time.' "—*The Congregationalist.*

Largest Cave in the World.

A wonderful subterranean cavern, believed to rival the Mammouth Cave of Kentucky, has been discovered in the Canadian northwest. It is believed to be the largest cave yet found in the world. This cave is situated near Revelstoke, within two miles of the Canadian Pacific Railway, in a country which was thought to have been thoroughly explored by those living in the vicinity. It has four entrances, and its length is two miles and its width is nearly half a mile. It has a depth in some places of more than two thousand feet. It is studded with millions of brilliant crystals and colored stalactites, ranging from colorless, pink, red and brown to purple, which hang from the top and sides in clusters, resembling icicles. Beautiful colored columns, six inches in diameter, reach from floor to ceiling.

The formation is a blue lime rock. The cave was probably formed through the action of water, for far down in the depth of the abyss in the center of the cave can be heard the rushing of waters of a mighty subterranean river, whose source or outlet is yet a mystery.

Old stone weapons, tools, and bones are lying around in odd corners, but they are far from being plentiful. In one of the recesses explored were found the mummified bodies of two human beings, which resembled dried and spongelike leather.

The discovery of this cave was made by prospectors for coal or gold, and it was then partially explored by a party of Canadian engineers, who made measurements. An exploration party is now being formed to systematically traverse the entire cave and gather such information as it may.

Inquiry among the Indian tribes, who have lived in this vicinity for generations, reveals the fact that the existence of this cave has been unknown to them. The location of this cave is 120 miles north of the international boundary of the State of Washington, west of the Selkirk range of mountains, and it is thought the subterranean stream may be connected with the Columbia River, which flows past Revelstoke, two miles distant from the cave.—*Selected.*

"Remember Jesus Christ" is a rule of life so complete that you can not find any circumstance or condition of life that can elude its satisfactory reach.—Robert E. Speer.

The Mennonite.

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Editorial.

Keeping in Touch.

A church paper should be a mutual affair. As we turn its pages to find out what is doing in other congregations so our brethren in the other congregations have a right to expect an account of what we are doing. It is the ambition of the MENNONITE to treat all of its readers to a feast of good things gathered from every congregation in the conference, but the editor to do this must either hear from every place or go there for his information. Unfortunately there is a physical law which prevents him from occupying space in more than one place at a time and so he must depend largely upon others for the information he has to give. If there is something of interest in the home church it should certainly interest the brethren in other congregations and it is "up to" the readers of the readers of the MENNONITE to pass the good things along and permit others a share in their pleasures.

One communication or news-item a month from every congregation in the conference would work wonders. It would keep the editor busy in the way he likes to busy himself—finding space for all the material he has on hand. The separated congregations do not know one another well enough but by the help of its readers this paper can do much toward establishing a familiar acquaintanceship between them. This is no more than a church paper should do and no more than what such a sheet has a right to expect of its patrons.

A church paper is within its rights when it demands the active support of every congregation it represents. The congregations may show their interest in three ways. First, by subscriptions. Unless our people buy the paper there is no excuse for printing it and offering it for sale. Secondly, by contribution. If our people do not fill the pages with the material that is of greatest interest to them we will never be able to find the material they want any where else. Thirdly, by giving the issues for which this paper stands a respectful consideration. Every suggestion, comment, observation or criticism we have to offer is given in all seriousness, not, of course, with the idea of thrusting the notions of the editor upon the reader as though his were the only possible way of looking at things, but, with the idea of having the reader give the matter under discussion the attention it deserves.

We have no patience with the critic whose only cultivated ability is fault finding. Mark Twain tells of a man who, when he could find nothing else to complain about the coal his dealer supplied him with, observed that while it burned all right there were too many pre-historic Gods in it to suit his liking. Some people would find fault with perfection itself. We have observed that a church paper's most unfavorable critics are usually those who neither subscribe nor contribute. For the benefit of such we would say that he who neither contributes toward the success of a paper's purpose or subscribes for it forfeits his right to criticise it. G.

"Quit Your Meanness."

Probably the most of our readers know the author of the expression "Quit your meanness"—Sam Jones, who died suddenly on October 15. It stands to reason that the reminiscences of the deceased evangelist, original in his expressions and strange in many particulars, are of various shades as they come to our observation in our exchanges. The following, from The Christian Guardian, will probably be of interest to our readers:

"Sam Jones is dead. The news will be received with a sense of distinct loss by thousands who were not enthusiastic admirers of everything that the noted and eccentric evangelist said and did. The end came suddenly, while Mr. Jones was in a sleeping-car on his way home after a meeting in Oklahoma City. The evangelist came in for much criticism, and his rough ways and speech won him not a few open enemies, but no one may doubt the reality of the service he rendered in the great work of evangelism. Sam Jones had many great meetings, but perhaps the greatest of all was the one held in Cincinnati shortly after the beginning of his evangelistic career. He made several visits to Canada, and great crowds always waited upon him. He began his career as a lawyer, but was compelled to give up his profession because of a breakdown in health due to drinking habits. His conversion followed shortly after. He became an ordained minister of the Methodist Episcopal Church, South, and labored for several years in that connection. He became greatly interested in orphanage work, and was for many years an agent of one of such institutions in Georgia. His sermons and addresses were marked by wit, shrewd yet homely philosophizing, exquisite touches of pathos and tenderness at times, with much that was somewhat coarse and vulgar. He will live in many lives made better by him."

What Others are Doing.

A practical way to get a firm hold of the individual, it would suggest to the direct question, what are we or what am I doing for the Cause of Temperance? But by seeing or learning what others are doing we may have a better understanding in regard to what we "ought" to do. It is said of the Mennonites, or at least of some of them, that they have been aroused to the sense of their duty in this great and significant movement. It seems, however, like wasting time to demonstrate here the magnitude and dreadfulness of the rum evil, for nearly all of us have come directly or indirectly in contact with intemperance.

What are the Church, including Protestants and Catholics, and the State doing at present to educate the people of our land and other countries to teach them sobriety? Recently a saloon paper called the attention to the fact that in the Sunday-schools of the world twenty-six million of children are taught regularly the principle of temperance.—The last Sunday in November is set apart to be observed annually as the "World's Temperance Sunday." This is indeed very encouraging.

But what are the different denominations doing seyerally? The Methodist church, for one, is pronounced to be very active and aggressive in the temperance cause. It is generally known throughout this country that the Methodist church stands firmly for temperance. But there are others who are doing aggressive, systematic and effective work on this line. It will suffice to give here an illustration, that of the Presbyterian church. This can be done best, we believe, by giving an article by which a special annual Temperance Day is advocated published in their church paper, The Herald and Presbyter. It sounds the temperance trumpet boldly and clearly thus:

"The last Sabbath in October has been designated as Temperance Day by our General Assembly, and it is recommended that the day be observed as such in our churches, Sabbath-schools and Young People's Societies and that, so far as practicable, offerings be taken at that time for the temperance work under the direction of the Assembly.

"It also recommended that the Assembly's Permanent Committee on Temperance prepare an order of service for use on that day by Sabbath-schools and Young People's Societies. This has been done, and a most excellent exercise has been prepared with responsive readings, recitations, attractive music, temperance hymns, statistics and information on the subject in hand. This exercise, we understand, is distributed to our churches free of cost, on application to Rev. J. F. Hill, Corresponding Secretary, 72 Conestoga Building, Pittsburg, Pa. It is expected that at least all of the churches availing themselves of this help will send contributions for the cause to Mr. W. C. Lilley, Treasurer, P. O. Box 316, Pittsburg.

"It is appropriate and important that this day be observed. While we can not set aside Sabbaths for every particular cause asking consideration, the subject of Temperance is one of such importance, so intimately connected with our private and public weal, so tremendously affecting our moral and spiritual life as a people, and so closely bound up with all our interests that, as Christian people, as patriots and philanthropists, we are compelled to give it our earnest, our careful, our prayerful consideration.

"We do not know any better way for the day to be observed than by a strong sermon in the morning by each pastor, on the religious aspects of the matter and the obligations of Christian people, the evening to be occupied by a general massing of the forces of the church under the direction of the men, the use of this exercise, and one or two short addresses.

"We presume there are very few pastors who do not preach special sermons on this subject each year, and there are many who keep the matter to the front by some word in sermon and prayer every Sabbath. But it is well that all shall unite in making it prominent and forceful on this day designated by our General Assembly."

From this article or statement we can easily see that "others *are* doing something."

Correspondence.

DONNELLSON, Iowa, Oct. 22. According to previous announcement the annual sale of Children's Mission Offerings occurred last Friday afternoon, Oct. 19. The weather was ideal. Under pressure of farm work some failed to be with us, but the church was well filled and all present seemed to fully enjoy it. Appropriate addresses were made by Rev. Hilty, Father Schowalter, three visiting ministers from the neighborhood, and a few children. The choir and the children enlivened the exercises with songs, the sale amounted to $40.00.

We are still having warm and very dry weather.

F. H. KREBILL.

SALEM church, Dalton, O., Oct. 29. On Sunday evening, Oct. 21, Rev. Albert Schumacher, a student of Oberlin college, occupied the pulpit at our church selecting for his text 1 Cor. 3, 9, presenting the thought that we are and should be co-workers with God in spreading the Gospel over this world. We were very glad to hear the young minister and we wish to encourage him in his work.

On Sunday, Oct. 28, eight new members were added to our church through baptism. They are all young people and we hope they may all live faithful to their vows. Such occasion recalls to our mind when we stood at the altar and promised loyalty unto Christ. It needs that we sometimes earnestly ask ourselves the question, have we been true to our promise? have we served God with the best of our ability? Must we not in facing these questions humbly say, "God be merciful unto us?"

On Sunday, Nov. 4, communion services will be held.

BERNE, Ind., Oct. 31. Last evening the conference of the Indiana branch of the National Christian Association had its closing session here, which convened Monday evening at our church and consisted of four sessions. Seyeral of the local and neighboring churches took part through their respective pastors. Through this conference we were privileged to listen to some very forcible addresses from distinguished divines from the state and the country, among these Rev. W. B. Stoddard, of Washington, D. C.; C. A. Mummart, state president; Rev. W. H. Clay D. D., editor of the Christian Conservator and Rev. Wm. Dillon D. D., a noted theologian, from Huntington, Ind., and Rev. R. C. H. Lenski, Anna, Ohio, editor of the Lutherische Kirchen-Zeitung. All made their addresses in English except the last named who spoke very convincingly in German on The Lodges in the Light of Scriptures. We are sure our church and community derived great benefit from this conference in the way of fortifying our young men against the more and more aggressive solicitations of the local lodges.

Our pastor, Rev. J. W. Kliewer, is at present conducting a Bible class on Wednesday evenings having taken up the life of Christ according to the four Gospels with the aid of Professor Nülsen's Harmony of the Gospels, which we are sure will prove very helpful.

SECOND MENNONITE church, Philadelphia. On Oct 14 we celebrated the Lord's Supper, preceded by a week of special service, conducted by our pastor. They were well attended and a deep interest manifested by our members.

On the evening of Oct. 23 the C. E. Society had a rally. The Olive Branch of the Torrey-Alexander Chorus furnished us with singing of the Torrey-Alexander Mission hymns. Dr. Clarence Chain, Pres. Phila. C. E. Union, Mr. Morton Sands, Pres. Delaware Branch C. E. Union and Mr. Chas Pease, Chairman of the Christianship Comm. of the Phila. C. E. Union addressed the meeting, in words that were highly appreciated and helpful. Everybody, I believe, felt that it was good to have gone to the House of the Lord.

SOUDERTON, Pa., (Deep Run Cong.) Oct. 29, 1906.—Our October communion was an occasion of a spiritual feast. On Saturday the 27, we had preparatory and baptismal services. The pastor after giying a few months catechetical instruction to a class of eleven young people, baptised, and received the following ten in church fellowship. Howard Bethman, Clarence Fretz Wasser, Harry K. High, Artemas Melvin Bishop, Jennie Edna Fretz, Ada May Fretz, Rosa May Ratzel, Sadie S. Kratz, Edith R. Shelly and Mary E. Rickert, the other member of the class, Blanche Fretz, could not come on account of the family being quarantined for diphtheria. The pastor took for his text, which he impressed very strongly upon the young members, Ps. 23:1. On Sunday the Lord's supper was observed. The pastor spoke from Luke 22 parts of verses 19, 20. The choir of the Souderton was present in a body and rendered a few special very suitable selections of music. Quite a number were not able to come to the Lord's table on account of sickness, bodily infirmities and old age. At the close of the services the pastor announced his purpose to visit if possible every family before next spring communion. The Lord is richly blessing both this and the Souderton congregation under the care of our pastor A. M. Fretz. He has just passed the twenty-third anniversary of his pastorate here and the thirteenth at Souderton.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, Nov. 11, '06.

CHRIST'S LIFE XI. HIS SORROWS, AND HOW HE BORE THEM. John 11, 30-38; Isa. 53, 3-5.

QUESTIONS.

1. What two kinds of sorrows had Jesus? Isa. 53, 3-4; John 11, 35.

2. What caused His sorrow for us and with us? Matt. 9, 36.

3. When did He say Himself, that His soul was exceeding sorrowful? Matt. 26, 37-38. John 12, 27.

4. Why was He so sorrowful? John 1, 29; Isa. 53, 5.

5. How did He bear His sorrows? John 12, 27-28; Matt. 26, 39-42.

6. How can we bear our sorrows right? John 16, 7. 22. 33.

7. Who can benefit of Christ's sorrows? John 3, 14-15.

MEDITATIONS.

The Word of God says: "Though He was a Son, yet learned obedience by the things which He suffered." And the evangelist of the old covenant, Isaiah, says of the Messiah: "a man of sorrows, and acquainted with grief."

Jesus, the only begotten Son of God, had two kinds of sorrow, sorrow with others and sorrow for others. It was His deep love which caused His sorrows. His sympathy made Him weep with the weeping Martha and Mary; His love made Him take the burden of our sins upon Himself.

When He entered the garden Gethsemane He said: "My soul is exceeding sorrowful even unto death."

It was our sin which caused Him such sorrow. When He in His love took upon Himself our sins, He knew that the wages of sin are death. He, the prince of life, had to taste death for us, which was unnatural and abhorrent to Him; and the foretaste of eternal death in the feeling of being forsaken by God, His Heavenly Father, was the awfullest experience which the only begotten Son could make, and He did it in obedience to His Father's will, because He loved us. Christ did not do His own will, but the will of Him who sent Him. He was obedient unto death.

We can bear our sorrows right if we have the Spirit of Christ; if we love God and know that whatever He sends, He sends for our and others' best. Christ dwelling in us helps us bear whateyer sorrow God sends.

Only those can benefit of Christ's sorrows, who by faith accepted Him as their Saviour and substitute, who suffer with Him and glory with Him.

QUOTATIONS.

Some time ago, a war raged in India between the English and a native leader named Tippoa Saib. On one occasion, several English officers were taken prisoners, among them one named Baird. One day, a native officer brought in fetters, to be put upon each of the prisoners, the wounded not excepted. Baird had been seyerely wounded, and was suffering from pain and weakness. A gray haired officer said to the native official, "You do not think of putting chains upon that wounded young man?"—"There are just as many pairs of fetters as there are captives," was the answer; and eyery pair must be worn."—"Then," said the officer, "put two pairs on me: I will wear His as well as my own." The end of the story is, that Baird lived to regain his freedom, lived to take that very city; but the generous friend died in prison. He wore two pairs of fetters! But what if he had worn the fetters for all in the prison! What if, instead of being a captive Himself, he had been free and great, and had quitted a glorious palace to live in their loathsome dungeon, to wear their chains, to bear these stripes, to suffer and die in their stead, that they might go free! Such a thing has been done. For all who receive the grace of God's Son, the chains are struck off, and the prison is thrown wide open.

I say there is comfort, real and deep, in thinking that the path of sorrow we tread has been beaten smooth and wide by the feet of the best that ever trod this world; that our blessed Saviour was a Man of sorrows; and that the best of His Church have been suffered to journey by no other path than that their Master went. It is not alone that the mourner travels through this vale of tears; apostles and prophets are of the company; saints and martyrs go with him; and the sorrowful face of the great Redeemer, though sorrowful now no more, remains forever with the old look of brotherly sympathy to his servant's eyes and hearts. Nothing hath come to us, nothing will come to us, but has been shared by better men. Search out the human being suffering the sharpest sorrow and we can match it in the best of the Church of God. BOYD.

One of the World's Largest Societies.

The workers in the Christian Mission at Monterey, Mex., take pardonable pride in their Junior Christian Endeavor society. This society, which is five years old, numbers three hundred and fifty boys and girls of various nationalities and complexions (both religious and facial). The Monterey Juniors meet in three sections. The American and English-speaking children form one society under the charge of Mrs. S. G. Inman; and the Mexicans, numbering more than three hundred, are divided into Juniors and Intermediates under the charge of Misses Bertha and Ida Westrup and Eliza Rocha.

At the last Easter, these Juniors observed the week of self-denial for foreign missions, their offering amounting to nearly eighty dollars in Mexican money. All the Mexican children are poor, most of them very poor. Their offerings represented actual denial of self. Each day they would come to their teachers, for all the Juniors are in the school of the Christian mission, and would leave a few *centavos*, often only one at a time, for the offering. This money they would save from the pittance given them by their parents to buy lunch. Few of the children received encouragement at home in their giving, for a majority of them come from Catholic families.

There was great rejoicing when Easter day came, and the children gave their exercise in the church, and learned the amount of their offering. They take great pride in the certificate sent them by the Christian Woman's Board of Missions for their growth in giving.

Last winter, during the tourist season, the society was pleased to have a number of visits from touring Endeavorers. Any visitors to Monterey will find a cordial welcome at the Christian Institute, the home of this Junior society.

Last September, there was organized the first English-speaking Young People's Society of Christian Endeavor in Monterey, and, so far as we know, in northern Mexico. The society numbers only eight charter members, but all are earnest Christian workers, and we hope to secure a number of associate members soon.

On Sunday evenings, the society will assist the pastor of the American Christian church, the Rev. S. G. Inman, to conduct evangelistic services in the downtown district, using the *patio* or court-yard of a house opposite the American consulate.—JASPER F. MOSES, in C. E. World.

The Sunday School Lesson.

BY A. S. SHELLY.

Notes for Nov. 11.

Subject: JESUS IN GETHSEMANE Matt. 26:36–50.

GOLDEN TEXT: Not my will, but thine, be done. Luke 22:42.

In our study of the life of Christ we come now to the closing chapter—a chapter of suffering which culminates in the cross and the tomb. The hour which Jesus had clearly before Him all through the years of His ministry, was now come. The baptism of agonizing sorrow which He knew He must be baptized with (Luke 12:50) was now about to be administered. The burden of human misery and sin which He voluntarily assumed to bear in His own body was now about to be rolled upon Him in its crushing enormity. The clouds of God's wrath upon sin which had ever and anon cast their shadow across the path of the sin-bearer, were now closing in upon Him with appalling darkness. As in thought we follow Him, according to the record we have of His soul experience, going down into this valley of death for us, we must be conscious of an overwhelming sense of awe stealing over us in view of the *man of sorrows* put to grief, and bearing the chastisement of our peace (Isa. 53.)

Notice the awful loneliness of His suffering. He must tread the winepress alone. The eleven, who a few moments before had protested their readiness to die with Him if need be, had to be left behind at the entrance of the garden; and even those three nearest to Him could not so much as watch with Him, being overcome with sorrow in the weakness of the flesh. Alone he faces the terrible necessity of an atonement for sin—the one, only sinless sinbearer. No one can share the terrible burden with Him.

What do we learn from the twice repeated prayer of the sin-burdened Savior? The burden of the prayer lies in the part quoted in our golden text. He had come to do the will of God, and now as He faces the great crisis of His mission His chief concern is that He may not falter in bringing it to a successful issue. The Father's merciful will toward lost humanity involved the necessity of an awful sacrifice, the drinking to its dregs of a cup so bitter that it caused the Son of Divine Love to shudder as He lifted it to His lips. Yet His shrinking back in agony of soul must not prevent His finishing the part He had taken upon Himself (Phil. 2:6–8) to perform. "Thy will be done! I will be obedient even unto death, yea the death of the cross."

Notice the tender address, "O my Father." The cry is that of the Son about to suffer dreadful chastisement yet realizing that the hand from which it falls upon Him is that of His loving Father. The agony of soul that He passed through at this stage of His suffering had not lost to Him the consciousness of His Father's presence and love. It was then when the last drop of the cup was emptied as He hung on the cross, that this consciousness failed Him and He could no longer say "Father" but "My God, My God why hast thou forsaken me?" When we think that it was this being cut off even for a time from the consciousness of the Father's love that He prayed to be spared if possible, it will appear not as a thing unworthy or unnatural but quite the opposite. Could He have been what He was and not have felt and spoken as He did in Gethsemane? The petition that the cup might pass from Him, no less than the deferring of the same to the Father's will, helps us to understand Him and that which He suffered for us.

Judas, all unaware of what Jesus was passing through, seized the occasion of his being in the Garden to carry out his satanic purpose. And when he came there with band of men from the chief priests and elders, he acted his part in true satanic fashion. With an act simulating love and devotion he pointed Him out to His enemies. He betrayed the Son of Man with a kiss, though he knew as he afterwards confessed that it was innocent blood he was thus bringing upon his head. In tones of wounded love, Jesus, addressing him still with the endearing term of "Friend", rebukes his treachery in a way that must have sent the arrow of conviction to his heart if there was any spark of manhood left in him. Oh, the terrible fate of one who yields himself into the power of Satan! Think what Judas might have been, and what was the traitor's end. It was beyond measure to contemplate.

World's Sunday-School Convention.

The World's Fifth Sunday-school Convention will be held in the city of Rome. Italy, May 20-23, 1907. The White Star Line Steamer Romaine has been chartered to take the delegation from this continent to Naples and Genoa, and will sail from Boston on Saturday, April 27, being due in Rome Thursday, May 16. Sunday-school missionary meetings will be held at Funchal, on the Island of Madeira, Algiers, in Northern Africa, Naples, Genoa, and probably at Gibraltar. Delegates from Great Britain will go to the convention in two companies, one overland, holding conventions in the larger cities in France, Germany, Switzerland, and northern Italy; the other sailing from Liverpool and visiting various ports on the Mediterranean and holding meetings and conferences as opportunity offers. Saturday evening, May 18th, will probably see the largest Protestant gathering eyer assembled in the city of Rome met for international greeting and Christian fellowship. Sunday morning, the 19th, Communion of the Lord's Supper will be observed in the leading Protestant churches, and in the afternoon Dr. Campbell Morgan will preach the convention sermon. It will be a great and historic occasion.

Training-School for Christian Citizens.

The day of the Sunday-school statesman has arrived. Nothing affords more startling insight into American political progress.

A decade ago press and people readily accepted the dictum of a United States Senator that the Sermon on the Mount was an "iridescent dream in politics."

To-day Decalogue and Golden Rule are the professed watchwords of every budding lawmaker and the shield and buckler of every successful political leader.

Whateyer its influence heretofore, in the present spiritual revolution the American Sunday-school with its five million pupils faces to-day its greatest opportunity.

America's political future lies just now in the hands of the Sunday-school teacher.

The Sunday-school to-day has a new mission. It must be the training-school for Christian citizenship, where the youth of America can learn not only the principles of love to God and man, but how to translate and incarnate those principles in the stress and tumult of civic duties and responsibilities.

The Sunday-school is the best hope of Christian citizenship.—The Voice.

Deaths.

WEAND—BISHOP:—At the home of the bride's parents on October 17, 1906 by pastor A. M. Fretz, William J. Weand, of Lansdale, Pa., and Elizabeth B. Bishop, of Leidyton, Pa.

POOL.—October 12, 1906, near Souderton, Pa., Hugh Pool aged 72 years. Funeral services were conducted on the evening of the 15th at the house of mourning. Interment on the following day in Fernwood cemetery near Philadelphia.

News of the Week.

Domestic.

MRS. EDDY DYING.

APPEARS BEFORE INTERVIEWERS.

CONCORD, N. H., October 30.—Mrs. Mary Baker G. Eddy, head of the Christian Science church, to-day granted an interview with a dozen newspaper representatives who had assembled in this city after the publication of sensational stories in connection with Mrs. Eddy's health.

When the newspaper representatives had been seated in Mrs. Eddy's parlors, Mr. Frye announced Mrs. Eddy. She walked to the doorway and stood, unassisted, before the interviewers. She did not advance beyond the threshold of the door, and when it was seen that she would not enter the room for a prolonged interview, a woman reporter was delegated to talk to her.

Mrs. Eddy appeared to be more anxious to demonstrate that she was in good physical condition than to answer inquiries. Just three questions had been asked by the interviewer, when Mrs. Eddy turned, spoke a word to her secretary and abruptly started for her carriage, to take her customary afternoon drive. The interviewers were left in the parlors with numberless questions on their lips, but without an opportunity to ask them.

Although Mrs. Eddy shows her advanced age in some respects, her voice to-day was clear and strong, and she gave no evidence of decrepitude or of any weakness not to be expected of a woman in her eighty-sixth year.

Mrs. Stevens Again W. C. T. U. President.

HARTFORD, Conn., October 30.—The business session of the national meeting of the Women's Christian Temperance Union to-day was the most important of the convention.

The election of officers resulted as follows, most of them being re-elections: President, Mrs. Lillian M. N. Stevens, Portland, Me; vice-president, Miss Anna A. Gordon, Evanston, Ill.; corresponding secretary, Mrs. Susanna M. D. Fry, Evanston, Ill.; recording secretary, Mrs. Elizabeth Preston Anderson, Valley City, N. D.; treasurer, Mrs. Harriet Wright Brand, Evanston, Ill.; assistant recording secretary, Mrs. Howard M. Hoge, Lincoln, Va.

A beautiful quilt was presented by the women crusaders of Ohio as a memorial of the recent victory there to the national W. C. T. U. It is to be placed in the home of the late Francis Willard.

Electric Train Plunges Into Ocean and Many are Drowned.

ATLANTIC CITY, N. J., Oct. 28.—By the wrecking of a three-coach electric train on the West Jersey & Seashore railroad this afternoon at least 67 passengers perished.

While crossing over a drawbridge spanning the water way known as "The Thoroughfare," which separates Atlantic City from the mainland, the train left the track and plunged into water.

Wild Dash for Gold.

THORNE, Nev., October 29.—Early to-day thousands of men prepared for the dash into the Walker Lake Indian reservation, although the signal for the start was not to be given until promptly at 12 o'clock a big charge of dynamite was exploded and the race for gold was on. Launches, rowboats, automobiles, horses and burros were used to speed the prospectors to the place where the mineral deposits of the reservation are located.

RUSSIAN AFFAIRS.

CZAR GRANTS RELIGIOUS FREEDOM.

A special edition of the Official Gazette, containing the imperial ukase granting full religious freedom to the Old Believers was issued, the preamble of which is as follows:

"To guarantee to all Russian subjects liberty of faith and public worship according to the dictates of their conscience, we issued a ukase April 30, 1905. In continuation of this task of love and peace we deem it good to establish rules and regulations governing the internal organization of the Old Believers and other dissident sects of the holy orthodox church, charging the ministry of the interior at the same time to elaborate a similar law for the sects issuing from other Christian confessions. With trust in a beneficent Providence we believe that these measures will serve to strengthen the ties of loyalty by which the Old Believers have been bound for centuries to the throne and fatherland and enhance the greatness of our general mother, the holy orthodox church."

According to the law any dissident sect numbering fifty persons whose aims are not immoral or having tenets like refusal to do military service (the Dukhobors and Stundist are illegal) can apply for and shall receive permission to organize churches, conduct services, build schools and elect clergy, who shall be exempted from military service and be entitled to wear vestments and perform the baptism, marriage and other sacraments and keep registers of births, marriages and deaths, of equal authority, with the official records of the orthodox priests.

NEW MARRIAGE LAW.

The new marriage law introduces an important innovation in the form of civil marriage, designed for the sects having no clergy, but of which nonmembers can easily take advantage, enabling thousands of persons, who, on account of their objection to a religious rite and the absence of a civil ceremony, have lived together unmarried, to assume the legal tie and legitimatice their children. This law is of special importance to the Mariavist, Polish schismatics from the Roman Catholic church, whose numbers are rapidly growing on the German frontier.

Disgruntled Japanese Depend on Constitution.

TOKIO, October 30.—The report that the Government at Washington will, in the event of continued discrimination against Japanese children in the schools of San Francisco, invoke Article 6 of the constitution, has caused the greatest satisfaction here.

Clause 2 of Article 6 of the constitution is as follows:

"This constitution and the laws of the United States, which shall be made in pursuance thereof and all treaties made, or which shall be made under the authority of the United States, shall be the supreme law of the land, and the judges in every State shall be bound thereby, anything in the constitution or laws of any State to the contrary notwithstanding.

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"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XXI. BERNE, INDIANA, NOVEMBER 8, 1906. No. 44.

Charity.

Only a drop in the bucket,
But every drop will tell;
The bucket would soon be empty
Without the drops in the well.

Only a poor little penny,
It was all I had to give;
But as pennies make the dollars,
It may help some cause to live.

A few little bits of ribbon
And some toys; they were not new,
Yet they made the sick child happy,
Which made me happy, too.

Only some outgrown garments,
They were all that I could spare;
But they helped to clothe the needy,
And they are everywhere.

God loveth the cheerful giver,
Though the gifts be poor and small;
But what can He think of His children
Who never give at all?

—Selected.

Items of News and Comment.

More contributions for THE MENNONITE would be considered a favor.

The General Conference B has made to their churches an appeal for India—for more workers and more means.

Maine, without one dollar of revenue from the saloon, has more school teachers to every ten thousand of her people than any other of the forty-five states.

The Pennsylvania Lines have announced local passenger fares of two and one-half cents to take effect in Pennsylvania, west of Pittsburg, West Virginia, and Indiana, after November 1.

Scarcity of good meat. Prussia slaughtered 1,568 dogs for food in 1905, an increase of thirty-three per cent. over the preceeding year. The number of horses eaten was 81,312, an increase of nineteen per cent.

The following ministers preached this year in the Hoffnungsfeld-Eden church, Moundridge, Kan.: Peter Krause, of Lehigh; P. H. Richert, Bethel College; John Stucky, Hoffnungsfeld; Peter Goertz, Inman, --all of Kansas.

Near the ideal. The ideal of the Presbyterian church is to have a minister for every field, and a field for every minister. The Presbyterian report shows that their churches are now more generally supplied with ministers than they have been for a long time, and there are thirty-eight more young men preparing for the ministry this year than last year.

Bishop John Garber, of the Clinton church, east of Goshen, Ind., had such a serious accident recently in falling from an apple tree that he was disabled from attending to his ministerial duties.

Increased the price. The Christian Endeavor World, that prince of young people's papers, announces that it will increase its subscription price from $1.00 to $1.50 next spring. In this it is following the course of numerous other papers. The Epworth Herald increased in price from a club rate of eighty cents to one dollar straight. The Advocates have been forced to go to two dollars. A number of the dollar magazines have increased to a dollar and fifty cents.

It is estimated that the cost of printing has increased thirty-five per cent. in the last ten years.—Watchword.

A grand project. The Trans-Alaska-Siberian Railway Company was incorporated under the laws of New Jersey, October 24, by five men, chief of which is M. de Lobel, of Paris. He is the general delegate of the French and Russian and American syndicate of the above-named company. The purpose is to construct a railway between Alaska and Siberia, with a tunnel under Behring Strait. The main line will start at a station known as Kank on the Trans-Siberian Railway, and will be 3,750 miles in length. The branches will add 2,250 miles.

Fairmount College, Wichita, Kan., has taken a decided stand against secret societies in school. The authorities made the experience, in addition to others, that, to society members, the society was first and the school second, and therefore they ruled out all organizations of the sort. Recently, at the opening of school, two young ladies, who had been initiated into one of a sorority since the ruling was made, were refused admission until they could show papers of dismissal from the society.—Bethel College Monthly.

Rev. John Gerbrandt, of the North-Star church, 35 miles south of Humboldt, Sask., has written a very interesting correspondence for the Bundesbote. The total amount raised from the members and friends for their new church building, received in cash and subscriptions, is now $1014. Several hundred dollars more are needed to pay in full for the new church, which shall be completed till Christmas if the plans can be carried out.

Thanksgiving Day. President Roosevelt has issued at this time as customary his Thanksgiving Proclamation which the readers will find it this issue, appointing Nov. 29, 1906, as a special day of thanksgiving and praise to the Almighty God for the many blessings and mercies we have enjoyed, and of prayer that these may be continued. Such a noble and appropriate request of our chief magistrate ought to be cordially welcomed and observed by every Christian and citizen of the land. We trust that the Mennonite people everywhere will cheerfully observe the national Thanksgiving Day as indicated in the President's Proclamation, to the glory of the great Giver of every temporal gift and spiritual blessing.

Christian Citizenship.

It is true that all nations of the globe look upon the United States as the one where freedom and religious liberty are predominating. The enormous number of immigrants almost flooding this country yearly from other countries is evidence enough that it is a privilege to be a citizen of such a republic.

An alien may become a citizen by naturalization. A citizen of the U. S. is a citizen of the state in which he resides. "A person may be and usually is a citizen both of the nation and of the State, but his rights under the two are legally different."

To be a true citizen one must not only be naturalized and then live in his own narrow and selfish way, not caring how his neighbor is getting along; but must have due respect for his fellow beings, a greater portion of our foreign population, it is a lamentable fact, do not benefit this country, as they are not contributing to the general welfare of our republic. On the contrary they are often helping to degenerate our own people. By their heathenish way of living they will often teach our people to follow their acts. It becomes our duty to educate them into a better and nobler life so that the rising generation will not degenerate, but that it will be better and wiser. I have been in communities where the people were nearly all foreigners, lived in a way that was in strict accordance with their foreign customs. Living with them, a person might forget that he is in America. It is necessary that we make strenuous efforts to educate them to live as Americans live.

When we find they do not heed the observance of our laws we feel that they are a burden to our law abiding citizen. They should as citizens of the U. S. try to live after customs. To be a true citizen not only involves a strict observance of the law, but it means to be the means of helping to make this country better morally. It is a fact that there is too little done by each individual to make it better; by taking a firm stand for righteousness, and helping to put down all wickedness that is practical by our fellow citicens.

It is our first duty to join heartily in all religious movements for the advancement of the Kingdom of our Lord; so that all will be brought to a consciousness of the divine Creator; doing that which is noble and uplifting to a fallen humanity. One of the greatest needs and most effectual movements seems to be that of electing good and noble men for office who will see to it that the law is enforced. We should not be satisfied in casting our vote for the best candidate, but we ought to use our utmost influence in getting the right person nominated.

Therefore it becomes our privilege as well as our duty to be at the election primaries and exert

our influence that the right man may be put on the ticket. Too many of our good citizens will not make it their business to advocate the election of the right kind of man for the office to be filled. It is therefore that men are elected who do not serve the people to the best of their ability and for the highest good of the common people. A lamentable fact is that our Christian people do not concern themselves about politics, and do not make any effort to keep the rascal out of office, and have the best man nominated, who does not seek the office.

The office should seek the man, not the man the office. By being indifferent as to who is now nominated we are in reality helping the selfish and incompetent office seeker into power who will always try to make and enact the law for his own benefit or some other selfish individual. It is high time for our Christian people to wake up to the fact of proving true citizenship by using the opportunity at hand to make this government better and nobler for our fellow mankind.

Every voter in company with good friends should select a true and competent man for the office to be filled before the Primary election is held and be in attendance to make the nomination.

After such a person is nominated who is fit for the office and does not seek the office for any selfish aim; he should use his influence to have him elected. In this way manya disreputable office seeker would not even dare to be nominated for fear of losing.

M. G. Oberholtzer.

Report of the W. C. T. U. World's Convention, held in Boston from October 17 to 22.

Thirty-one countries were represented at the seventh convention of the World's Woman's Christian Temperance Union, held in Boston from October 17 to 22. Seventy were present from England and Wales, fifteen from Scotland, eighteen from Canada, two from Australia, one from Austria, and one from Finland, Germany, Greece, Argentina, Uruguay, Fiji Islands, South Africa and New Zealand. Some countries were represented by former residents who are now in the United States, Bulgaria, for instance, by Miss Ellen M. Stone. The representative for the Fiji Islands was Mrs. Calvert, widow of the great missionary, James Calvert, who was the first Gospel teacher sent to those islands, whose people then were cannibals.

Lady Henry Somerset, who has been president of the World's W. C. T. U. since the death of Miss Frances E. Willard, was unable, on account of impairment of health, to be present, so the sessions of the Convention were presided over by the first vice-president, Mrs. Lillian M. N. Stevens of Maine, and a more able presiding officer it would be difficult to find.

At the opening session, Mrs. Stevens read a message sent to the Convention by Lady Henry. Thursday evening's exercises began with a "demonstration" by the Loyal Temperance Legions. The children were mostly of foreign parentage. One little Bohemian girl gives promise of being a remarkable speaker some day. Addresses were given by Fraulein Julie Kassowitz, of Vienna, Austria; Lady Dorothy Howard, of England, and Mrs. Kaji Yajima, of Japan. Fraulein Kassowitz is a daughter of Professor Max Kassowitz, M. D., of Vienna University, and of Frau Kassowitz, president of the W. C. T. U. of Austria. The young lady is a university graduate, bearing the degree of Ph. D. In her address, she said that the total abstinence movement in Europe is largely the result of the findings of men of science, who have become persuaded that alcoholic drinks are never necessary in the human system, but are very injurious to the delicate organism of the body.

Lady Dorothy Howard surprised the great audience by the forcefulness of her address. A beautiful girl of twenty was not expected to be able to talk like a yeteran. She has been trained for the platform, it is said, and has been speaking in public for two years, Her mother, the Countess of Carlisle, has been president of the British Woman's Temperance Association for three years. As the mother could not attend the Boston Conference, she sent Lady Dorothy to represent her. This sad old world would soon have a great uplift toward Heaven, were multitudes of beautiful and gifted young girls willing to follow the example of this sweet bud of the English nobility.

Mrs. Kaji Yajima not only spoke on Thursday evening, but also on several other occasions. She is a remarkable woman. She has been president of the W. C. T. U. of Japan since its organization, fourteen years ago. She it was who, during the recent war, set the W. C. T. U. and other women at work making "comfort bags" for the soldiers and sailors.

Friday was devoted largely to reports of departments. That of Sunday-school work was especially interesting. It showed that through the quarterly temperance lessons, over 25,000,000 persons are now having temperance teaching in the Sunday Schools. An address upon "Mormonism," by Mrs. Maria Weed, and one upon "Medical Temperance," by Mrs. Martha M. Allen, gave variety to the program. Mrs. Allen gave a demonstration of the quantity of alcohol in several well-known proprietary medicines, by means of a chemical apparatus with Welsbach burners attached. The alcohol burned brilliantly.

Friday evening there were five speakers: Miss Agnes Slack, of England; Miss Callespere, of Athens, Greece; the Earl of Carlisle; Mrs. Margaret Dye Ellis, of Washington, D. C.; and the Rev. Anna H. Shaw. Miss Slack is one of the World's secretaries. She is the daughter of a Wesleyan minister, and a sister of Sir Bamford Slack. Her address was strong and forceful. Miss Callespere is superintendent of girls' schools for Greece, and a graduate of the Sorbonne, at Paris. The Earl of Carlisle, whose family name is Howard, accompanied his daughter, the Lady Dorothy, to America, and was called upon frequently for brief addresses. Some years ago he was won to the temperance cause by his enthusiastic wife, and he then gave a practical demonstration of his changed views in a way similar to that used a few months ago by ex-Senator and Mrs. Henderson, of Washington. His cellars, which were stocked with rare old wines, were emptied and the bottles smashed. He also closed all the public houses and liquor stores upon his estate.

On Saturday morning the election of officers occurred. Mrs. Stevens stated that Lady Henry Somerset positively declined re-election. Mrs. Stevens also said that she herself must not be considered a candidate. Consequently the choice of the Convention fell upon the Countess of Carlisle.

Invitations were received for the eighth convention, to be held in Sydney, Australia; Glasgow, Scotland; and London, England. The choice of places was left to the executive committee, and is not yet announced.

Two messages were received by the Convention from President Roosevelt, one conveying greetings, another bearing an invitation to a reception for the foreign delegates at the White House, November 7th.—Christian Herald.

Doing One's Own Part.

There are many seemingly good people who rejoice in seeing others do right, but are not very actively engaged in the business themselves. Here is an illustration:

A vigorous and well-meaning lawyer stood on the street corner one Sunday morning. The children were hurrying joyously by on their way to Sunday-school, and this lawyer, watching them with manifest interest, said to a friend, "I do love to see the young people going to Sunday-school." His friend made the very natural and just reply, "Well, if you believe in it so much, why do you not go yourself, and thus help the cause along?" The lawyer replied, "Oh, well, if the other people did not go and keep up the Sunday-school, I suppose I would go myself."

How many there are just like this lawyer, who believe in the Sunday-school, in the church, in the cause of Christ, but who allow them to get along without their presence and help! Each person should be an example in things he approves for others.—(Bible Teacher.)

"It Costs More to Live Now."

"It costs more to live now, than it did years ago." Yes, very likely. It costs more to liye in the city than it did to live in the country; and more to live in a great city, than it formerly did to live in a small one.

The marble palace of a swindling bank officer costs more than the neat white cottage where his father lived and thrived. The brown stone mansion of the stock-jobber or speculator costs more than the old brown cottage with the honey-suckle around it, where he spent the days of his early youth. Brussels carpets cost more now than bare floors did then. The broadcloth of a useless fop costs more than the homespun of a useful farmer; and the "nobby suit" of a delicate counter-jumper costs more than the plain attire of a hard-working mechanic. The false hair, silks and flounces, used by a flirt to capture a fool, cost more than the genuine hair and comfortable clothing in which her grandmother lived and toiled, and won the love of all around her, who prized her for her honest worth. Roast turkey enough to give an alderman the apoplexy, costs more than the roast potatoes and milk on which his honest grandfather fed his growing family. Burnt beefsteak of the first quality, for one, costs more than beef soup for a whole family did years ago. Turtle soup costs more now than bear porridge ever did. Oyster suppers cost more than bowls of bread and milk. Plum pudding costs more than hasty pudding, and pound cake is more expensive than Indian Johnny-cake. The finest wheat bread is more expensive than the old brown loaf, that was common before dyspepsia became fashionable. Pianos cost more than churns, and consume more time, and so poor music is more plenty than good butter. Swindling a living out of the ignorant costs more than digging it out of the soil, though the swindling process is deemed more respectable by many. The paper-soled French gaiters for a large family of puny weaklings, cost more than the course, stout shoes, which rosy, barefooted children put on in autumn, and defied the the frosts and snows of winter, and stamped their way through drifts and storms, to school. It costs women more to pay doctors for their drugs and devilments, than it did their mothers to rear a household of healthy children, to their pride, and comfort, and support in old age. It costs more to raise one sickly flirt, or conceited fop, in idleness and luxury, than it once did to bring up a dozen children who were taught to pay their way and earn their bread, and be a help to their friends and parents. Champagne and Burgundy made of dye stuffs and drugs, cost more now than clear cold water did. It costs more to endorse a spendthrift's note, than it used to to teach a boy an honest trade; and it costs more to bail a well-dressed defrauder out of jail, than it did to support his old father all his days. The span of matched horses with which some stock-gambler or speculator drives his mistress on the broad road to destruction, costs more than the honest farmer's two-horse team, which for years and years carried the produce to market. The jewelry and tag-roses for which young women sell their virtue and their souls, cost far more than the modest apparel which their mothers wore, when they served God and feared sin. Thirty yards of silk made up in a dress by a fashionable dress-maker, and worn in pride and vanity, costs more now than eight yards of calico, made up by a sensible woman, and worn in a Christian way. It costs men more now for a religion which makes men idlers in God's vineyard, and leads them on in pride, and show, and sectarianism, to perdition, than it did once for a religion that made them good men in this world, and gave them a good hope of eternal life in the world to come. Yes, "it costs to liye now;" and the exact cost is not known here, nor will it be, till eternity shall strike the awful balance, and solve the mighty problem—"What shall it profit a man if he gain the whole world, and lose his own soul? or, what shall a man give in exchange for his soul?"—H. L. Hastings.

Sorry and Glad.

"Five minutes after I took the money I was sorry," says the man who stole a package of $100,000 entrusted to him by an express company. He also said: "I am glad I've been caught. I want to restore the money, and throw myself on the mercy of the court." Sorry and glad. Sorry he took the money and glad he was arrested! Isn't that precisely different from what such a man would expect? One would naturally suppose he would be glad he got the money and sorry when he got caught. That is the point of it all. Sin is the most deceptive thing in the world. Five minutes before he took the big bunch of money he wanted it badly. It would buy so much he never expected to get. A hundred thousand dollars was enough to make a man tremendously happy. Five minutes after he took the package he felt badly. He was not happy. He was disappointed. Before and after. Ah, in that lies all the mystery of the problem of the knowledge of good and evil. Before the sin there are visions of good to come. The temptation lures. Happiness is just here. Thrust but your hand and take it. Step over the line and you are in Beulah land. That is the point of view when alluring devils beckon. But—when the thing is done—when it is too late—the man looks out from a different angle of vision. The devils jeer. The man hates his crime. He hates the loot he has taken. And, worst of all, he hates himself. And thus it is only a step from all allurement to remorse, from vision to disillusion, from heaven to hell. And men and women are taking this step every day. If we could only see the aftermath from before!—Ex.

Beautiful Things.

Beautiful faces are those that wear—
It matters little if dark or fair—
Whole-souled honesty printed there.

Beautiful eyes are those that show,
Like crystal panes where heart-fires glow.

Beautiful thoughts that burn below.

Beautiful lips are those whose words
Leap from the heart like songs of birds,
Yet whose utterance prudence girds.

Beautiful hands are those that do
Work that is earnest, and brave, and true,

Moment by moment the long day through.

Beautiful feet are those that go
On kindly ministries to and fro—
Down lowliest ways, if God wills it so.

Beautiful shoulders are those that bear
Ceaseless burdens of homely care
With patient grace and daily prayer.

Beautiful lives are those that bless—
Silent rivers of happiness,
Whose hidden fountains but few may guess. —*Selected.*

Home Circle.

The Little Orator.

Although I'm not so big nor old
As many boys I see,
Yet it will take a boy as bold
To speak a piece like me.

I'll make my bow, and wave my hand,
And then begin my speech;
But you must sit—you understand—
Quite still—or I can't preach!

"Down to the seas the rivers flow;
The trees are great and tall,
The mighty earth is round, you know,
Just like my little ball.

"The stars shine out, when clouds allow—
The horses swiftly run—
So now I'll make my little bow
And say my speech is done."

A Unique Request.

Editor Crews of the Canadian Epworth Era found in a Winnipeg church an interesting little placard hanging inside the pulpit desk where it would be seen only by the preacher. The card read:

PLEASE REMEMBER THE CHILDREN.

The request was meant for the visiting minister, that in his sermon and prayers he might remember that the lambs of the flock were present and deserved attention. It is a motto that ought to hang before the eyes of every Christian worker.

How Old Must I Be?

"Mother," a little child once said, "How old must I be before I can be a Christian?"

The wise mother answered, "How old will you have to be, darling, before you can love me?"

"Why, mother, I always loved you; I do now, and I always shall. But you have not told me yet how old I shall have to be."

The mother replied: "How old must you be before you can trust yourself wholly to me and my care?"

"I always did," she answered: "but tell me what I want to know," and she put her arms about her mother's neck.

The mother asked again: "How old will you have to be before you can do what I want you to do?"

Then the child whispered, half guessing what her mother meant: "I can now, without growing older."

Her mother said: "You can be a Christian now, darling, without waiting to be older. Don't you want to begin now?"

The child whispered: "Yes." Then they both knelt down, and in her prayer the mother gave to Christ her little one who wanted to be His.—Selected.

A Mirror.

"What church do you attend?" was once asked of a bright young fellow doing business in one of our large cities.

"Oh! I just run around," he answered gaily. "I don't understand the difference between the Churches—in fact, there is a great deal in the Bible itself that I don't understand, and until I do, of course I can't join any Church."

"How many hours a day do you spend studying this matter?" asked his questioner.

"Hours?" he repeated in surprise.

"Well, then, minutes?"

The young man was dumb.

"Ah!" said his companion. "If you thought a knowledge of geology necessary to your success in life, or astronomy, or shorthand, you would not think of spending less than one hour a day in its study, perhaps two, perhaps three; and you would not expect to know or understand it without that exertion. But the knowledge of God, of Jesus Christ, of salvation—the highest and deepest of all knowledge—you sit around and wait for, as if it would come like a flash of lightning."

Does any reader see a likeness to himself in this young man of business?—Our Young Folks.

Some Boys.

A woman fell off the dock in Italy. She was fat and frightened. No one of the crowd of men dared to jump in after her; but a boy struck the water almost as soon as she, and managed to keep her up until stronger arms got hold of her. Everybody said the boy was very daring, very kind, very quick, but also very reckless, for he might have been drowned. The boy was Garibaldi; and if you will read his life, you will find these were just his traits all through—that he was so alert that nobody could tell when he would make an attack with his red-shirted soldiers, so indiscreet sometimes as to make his fellow patriots wish he was in Guinea, but also so brave and magnanimous that all the world, except tyrants loyed to hear and talk about him.

A boy used to crush the flowers to get their color, and painted the white side of his father's cottage in Tyrol with all sorts of pictures, which the mountaineer gazed at as wonderful. He was the great artist Titian.

An old painter watched a little fellow who amused himself making drawings of his pot and brushes, easel and stool, and said: "That boy will beat me some day." So he did for he was Michael Angelo.

A German boy was reading a blood-and-thunder novel. Right in the midst of it he said to himself: "Now this will never do. I get too much excited over it; I can't study so well after it. So here goes!" And he flung the book out into the river. He was Fichte, the great German philosopher.

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Editorial.

A Movement to Change the "Week of Prayer."

For years the Christian people have been looking forward for the "Week of Prayer" in the first week of January. Quite a few friends of this season of united prayer are, however, of the opinion that a "change of time" would prove to be a great advantage for the good cause. Therefore a movement is going on, arranged by the National Evangelical Alliance, to change the Week of Prayer from the first week of January to the week between Palm Sunday and Easter, called in the Episcopal and Catholic Church, Holy Week.

Several reasons are given for the proposed change. One of them is that over a large part of the country there is usually inclement weather at this time of the year, so that many, especially in the country, are not able to attend the services to their satisfaction.

Another reason is that the promoters of this change believe that "in unity there is strength." Although Almighty God, the Giver of every good and perfect gift, would not be more willing to grant the requests of the multitude than of the few, as long as the supplications were offered in faith, yet it is believed that a great blessing would come, if practically the whole Christian world was on its knees in prayer before God at once.

The services in the annual Week of Prayer have been for years a great blessing to many because they prayed in unison not only for themselves but also for national and world-wide causes, such as the home, the schools, the home and foreign missions, the rulers and the nations of the world. Probably the most of the country people would welcome the proposed change.

Revivals.

Of late much time and space was given to revival work. Some of the churches of the different denominations have put forth special efforts on this line. One hears frequently the expression "world-wide revival," which is to come soon if the Christians are being aroused to their duty and responsibility. The revival work, however, is not progressing very rapidly in many places because of the many barriers, such as the indifference of the nominal Christians and the opposition of the worldly minded people.

But revivals are constantly going on in different countries where the Gospel is proclaimed. Such reports come even from India. For over a year reports have been almost continuously coming to hand of great religious awakenings among the natives of India, which have not been confined to one locality, or to the work of any one branch of the church. This movement and fire of awakening has been spreading in widely separated fields, and the missionaries of many denominations have been made to rejoice. The latest news comes from Nellore, some distance north of Madras, where the Baptists have been working for a number of years.

Here in our country preparations are being made for an American Revival. The Record of Christian Work gives some information on this subject.

It says: "Evangelism seems to be the watchword of the Christian church to-day. More than ever is the cry going up for a world-wide revival, and especially do we want an American Revival. We want a revival which will get at the people in high places in life all over the land, as well as at the foreigner in our midst, and the poor and the outcast; a revival which will change men's hearts to the extent that their religion will clean out the "graft" in great corporations and trusts; that will get into politics and put only such men in office as fear God. And the forces to the Christian Church are being centered. Hardly a great ecclesiastical body which has not now an evangelistic committee. Only just recently Rev. Johnson Myers, who has had a pastorate of remarkable usefulness at the Immanuel Baptist church, Chicago, has been appointed to the superintendency of the evangelistic work of the Baptist Home Missionary Society. The Methodists have one of their most able ministers who gives all his time to organizing evangelistic enterprises. The Presbyterian church has its General Assembly's Committee on Evangelistic Work, with John H. Converse, a millionaire business man of Philadelphia as chairman, with his consecrated wealth back of the committee; the Congregational Association has an evangelistic commission and other denominations have their special committees. The summer conference on practical evangelism at the seyeral August Bible conferences have inspired a greater spirit of pastoral evangelism, and next season there is to be established a summer school for evangelists and practical Christian workers. With all these organized forces, with the prayers of thousands of Christians for a great awakening, who shall say but that in the year 1907 America shall be moved for God as never before. Ought not all the denominations to unite their evangelistic committee for this purpose?"

Thanksgiving Proclamation.

"The time of year has come when, in accordance with the wise custom of our forefathers, it becomes my duty to set aside a special day of thanksgiving and praise to the Almighty because of the blessings we have received, and of prayer that these blessings may be continued. Yet another year of widespread well-being has passed. Never before in our history or in the history of any other nation has a people enjoyed more abounding material prosperity than is ours; a prosperity so great that it should arouse in us no spirit of reckless pride and least of all a spirit of heedless disregard of our responsibilities; but rather a sober sense of our many blessings, and a resolute purpose, under Providence, not to forfeit them by any action of our own.

"Material well-being, indispensable though it is, can never be anything but the foundation of true national greatness and happiness. If we build nothing on this foundation, then our national life will be as meaningless and as empty as a house where only the foundation has been laid. On our material well-being must be built a superstructure of individual and national life, lived in accordance with the laws of the highest morality, or else our prosperity itself will in the long run turn out a curse instead of a blessing. We should be both reverently thankful for what we have received, and earnestly bent on turning it into a means of grace and not of destruction.

"Accordingly, I hereby set apart Thursday, the twenty-ninth day of November, next, as a day of thanksgiving and supplication, on which the people shall meet in their homes or their churches, devoutly acknowledge all that has been given them, and pray that they may in addition receive the power to use these gifts aright.

"In witness whereof, I have hereunto set my hand and caused the seal of the United States to be affixt.

"Done at the city of Washington this 22d day of October, in the year of our Lord, one thousand nine hundred and six, and of the independence of the United States the one hundred and thirty-first. "THEODORE ROOSEVELT."

"By the President: Elihu Root, Secretary of State."

Correspondence.

STERLING, O., Oct. 6, 1906. Dear readers of the MENNONITE:—The members of this congregation celebrated the holy sacrament of The Lord's Supper on Sunday afternoon of Oct. 7, Rev. Grubb, of Wadsworth, O., officiated and was assisted by Rev. Albert Schumacher, of Oberlin, O. This closed his work at Sterling for this year as Rev. Schumacher has again taken charge of this congregation preaching his first sermon on Oct. 21.

We are pleased to report that we now have S. S. every Sunday morning since we commenced to hold our meetings in the new church, with good attendance thus far. May the time be fast approaching when we may be able to have preaching services every Sunday also.

The pastor is at present giving catechetical instructions to a class of 18, which meets every two weeks.

SUMMERFIELD, Illinois, November 5, 1906.—Rev. J. B. Baer, of Bluffton, Ohio, filled our pulpit on Oct. 21, and preached two very impressive sermons, one in the morning and evening. He also addressed our Sunday-school and told us how the Lord entrusts us all with talents, and that we do not all have the same gifts, but are all held responsible for the proper use of them, and that we shall be rewarded not according to the amount of work done but according to the faithfulness with which we applied the talents entrusted to our care.

Oct. 28th three young people were baptized and taken up as members. Sunday, Nov. 4, communion was held. This should always direct our thoughts back to the sacrifice and death of Christ, and forward to His second coming, just as the Passover pointed back to the deliverance from bondage and forward to the coming of Christ.

DEER CREEK, Okla., Nov. 2. Miss Clara Kuehny, who expects to go to India as a missionary or nurse in the near future, is here visiting with her father, brother and sisters.

Miss Frieda Voth, of Newton, Kan., who taught German school here last spring is now near Medford, Okla., teaching a German school.

D. C. Welty, of Berne, Ind., spent a few days in our midst a short time ago in the interest of the Mennonite Book Concern and was quite successful in his work.

Our pastor returned Tuesday from the Western District Conference held near Elbing, Kan., on Oct. 24—25. He preached in Moundridge and at Garden Township, Kansas.

On Nov. 11th, the Lord willing, baptism will be administered to four candidates here by Rev. H. R. Voth, of Newton, Kan. On the same day our pastor, J. C. Peters will be ordained to the office of elder, also by Rev. Voth. Several of the ministers are expected to be with us, and we cordially invite all to come who can.

Facts About the Philippines.

The islands of the Philippine archipelago number 3,141 in all, with a total area of 115,026 square miles, and a coast line more than twice the length of the coast line of the main United States.

Luzon and Mindanao are the two largest islands, containing 40,969 and 36,292 square miles respectively. Luzon contains 35 per cent. and Mindanao 31 per cent. of the total area of the archipelago.

The total population of the islands is 7,635,426, of which Luzon has one-half and Mindanao only 7 per cent.

The density of population is 67 to the square mile, while in the United States 26 per square mile is an outside figure.

The 7,635,426 population includes 6,987,686 Filipinos, 41,035 Chinese, 8,135 Americans, 3,888 Spaniards, besides Japanese, English, German, French and other nationalities.

Of persons over ten years of age the literacy record shows that 2,762,093 can neither read nor write; 2,221,433 can read but cannot write; 1,002,588 can both read and write, but only 76,627 have received superior education.

It is more than 1,100 miles from the far northern to the far southern island; nine of the islands have areas ranging from 1,000 to 10,000 square miles, seyenty-three range from only 10 to 100 square miles and 262 run from 1 to 10 square miles; 2,775 islands, or seven-eights of the total number, are of less than one square mile area each.

Names have been given to 1,668 of the islands.

Volcanoes are numerous, but all except twelve are extinct; Mount Apo, the highest peak in the Philippines, 10,312 feet, is an active volcano, as is also Mayon, 7,916 feet high, the most perfect volcano in existence in the world.—Missionary Witness.

Unconscious Kindness.

A young woman who had passed through deep sorrows, said to a friend one day, in speaking of the comfort certain persons had given her unconsciously: "I wish some people knew just how much their faces can comfort one! I often ride down in the same street-car with your father, and it has been such a help to me to sit next to him. There is something so good and strong and kind about him; it has been a comfort just to feel he was beside me. Sometimes when I have been utterly depressed and discouraged, he has seemed somehow to know just the right word to say to me; but if he didn't talk, why, I just looked at his face, and that helped me. He probably has not the least idea of it, either, for I know him so slightly; and I don't suppose people half realize, anyway, how much they are helping or hindering others." There is a great deal of this unconscious kindness in the world. "Moses wist not that the skin of his face shone." The best people are not aware of their goodness. According to the old legend, it was only when it fell behind him, where he could not see it, that the saintly man's shadow healed the sick. This is a parable. Goodness which is aware of itself has lost much of its charm. Kindnesses which are done unconsciously mean the most.—Selected.

Invents New Light.

A new electric lamp, which threatens to revolutionize the present system of lighting by means of the electric current, has been devised by an Austrian chemist—Dr. Hans Kuzel—who has occupied many years in studying the principle involved in his inventions. He has succeeded in devising a lamp which he calls the Syrius lamp, and which promises to reduce the price of electrical lighting to a wonderful degree.

As is well known, incandescent gas lighting is much cheaper than electric light under the present system, because the filament wires of the latter are very expensive, and the glass bulbs soon wear out in service. Dr. Kuzel has invented a substitute for the glow thread, by forming out of common and cheap metals and metaloids colloids in a plastic mass, which can be handled like clay, and which when dry, becomes as hard as stone. Out of this mass very thin wire threads are then shaped, which are of uniform thickness and of great homogeneity. These two characteristics are of great value in the technics of incandescent lamps.

The Kuzel or Syrius lamp requires scarcely one-quarter of the electric current which the ordinary electric lamp with a filament wire requires. Experiments have shown, it is asserted, that the new Syrius lamp can burn for 3,500 hours at a stretch. Another advantage claimed for the Syrius is that the intensity of the light always remains the same, the lamp bulbs never becoming blackened, as is the case with the ordinary bulbs.—Ex.

Japan's Experiment.

Japan has decided to try government ownership and control of all lines of industry. This is a step in advance of any other nation, and the experiment will be watched with great interest. The difficulty with government ownership in the past has been the corruption which comes through allowing party spoils of public offices. Let the merit system be enforced in all departments and there seems to be no good reason why the government should not be able to run other industries as well as those it has already undertaken. This would in a measure prevent the massing of wealth in the hands of a few, but inequalities will never be fully done away with until the Golden Rule shall have taken the place of the rule of gold.—Brethren Evangelist.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, November 18. HOW THE BIBLE CONDEMNS INTEMPERANCE; A REVIEW OF ALL TEMPERANCE PASSAGES. Hab. 2, 5—15.

QUESTIONS.

1. How is wine described in Hab. 2, 5?

2. What is the reward of him, who gains by the intemperance of others? Hab. 2, 6—7, 9—13, 15—16.

3. Is strong drink a blessing or a curse to a people? Hab. 2, 8.

4. What is the best remedy against strong drink? Hab. 2, 14.

5. How is wine described in Prov. 23, 31—32.

6. What is the consequence of indulging in strong drink? Prov. 23, 29—30, 33—35.

7. Is it easy to free ourselves from the power of strong drink? Prov. 23, 35.

MEDITATIONS.

There are many warnings in the Bible against intemperance, for instance: 1 Thess. 5, 1—8; Rom. 14, 21; Ephes. 5, 18; Matt. 24, 48—51; Joel 1, 1—7; Isa. 28, 1—4; Deut. 21, 18—21. In Habakkuk 2, 5, wine is represented as treacherous; a good glass of wine going down easy, inciting to drink more, but after short hilarity taking away man's reason and undermining his health; Drunkenness or the desire for strong drink increaseth the longer it is indulged in. The man, who induces others to drink, so that he himself may be enriched thereby, who fosters strife, bloodshed and all crime, will be cursed by all who have been ruined by him. He sins against his own soul making gain his god and he sins against others making them unfit for time and eternity.

Strong drink is a curse to the people; it increases lawlessness and crime as all statistics show. The people's money being squandered for strong drink, which ought to have gone for food and clothing; all higher impulses and desires are drowned by the desire for strong drink.

The best remedy against strong drink is the knowledge and the love of God, for where the Spirit of God reigns in a heart the spirit of alcohol will and must disappear.

In Prov. 23, 31—32 wine is described as beautiful, inviting, enticing; but at the last biting like a serpent and stinging like an adder.

The consequences of indulging in strong drink are woe, sorrow, contentions, complaining, wounds without cause, redness of eyes. By strong drink the own character is ruined, the happiness of the family destroyed.

When a person indulges in strong drink, it becomes a powerful evergrowing habit, which only by the grace of God can be broken, for strong drink weakens not only the intellect, but also the will power.

The Sunday School Lesson.

BY A. S. SHELLY.

Notes for Nov. 18.

SUBJECT: Jesus before Caiaphas. Matt. 26. 57-68.

GOLDEN TEXT: He was despised and rejected of men. Isa. 53:3.

When Judas had acted his traitorous part, Jesus went forth and delivered Himself to the men that had come to arrest Him. When they laid hands on Him to bind Him, impulsive Peter was

ready to plunge into a hand to hand fight in His defense. Stopped and rebuked in this course by the Master, he with the rest of the eleven left Him and fled. Mark tells also of a certain other young man who had followed Him and who also fled when they laid hold on Him, leaving in their hands His hastily donned scant attire.

When they led Jesus away John, who evidently had not fled far, returned and followed the hurried procession, and being known unto the high priest, went in with Jesus into the court. Peter also followed Him, but afar off. In the garden, in the heat of the excitement, he would no doubt have made a brave fight even sacrificing his life in Jesus' defense. Now his courage was past oozing out and when his timid actions caused him to be noticed and pointed out as belonging to the despised Nazarene, he cowardly denied Him, even growing vehement in dislaiming any knowledge of Him. The moral courage that enables one to suffer patiently for God and His cause, is of a very different order from the physical bravery often displayed in human combat. Peter was here taught that severe but needed lesson that the courage he and the rest of the apostles needed for the work to which they were called, must come from another source than their own self-confidence. Look at Peter on and following the day of Pentecost, endued with power from on high, and note the difference. When we trust in our own strength, we are sure to fall before the assaults of evil; but trusting in His strength we can bear and do all things for Him. (Rom. 8:35–37; Phil. 4:13).

The pretended trial, first before Annas (John 12:13) and then before Caiaphas, was nothing but a hollow mockery. There was absolutely no evidence of any wrong doing against Him. So they sought to trump up some false charge that might give some color of justification to their unlawful proceeding; for in their hatred they had determined upon His death and all they wanted now was to find some excuse to hide behind from the wrath of the people, whom they feared. Jesus was standing here before the highest authority of the Jewish nation in matters of religion and when one considers the standing of this body of men in the providence of God, it is simply amazing to read that "all the council sought false witness against Jesus to put Him to death." Two noble exceptions to this general charge of judicial unfairness and falsehood are mentioned, viz., Nicodemus and Joseph of Arimathea. Others of the rulers also believed on Him in a way (John 12:42), but because they loved the praise or glory of men more than the glory of God, they probably went with the great majority when it came to the critical test, sharing the infamy attaching to the proceedings of this wicked council.

To all that was said in false accusation, Jesus said not a word. Their contradictory statements required no answer: they fell of their own weight. He opened not His mouth (Isa. 53:7). In silent suffering He bore the injustice and insult heaped upon Him by those to whom He had been sent with the message of divine love for His chosen people and for the world. Only when the chief priest in desperation turned upon Him to wring from Him a confession that they might use against Him, Jesus broke His silence, and promptly accepting the challenge to state His claim as the Messiah come from God, He unhesitatingly and unequivocally acknowledged that He was all that the high priest had said —Christ the Son of God, and warned them that though they might condemn Him to death they should see Him as the Son of man sitting at the right hand of power and coming on the clouds of heaven in judgment. Nowhere do we find a clearer statement of Christ's dual nature —the Son of God come down to man to bring the knowledge of God to man, and the Son of man going back to God as the Head of a redeemed race to the right hand of power. This claim was either blasphemy as the rulers represented it to be, or it is the blessed truth, the only foundation for our hope of glory. Oh, the blindness that will not see the truth, the stubborn perversity that will not acknowledge it, the devilish cruelty that characterizes such wilful unbelief! For example of the latter see vs. 67 and 68, and the cruel persecution of Christian martyrs down the centuries.

On the other hand see the love of Him that could endure all this shameful treatment and cruel suffering that He might open a way of escape for you and me. Look at Him, despised and rejected of men, and hear Him say to you:

"All this I bore for thee
What hast thou borne for Me?"

Encouraging Annual Report.

The annual report of Marion Lawrence, of Toledo, O., general secretary of the International Sunday School Association, for the year just closed, shows some interesting figures. He says that in it there has been more progress in Sunday-school work than in any one of the other seven since his appointment. Over 13,000 conventions have been held. The seven field workers have traveled over 16,700 miles, and have made more than 3,000 addresses. About 100 persons are giving their entire time to the organized work, and some fifty more are added giving half their time. One or more have been to the field of fifteen associations. Mr. Lawrence states that 50,000 people are studying the teacher training courses. There is now an increase of 1,378 home departments, with a total membership of 30,000. The whole number of home departments is 11,891, the membership being 438,102. There are now 9,081 members of the International Bible Reading Association. These pledge themselves to read the daily Bible selections for the lesson of the following Sabbath. From figures gathered, it is estimated that there are 14,000,000 children and teachers in the Sunday-schools connected with the International Association.

A number of new ventures were decided upon at the recent meeting of the International executive committee. A general secretary for the Protestant Sunday-schools in Japan will shortly be appointed, and in order to arouse an interest, Frank L. Brown, of Brooklyn, superintendent of one of the largest Sunday-schools under one roof in the United States, has been commissioned to go to Japan, visit all the mission stations, and get the missionaries to federate in establishing Sabbath-schools, under the direction of the World's Committee. Dr. George W. Bailey, of Philadelphia, is chairman of this committee. An adult department has been established, and a special superintendent will be engaged to promote this work. It was decided to pay greater attention to the temperance department, and J. F. Hardin, of Eldorado, Ia., has been put at its head. A new intermediate department was formed with Mr. Brown as chairman. Money was pledged to put a new field worker in the Northwest, and three more colored field workers in the South, along with one additional white man. An International field worker for the West Indies will soon be appointed. The executive committee has begun to furnish Sunday-school literature in Spanish.—Record of Christian Work.

Procrastination has been called a thief—the thief of time. I wish it were no worse than a thief. It is a murderer; and that which it kills is not time merely, but the immortal soul.—Nevins.

Contributions.

Foreign Missions.

During the month of October the following gifts were received:

I. For General Fund.—From P. Balzer, expenses for P. Frey's return trip $5; P. H. Duerksen, wages for Frey and Froese $5; Summerfield church $36; West Swamp church, Pa., $43.07; West Swamp S. S. $2 99; West Swamp C. E. S. $1.09; Bethany church, Quakertown, Pa. $14 99; Bethany primary school $1 89; Bethany C. E. S. $5 10; Flatland church, Pa. $10; Soucona church, Pa. $4.07; Springfield church, Pa $14 38; Allentown church, Pa. $6; East Swamp church $14 25; Hoffnungsau church, Kan., wages for Bro. F. B. G. $33 50; Souderton, Pa., C. E. S. $5; Deep Run church, Pa. $14; Boyertown church, Pa. $6; A. Becker, Meno, Okla. $20; J. C. Ratzlaff, Meno, Okla. $10; Mission collection, S. S. of First Menn. church, Newton, Kan. $19 01; Herald church, Bessie, Okla. $30.36; Garden Tp. church, Halstead, Kan. $29.08; Alexanderwohl church, Goessel, Kan, $78; First Menn. church, Geary, Okla. $9 75; Salem church, Wisner, Nebr. $46.15; Hillsboro Menn. church, Kan. $12.50; quarterly collection, Bethel S. S., Dalton, S. Dak. $26; Salem Zion church, Marion, S. D. $72; Mission Sewing Society, Pandora, O. $40; Menn. church, Paso Robles, Cal. $20; Salem church, Dalton, O. $16; Pretty Prairie church S. S., Kan. $14 06; collection in Bergtal church, children's festival $21 90; Mrs Catharine Hirschler, Summerfield, Ill $10; Anonymous $20; Bergtal church, Pawnee Rock, Kan. $10; Springfield S. S, Eakly, Okla. $5; collection, Emmanuel's church, Pratrum, Ore. $18 60; San Marcos Menn. church, Paso Robles, Cal. $40; collection at mission festival, Bergtal church, Winkler Man. $74 15; harvest-festival collection, Bergtal church, Edenburg, Man. $6; later, harvest-festival collection, ditto, $2 95; N. N., Donnellson, Iowa $1; Zion church ditto, $12; Zion church, children's thank offering, ditto, $42 80; Middle Conference, Pandora, O., $45 35; F. L. Krehbiel, Buffalo, N. Y. $10; Swiss church, Whitewater, Kan. $80; Hoffnungsau church, Kan, wages for the workmen Froese, Buller and Gaeddert $105; Hebron church, Inman, Kan. $40; Y. P. S. of Grace church, Pandora, O. $20; Treasure of the late William Frey, Kan. $1 17; Mission boxes, Berne, Ind. $19.96; Tenth from F. ditto, $10; birthday gifts, ditto, $1 88; for painting at Cantonment, Okla. $31; First Menn. church, Newton, Kan. $30.20.

II. Missions in India.—From Ransom, Kan, S. S., Children's Day $6.39; ditto, Primary S. S. class $9.56; S. S., Springfield, S. Dak. $30.

III. For Orphans in India.—By the M. B. C. $5.

IV. For Lepers in India.—Y. P. S., Winkler, Man. $10; Jacob Rupp, Moundridge, Kan. $20; Mrs Mariann Sprunger, Berne, Ind. $3; Peter Gerig, Menno, Wash. $11 90; Mrs. Catharine Hirshler, Summerfield, Ill. by C. H. v. d. Smissen, $5.00.

V. Sewing Society Treasury.—Sewing Society of Zion church, Donnellson, Iowa, $8 25; Sewing Society, Beatrice, Nebr. $4.31.

VI. For Waterworks in Arizona.—From John Eicher, Berne, Ind. $5.

Gratefully acknowledged,
Gustav Harder, Treas.

News of the Week.

Domestic.

Hughes Defeats Hearst.

New York, Nov. 6.—According to incomplete returns from all over the state received up to 10:30 p. m. Chas. E. Hughes, the republican candidate, has been elected governor of New York state over William Randolph Hearst, the nominee of the democratic party and the independence league, by a plurality of 40,000. Two years ago Governor Higgins was elected on the republican ticket by 80,560.

PEARY MADE A DASH

But Did Not Quite Reach the Pole.

New York, Nov. 2.—The United States now holds the record of "furthest north," 87 degrees, six minutes. This feat was accomplished by Commander Robert E. Peary, of the United States navy. The intrepid arctic explorer failed to reach the north pole, as he had confidently hoped to do with his specially constructed vessel, the Roosevelt, but he penetrated nearer to the pole than the duke of Abruzzi's expedition, which had held the arctic record, 86 degrees, thirty-four minutes. What Commander Peary did and his experiences during the past year in the frozen north are briefly but vividly summarized in a communication received to-night by Herbert L. Bridgeman, secretary of the Peary Arctic club. This communication follows:

"Hopedale, Labrador, via Twillingate, N. F., Nov. 2.

"Herbert L. Bridgeman:

"Roosevelt wintered north coast Grantland, somewhat north Alert winter quarters. Went north with sledges February via Heckley and Columbia. Delayed by open water between 84 and 85 degrees. Beyond 85 six days. Gale disrupted ice, destroyed caches, cut off communication with supporting bodies and drifted due east. Reached 87 degrees six minutes north latitude over ice, drifting steadily eastward. Returning ate eight dogs. Drifted eastward, delayed by open water, reachlog north coast Greenland in straitened conditions. Killed musk ox and returned along Greenland coast to ship. Two supporting parties driven on north coast Greenland. One rescued by me in starving condition. After one week recuperation on Roosevelt sledged west, completing north coast Grantland and reached other land near 100th meridian. Homeward voyage incessant battle with ice, storms and headwinds. Roosevelt magnificent ice fighter and sea boat. No deaths or illness in expedition. (Signed.) "Peary."

Hopedale, or Hoffenthal, is a Moravian mission station on the east coast of Labrador. Twillingate is a port on the east coast of New Foundland. Mr. Bridgeman said the message was probably mailed by Commander Peary from Hopedale to the most accessible cable point.

INDIAN TROUBLES.

Indians Outwit Federal Troops.

Sheridan, Wyo., November 2.—Further details of the raiding of a Government supply train bound for the camps of the Tenth and Sixth Cavalry, from Arvada, characterize it as a clever piece of work, evidently planned by some of the older heads of the Ute tribe. According to James Forgen, the driver, no Indians were in sight until a bunch of about a hundred mounted redskins suddenly dashed out of a defile in the hills and quickly surrounded him. They made little noise outside of a few sharp yells in the nature of commands, and while several Indians kept Forgen under their rifles his wagon train of 5,000 pounds of flour, the sacks of which were strapped to the cayuses of the Indians, who then disappeared into the hills.

Utes Agree to Wash off War Paint.

Sheridan, Wyo., November 3.—A conference between the Ute Indians and the troops to-day resulted in an agreement on the part of the Utes to return with Colonel Rogers to Ft. Meade, S. D., to be taken care of there by the Government, while Chiefs Red Cap and Black Whiskers go to Washington to talk the matter over with President Roosevelt. The Utes will go overland with troops of the Sixth Cavalry. The Indians have not been disarmed and will not be as long as they take no threatening actions.

Ravages of Tuberculosis in Navy and Marine Corps.

Washington, Nov. 2.—Tuberculosis has made alarming inroads upon the navy and marine corps in spite of the measures taken by medical officers to check it. The annual report of Rear Admiral Rixey, surgeon general of the navy, made public to-day, shows that in 1905 the number of tuberculosis cases in the service were 243, or 6.1 per 1,000. In 1905 the ratio was only 3 2 Practically all the cases are pulmonary tuberculosis.

French Catholics Will Forfeit $80,000,000.

Paris, November 3.—The Minister of Public Instruction and Worship, M. Briand, to-day announced in an authorized interview that the government did not regard the Catholic church as being in revolt against the law providing for the separation of the church and state, or against the state. The Catholic church having simply declined to take advantage of its privilege under the law, as the other religions did, on December 11, would forfeit its $80,000,000 of property and thereafter would live under the common law. There would be neither martyrdom nor persecutions of the faithful. The churches, as state and communal property, would remain open for Catholic worship. The object for which the Republican party in France had struggled for thirty years, the minister said, had been achieved. The concordat was at an end, the state would no longer contribute to the support of any religion, and priests would no longer enjoy privileges. In both their duties and obligations they would be on an equality with other citizens. In other words, the state was at least neutral toward all religions and would permit the exercise of all of them with special favors to none.

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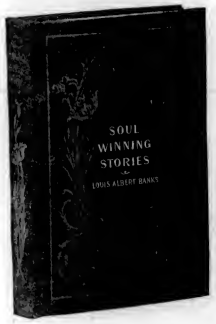

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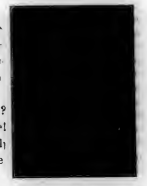

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Vol. XXI. BERNE, INDIANA, NOVEMBER 15, 1906. No. 45.

A Name in the Sand.

Alone I walked the ocean strand;
A pearly shell was in my hand:
I stooped and wrote upon the sand
My name—the year—the day,
As onward from the spot I passed,
One lingering look behind I cast,
A wave came rolling high and fast,
And washed my lines away.

And so, methought, 'twill shortly be
With every mark on earth from me;
A wave of dark oblivion's sea
Will sweep across the place,
Where I have trod the sandy shore
Of time, and been, to be no more,
Of me—my day—the name I bore,
To leave nor track nor trace.

And yet, with Him, who counts the sands
And holds the water in His hands,
I know the lasting record stands,
Inscribed against my name,
Of all this mortal part has wrought;
Of all this thinking soul has thought;
And from these fleeting moments caught
For glory, or for shame—*Gould.*

Items of News and Comment.

A word of encouragement will go a great way.

The second Hague Conference is announced to meet the middle of May next.

The good deeds of Christian people will surpass, in many cases, their words.

The sixtieth annual meeting of the American Missionary Association was held in Oberlin, Ohio, October 23—25.

The annual S. S. Convention of the Mennonite churches in Oklahoma will be held at Gotebo, Okla., Nov. 25—27.

The golden jubilee of the entrance of Methodist Missionaries into India is being observed by anniversary services in Methodist churches all over the country.

The next International Sunday-school Convention will be held in Louisville, Ky., June 17—23, 1908. Plans are already being made for this exultant occasion.

Mission worker delayed. Sister Kuehny, who was to accompany sister Funk to India, is prevented from going by a sore finger that seems to heal slowly. Sister Funk expects to go by herself sailing from New York on Nov. 17, and from London Nov. 30th.

On Sunday, Nov. 4, Rev. Otto Lichti was installed in the Grace church, Pandora, Ohio, as pastor of this church and the Bluffton church. Rev. S. F. Sprunger assisted in the services.

The first issue of a neat German monthly Mennonite paper made its appearance, which is published by the Conference of the Mennonites of Middle Canada, and edited by the professors H. H. Ewert, of Gretna, Man., and David Toews, Rosthern, Sask. It wants to be true to its name—"Der Mitarbeiter," i. e. The Co-Worker.

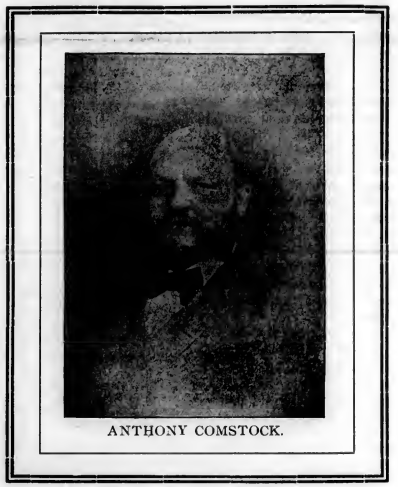
Last Sunday, Nov. 11, was Anti-Saloon day in Berne, Ind. Rev. Ennis M. Barney, of Indianapolis, assistant superintendent of the State League, spoke at the Evangelical church in the morning and at the Mennonite church in the evening. He gave an encouraging report on the outlook for advanced temperance legislation to be obtained next year, and said that the last election plainly showed that the temperance men in the older parties are getting together and are going to accomplish something.

Anthony Comstock, Moral Hero and Enemy of Vice.

The Watchword says very fittingly: "If there ever was a man who deserves to be loved for the enemies he has made, that man is Mr. Anthony Comstock, moral hero and enemy of vice. The public press perhaps never will cease to abuse and ridicule and malign him, but the righteous sentiment of the country will ever honor him."

Mr. Comstock in early life was a business man, but he saw so much blighting and debasing literature that he resolved to remedy the evil. The result of his courageous work shows what a God-fearing and sin-hating man can do.

In a recent issue of the Sunday-School Times, Mr. Comstock told the story of his efforts and conflicts and successes. In this he tells how, in 1872, through the downfall of some of his young men associates he had his attention directed to the wide-spread circulation of obscene and vile pictures and books.



ANTHONY COMSTOCK.

Base men and women made a business of securing the names and addresses of persons, to whom they sent, by mail, sealed, circulars advertising these devilish wares. At that time there were one hundred and sixty-nine different books, thousands of varieties of pictures, and articles for vicious purposes, that can neither be named, or described without offending decency, all combined upon circulars advertising them for sale. Newspapers advertised the worst books by title.

A YOUNG MAN'S PRAYER ANSWERED.

"What could I do?" he says, referring to his attitude when he made this discovery. "I had neither money, friends, position of power or influence, and was entirely ignorant of the law, practice in the courts, or rules of evidence. I was hedged about, powerless, helpless, facing a moral monster that I was afraid at the first to come in contact with: while the combinations of evil men stood ready to down any person who presumed to interfere with this cursed traffic. Men stood upon the public streets—'pullers-in'—to joints where these infamous wares could be obtained.

"At this junction came the blessed teachings of my sainted mother, who died when I was ten years of age. She early instilled moral courage into the hearts of her children. It was duty and principle first; never was policy or expediency to be substituted for them. Some poet seems to have condensed her teaching in four lines, to wit:

"'Build it well what'er you do:
Build it straight and strong and true:
Build it high and clean and broad:
Build it for the eye of God.'

"Obedient to her training, I prayed for strength to face the foe, and for friends and means to work with.

"No prayer was ever more beautifully or truly answered than when, a few days afterward, a man of princely bearing, whose name all good men love to honor, wherever in the wide world it is known,—Mr. Morris K. Jesup—came to Cochran, McLean & Company's store, where the poor young man was employed, took him by the hand, and gave him his hearty sympathy and support to this cause. He gave the first $650 to combat the foe. With

this money we seized the steel, copper-plates, wood-cuts, and electro-plates for illustrating and printing 167 of the 169 books then being published."

A knowledge of this seizure brought other noble men to the front, especially Mr. Samuel Colgate, who subsequently served as president of the society for the suppression of vice which was organized. The next year Congress enacted a law closing the ports and the mails to obscene literature, and Mr. Comstock was made special agent to enforce the postal laws. He was also elected secretary of the Society for the Suppression of Vice, and since that time it has been his business to bring violators of decency to punishment. That this work—"the thankless task of shoveling coal"—has brought upon him the enmity of the evil.

SMALLPOX SCABS AND INFERNAL MACHINES.

After the passage of the Act of 1873, at midnight, the bitterest hostility was aroused. A score of prisoners had been jailed in New York. "Then they got busy," says Mr. Comstock. "A conspiracy was concocted to do away with me. One of the prisoners awaiting trial, who previously had been to my home and offered me a bribe of twenty-five hundred dollars if I would not prosecute him, but would surrender to him the evidence I held against him, wrote his brother, and his brother sent me a word of warning. One scheme was to sand-club me as I came out of church on some Sunday night. This I detected by sending one of my aids to a liquor saloon on Sixth avenue, New York, where some of the conspirators hung out.

"Then they sent smallpox scabs, by mail, into my home in Brooklyn. I had, however, had the smallpox while a boy, and was thus safeguarded.

"Then they sent an infected porous plaster, by mail, into our office, addressed to me. We disinfected the office, and used a disinfectant wash for our hands and faces, and I again escaped. Then an infernal machine was sent by a boy. This contained a bottle of rifle powder (about one pound) and a bottle of acid, all packed with broken glass, and so devised that when the cover was lifted a lever with emery paper on one end would ignite matches, in the midst of which was a quick fuse, to instantly fire the powder. 'Man proposes and God disposes.' They made the elastic spring so strong that it worked the end of the lever under the chock on the lid, thus expending its force so, that when the lid was removed there was not sufficient force to ignite the matches."

STABBED IN THE FACE.

If you will look closely at Mr. Comstock's picture you may see a scar on his left cheek. Let him tell how he got it.

"A man operating under sixteen aliases, through fourteen different post-offices, covering three judicial districts of federal jurisdiction, was arrested one night at Newark, New Jersey. Just as I had him at the jail door, he drew a knife and severed five arteries in my face. Covering him with my revolver, he was marched into jail, and I went to a doctor's office for repairs. This was a source of great rejoicing in the ranks of the enemy. We were over three thousand dollars in debt at the time. It seemed as if the work must cease for lack of funds. I had been praying for means to carry forward the work. The next morning, while lying on my bed prostrated from pain and loss of blood, the thought of the debt came crushing upon me. Then a sweet voice within whispered; 'Be still, my child, and let me work,' and all was peace. Before the wound was healed the debt was paid. And so it has ever been. God's ways are ever best."

ASSAULTED BY A PRIZE-FIGHTER.

"Later, I was assaulted while coming out of the United States Court, New York City, by a man whom I had previously arrested. He came behind me, spat in my face, then broke his cane with a blow upon my head. He then dropped the cane and lay down in the corner, and was gathered up and turned over to the police. Later, an ex-prize-fighter, an Irishman about six feet three inches, assaulted me in City Hall Park while returning from the same court. It was given me to throw him to the ground, and hold him until a policeman arrested him.

"Next came a hired assassin from Chicago, to knife me in my office. I took him a prisoner at the mouth of my revolver, and marched him over to the police station, City Hall, where he was locked up. Both of these fellows were convicted and sent to prison."

A PLOT THAT FAILED.

While these exciting scenes were going on, base charges were laid against Mr. Comstock before the postmaster-general at Washington, D. C. At the same time, under the leadership of the so-called liberal press of New York and Boston, a deep-laid plot was concocted to repeal the acts of Congress.

A pamphlet containing infamous libels against him, signed by the forged signatures of reputable business men and firms, was gotten up, and distributed.

In support of the movement, and to more thoroughly degrade him before the public, another book entitled the "Life and Crimes of Anthony Comstock" was written by the assailant who tried to cane him in the United States Court. This was published for free distribution, and thousands of copies scattered broadcast "So fierce, hostile, and concerted was this plot, that for a time I seemed to stand alone," he says. "I failed in courage to appeal to my friends for personal defense. I had one mighty, never-failing source of comfort: "No weapon that is formed against thee shall prosper: and every tongue that shall rise against thee in judgment, thou shalt condemn. This is the heritage of the servants of Jehovah and their righteousness which is of me, saith Jehovah.'

"This promise seemed to be let down from heaven for my comfort and stay. I prayed, and did my best to overcome the malicious lies of my enemies with the truth. After a fierce attack upon me before the committee on the revision of laws in the House of Representatives, lasting for more than two hours, I had an opportunity of being heard in my own defense. I did not attempt to defend myself, but confined myself to showing reasons why the law should not be changed. As I went out from the committee-room I saw proof that 'it is better to trust God than put confidence in man,' for the committee unanimously reported against 'any repeal or change whatsoever'."

RESULTS.

Of net results so far there have been 2,961 arrests and about ninety-eight tons of matter seized.

"Shed blood, broken bones, assaults, ridicule, obloquy, and libels, have been my lot. I am content. God's promises are over all," he exclaims, and he gives this advice:

"Let young men not be discouraged because of difficulties in the path of duty. Let them trust God, keep their powder dry, and their conscience clear. And, having done all, *stand*. Then peace, like a river, shall flow over their souls."

All those who pay their subscription in advance for 1907 will receive the Mennonite Year Book FREE as premium.

Address all orders and remittances: Mennonite Book Concern, Berne, Ind.

From Arizona.

Missionary J. B. Frey writes from his mission station, Moen Copi, near Tuba, Arizona, on October 11, 1906: By the end of the present month we expect to move into our mission house. And although there are many things to be completed yet, we hope to take up the study of the language again during the month of November. I am so glad that I could almost weep for joy. Truly the Lord is good and helps us in our weakness. We are so glad that we shall soon be permitted to do some real mission-work. We have had Sunday-school now for several Sundays in one of the side rooms at the chapel. But few of the older Indians came, on account of their still being engaged in bringing in the products of their fields. Many children came, however, and the rest say, they will soon come too. We hope they may. We are all well and happy. At times we feel somewhat downcast on account of the great cost of our buildings. But we are not despondent, knowing from our past experience that the Lord is good and faithful. He has helped in the past and He will surely not withold His help in the future.

Good News from Borneo.

The *July number of the Rheinische Missions-Berichte* opens with a cheering account of the change taking place in the island which has long been known in German Misson circles as "barren Borneo." From the very interior of the island, the district touched by the Kahajan, and the Miri rivers, a gradual movement towards Christianity has developed, the results of seed-sowing of more than two decades ago. The report instances the case of an old chief of high standing, Tamanggong Pandong by name, whom the missionaries came across, who was well acquainted with his Bible and had found there the truth of God, so that his question, "What doth hinder me to be baptized?" could be responded to with the same readiness with which Philip met the eunoch's "as they came unto a certain water."

More than twenty years ago the Rhenish Society was in touch with this very chief, who made a long journey to their station, at Kwala Kapuas (in the lowlands of Borneo), and desired the missionary to settle among his tribe. No immediate effect could be given to this request, and it was not until 1890 (about six years later) that one of the brethren came to visit the Miri

district, and received a very cordial welcome. But this solitary worker found it impossible to cultivate the remoter field, and when at the station itself (removed to Kawala Kuron) difficulties accumulated, withdrawal from that part of the field had to be determined upon. This happened in 1899, and now it appears, that since the suspension of active effort on the Society's part, a real work of grace has been going on among these lowlanders, and that, under the leadership of a native trader, well-known to the missionaries for his sterling qualities, a small church has been formed, which received fresh accessions when the opening of some gold mines in the neighborhood attracted numbers of people from other districts, and which now serves as a nucleus for the resumption of work along the Miri and Kahajan rivers—work started twenty-five years ago, suspended six years ago, and now bright with promise.—*The Mission World.*

The Jew in the New York Ghetto.

The following extracts are from a letter received from Miss Anna Harbig, of New York City, who in the round of her work goes from one end of the city to the other, especially among the Jews, and who though a Swede by birth, speaks Yiddish like a native born Jew:

"To describe the condition of the Jews of New York City would be an impossibility. Imagine, if you can, 900,000 people of this faith (which is now the estimated Jewish population, and at the rate they are coming in it is believed there will be one million before the year closes, Ed.), there not being a street in Greater New York where they are not found. There are, however, *four distinct Ghettos. The original Ghetto*, on the lower east side, within an area of less than one square mile, bounded by Houston Street, the Bowery, Catherine Street and East River, has a population of 450,000 Jews, and is the largest Ghetto in the world.

"It is also the most thickly populated. In our house, No. 60 Hester Street, 700 people live; at 199 Forsythe Street, 800 are living, and at Nos. 108—111 Gorick Street, 75 families with 300 children may be found—a little village by itself. There are 22 churches and 306 synagogues in this district.

"A better and more prosperous class may be found in the "*Uptown Ghetto*," bounded by 86th Street, Fifth Avenue, 120th Street, and East River, with a Jewish population of 200,000.

"*The third Ghetto* is in Williamsburg, and although it has only 150,000 Jews, it is a copy of of the original Ghetto, with its peculiar habits and mode of life.

"*The fourth Ghetto* is in Brownsville, a distinct Jewish city, with over 70,000 Jews and very few Gentiles.

"The rest are spread all over the city.

While the moral conditions in general are not so bad, they are becoming alarming, as our jails, reform institutions and other like places are claiming many Jews. Over 30 per cent. of prisoners are Jews, and the greater majority of fallen women are Jewesses.

"The explanation of this is that Judaism with its formalism has absolutely no power over the people, as there is no life in it, and for this reason their teachers find it impossible to lead the people.

"Oh, that the Church of Christ might realize their great opportunity and give these hungry souls the Gospel, for thousands who have never heard the Gospel or who have a misconception of the truth as it is in Christ Jesus are going to eternity hungry.

"Thousands of children are swarming the streets eager for the truth, ready to come into an open door, but have scarcely anyone to tell them of Him who died for them. Thousands of women in the homes dying in ignorance and superstition without anyone to tell them the words of life that will set them free.

"900,000 Jews in New York City and only 1,000 Hebrew Christians, and only about seven missions.

"Is not the command 'to the Jew first' a command to be obeyed by His children? If so, why then is the Jew forgotten and neglected more than any other nation?"—The Jewish Era.

How to Kill a Young People's Meeting.

Stay away from it.
Come late.
Take a back seat.
Take no part in it.
Say discouraging things about it.
Never take anyone to it.
Never pray for the leader.
Never study the topics beforehand.
Refuse to lead when asked to do so.

The "Mennonite" and "Christlicher Bundesbote" together to one address for $2.50.....

Home Circle.

Our Helpers.

Every gentle deed you do
One bright spirit brings to you—
One more angel watch to keep
By your pillow while you sleep.
Softer makes the wind's weird song
Through the pine trees all night long,
Clearer makes the white stars gleam
While you dream.
While you dream.

Every gentle word you say
One dark spirit drives away,
Makes the clover in the grass
Whisper greeting as you pass,
Swifter makes the cloud ships fly
In their march across the sky.
Daintier makes each frosted flake
When you wake,
When you wake. —Sel.

The Boy Who was Promoted.

Nobody except his teacher has any idea of how hard John studied last year. It is easy for him to spell, but arithmetic comes so very hard for him that he had to take his book home every night. Besides that he used to go early at noon, so his teacher could help him. It was not easy to do this when all the other boys were playing in the yard, but Johnny kept at it. When the time came for examinations, Johnny said he was afraid he wouldn't pass in arithmetic, but his father told him not to worry but do the best he could. How much do you think Johnny stood in arithmetic?—96! His father was so much pleased that he bought him a pony and a brown leather saddle for it. Johnny has had great fun riding his pony last summer, and has more than made up for the good times he lost when he was studying so hard last spring.

Of course he was promoted and he is going to school very happily indeed. He knows that he will have to work hard to keep up with the other pupils in his new grade, but he is glad to do it and has resolved to be promoted again at the end of this year.—(The Shepherd's Arms.)

"Swift to Hear."

Some men's hearing gets to be very sharp. Take one who is working in a telegraph office. The click of the instrument rings out day and night carrying messages over the wire. The far ends of the earth receive these dispatches; but the minute the call comes over the line for that particular office, he is instantly alert to receive the word that is coming to him. You and I probably might sit there for hours to hear that call, but it would not appeal to us in the least; the sounds would be all alike to us. But to the one whose ear is trained to hear such sounds, the message is as clear as noonday.

I went into a boiler factory once. Such a bang and a clatter as went up from every direction! It was enough to make one distracted. I wondered how the men could make themselves understood at all when they spoke to one another. But did they ever do that, or was the work carried on from morning to night with no word spoken? The answer came to me when I tried to tell the foreman of the shop what my business was. He answered me in a tone of voice such as he might have used out-of-doors, where all was still. I was compelled to lean far down in order to hear what he said at all, while he caught my lightest word. His ear was tuned to all the sounds that seemed to me so distressing.

To every one of His children God speaks. Not many of us catch the meaning of what he says. Why? Because our ears are attuned to other sounds. We hear the call of the world when it comes inviting us to scenes of pleasure. Fortune has only to whisper and we follow her to the ends of the earth. The faintest whisper of sin reachers us and we obey; but when God, the Father of heaven and earth, stoops to talk with us, we do not hear.

And yet we are told that we should be swift to hear. We must be, if we would escape the awful allurements of the world about us. Sometimes it seems to us as if God were, indeed, gone from earth altogether. So dull have our ears becomc from constant listening to the calls of evil that we do not recognize even the thunder tones in which He sometimes speaks to us.

But how shall we come to know that God is speaking to us? When the telegraph operator is learning to read that mysterious click which stands for the Morse code, every instrument save the one in the office of his teacher is shut off. The only sound that comes to him over the line is that intended for his own ears. All the disturbing sounds are turned off while he listens to the friend speaking to him at the other end of the wire. So and so only can he become conversant with the wonderful art he is studying.

So we need to stop now and then, with all the world shut out, and, in the secrecy of our closets, listen to God as He tells the sweet story of His love. When we have once mastered that so we will know just when He speaks to us, we may go out into the world and hold our hearts true forever and forever against all the noises that sin can possibly make to turn us aside.

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Editorial.

Some Misunderstanding.

Of late there has been considerable talk about the Anti-Saloon League, as the liquor element with the help of its unreliable organs has tried very hard to stamp the Anti-Saloon Legue a "political party" in order to defy its wholesome influence. In consideration of this fact it will be well to give the readers some information on the subject. This can be done best, we believe, by inserting the following from The Herald and Presbyter:

"The Anti-Saloon League of America is a great and well-organized host, representing in large measure the spirit and purpose of the religious people of the nation and moving on harmoniously to the destruction of the saloon. The good people of the land have already accomplished great results in the abridgment of the power and influence of the saloon and in educating a strong and sane sentiment not only in homes and churches, but among public men and in political circles. The saloon does not terrorize and dominate our legislatures as it did some years ago, and the time is coming when saloon men will be shorn of their influence and, even by politicians, counted as they now estimate gamblers and other purveyors of vice and crime. For much of this, as the embodiment and organization of the best, most practical, most sensible and most healthful temperance sentiment of the nation, the Anti-Saloon League of America must have the credit.

"The national meeting of the League is to be held in St. Louis, in the First Presbyterian Church, November 19–22, and a most excellent program has been prepared, with many of the prominent men of the country as speakers. We can not particularize at length, but notice that Gov. Hanly, of Indiana; Governor Folk, of Missouri; Judge Lindsey, of Denver; Dr. E. S. Chapman, of California; Hon. John G. Wooley, Bishop Luther B. Wilson, and many others will make addresses. Those who attend will hear much to instruct and stimulate them for efficiency in service in battling against the evils that mass themselves in the saloon.

"Preceding the convention will be a six-days' conference of Superintendents and workers of the League. This will be a school for the mutual training of the men who are in charge of National, State and district work in pressing the anti-saloon work everywhere. Carefully prepared addresses will be given morning, afternoon and evening. Plans will be discussed and formulated. Experiences will be recounted and considered. The year's campaign will be projected and each worker trained for his specific duties. It is well to have this unifying training school for this great body of good and earnest men. We may be sure that our Superintendents are working and speaking according to well-matured and carefully formulated plans. They are not free-lances, rattling away at haphazzard and advising slip-shod and untried methods of work. We believe heartily in the work and efforts of the Anti-Saloon League, and all the more because we know of the pains that are taken to secure harmony and wisdom in their movements."

Appeal of the Fifteenth International Peace Congress to the Nation.

The Fifteenth International Peace Congress, held at Milan, Italy, held from Sept. 13–22, was on the whole a very successful and encouraging meeting. It labored, however, under the usual difficulty of the peace congresses, that arising from the difference of language and of deliberative methods, and the still greater difficulty occasioned by the dominating influence of an International Exposition. Yet it has been held under circumstances particularly favorable.

As our people are glad to learn that the Peace Movement is making progress, the following account from The Advocate of Peace will be good and encouraging news to them.

"The initiative taken—at the Fifteenth International Peace Congress to the Nations—by the United States and the Russian governments for a second conference at The Hague, the encouraging example given by the English government in reducing its military expenses, the disposition of public opinion in the greatest nations of Europe, and the attitude taken by several heads of state, prove that the hour of definite peace is near, and that the struggle for military supremacy in Europe is no longer the inspiring *motif* of modern international politics.

"The peace propaganda has without doubt had considerable influence in bringing about this happy transformation, because it has been directed along the line of historic movement. It has had a powerful auxiliary in the economic expansion of the European states throughout the whole globe. This has taken away from the military leadership of Europe the importance and strength which it had a century ago. The new movements of scientific and philosophic thought, the growing influence of the middle classes and the masses of the people, who demand a policy of concord and peace, have also aided.

"The painful disturbances which are agitating modern democracies show that they are radically dissatisfied with their lot and are longing for new institutions. They are demanding everywhere old-age pensions for the working people of the cities and of the country, assurance against disease and enforced idleness, and these demands are becoming every day more and more imperious. Now it is most evident that the only means of providing for these social needs is the employment for these purposes of what now goes into the military budgets. There is no other, for the imposts have already reached a point which it is most impossible to pass without seriously injuring production. The reduction of war expenses is therefore no longer a mere desire of humanitarians and idealists. It is an imperious social necessity.

"The present condition of the Russian empire illustrates in a tragic manner the truth of the doctrines of the peace makers. May this lesson not be lost! The governments of the other countries ought to learn from this example that an agreement rendering disarmament possible is henceforth indispensable. Conquests by violence ought forever to be renounced. The determination should be reached to respect strictly the rights of peoples and to settle boundary questions by juridical means. Those who desire still to follow an antiquated policy according to the puerile ideas of the middle ages take upon their heads a terrible responsibility.

"It is therefore henceforth the imperative duty of every conscientious man to labor courageously to prevent these possible misfortunes by the establishment of a juridic union of the civilized nations, which is the only means of giving to the peoples of the earth what they have the legitimate right to demand, a comfortable and happy existence."

Correspondence.

BOWMANSVILLE, Pa.—The little flock at Bowmansville, Pa., has had a season of refreshing. On Sunday, Nov. 4, communion services were held, in which A. S. Shelly as a member of the Home Mission Committee seryed the congregation. Six young people appeared for the first time at the Lord's table bearing evidence to the fact that they too laid their sins on Jesus and commemorating His atoning death on the cross for them. A short series of Gospel meetings preceded the communion closing with the regular preparatory service and baptism on Saturday. May these young people, together with the other members of the congregation, find much joy in the service of the Master, being in their own adherence to His cause "steadfast, unmoveable, always abounding in the work of the Lord."

GREAT SWAMP CHARGE, (Quakertown), Pa., November 7, 1906. —Communion services were held in the churches consistuting the Great Swamp charge as follows: At Quakertown on Sunday, October 21st., at Flatland, October 28th and at West Swamp on Sunday, November 4th. At the latter place a class of 19 young people received catechetical instruction for several months previous to communion. Sixteen of these were baptized and admitted as members of Christ's church in connection with the preparatory services on Saturday afternoon previous to communion. May they all prove true and faithful members of the church! Besides these one member was admitted by letter. The communion services on the day following were very largely attended so that the spacious church was nearly crowded. Elder A. B. Shelly, the pastor of this charge, conducted all the preparatory and communion services. At the preparatory and baptismal services at West Swamp he was assisted by Brother J. S. Moyer. At this service he spoke on the import or significance of baptism, basing his remarks on Rom. 6:3, 4, and on Sunday on the signification of the death of Christ, taking for his text Rom. 6:10, 11. Nearly all the members, with the exception of a few sick ones who on this account could not come, were present and partook of the emblems of the body and the blood of Christ. Those who could not be present on account of sickness were served at their home on the following day.

These communion seasons partake in a measure the character of a reunion. A number of members who have moved away to some other communities and who on account of distance come to church but seldom, generally come back home on communion day and join with the rest of the congregation in celebrating the sufferings and death of our Savior. May they all live so that eventually they may all be gathered around the grand communion table of the Lord above.

Some Questions and Answers.

1. "Why should I give or pay the one-tenth of my income to Christian and benevolent objects?"

The first and very much the most important reason is, because it is God's law, and the second, because you thereby promote your spiritual and temporal interests. In short, it pays. Pays in the highest and best sense of the word. Pays in spiritual blessing, pays in temporal prosperity, pays in peace of mind, in having a question of duty settled. Transfers from you to your Heavenly Father the responsibility of how much you shall give; permits Him to decide whether it shall be little or much as He prospers you.

2. Do you mean to say that I should expect greater temporal prosperity if I scrupulously devote one-tenth of my income to the spread of Christ's kingdom in the earth and to charitable and benevolent objects, and that the remaining nine-tenths will go further in the support of those dependant on me than if I should try to keep all for my own use?"

Yes. That is a plain question in plain English, and I mean just that.

3. "Are there not strictly business reasons that will at least partially account for the increased temporal prosperity of those who tithe their income?"

Yes. And yet it is hard to separate common sense and strict business matters and principles from God's laws; in fact, it cannot be done. "Whatsoever a man soweth, that shall he also reap." Tithing the income leads to system—is, in fact, system itself—and the haryest or reward of system in business, or farming, or protessional life, is prosperity.

Tithing our income is a tangible recognition of God's real ownership of our substance, and His blessing naturally follows such recognition.

4. "Do not the promises of rewards in the Bible for the payment of the tenth of income back to God refer solely to spiritual blessings?"

No. They refer very largely to temporal blessings. The third chapter of Malachi is perhaps the plainest in the Bible on this subject. Read it carefully and see if you can torture its meaning into promises of spiritual blessings only.

5. "Suppose I conclude that I should pay Him the tenth of my income; am I doing it when I give it to others?"

Yes; to them it is your gift, to Him it is your payment. You can pay Him nothing directly. He is now the real owner of all you have, and your account will be as steward only.

6. "Is not 'Give as the Lord has prospered you,' the New Testament rule?"

Yes; that is God's rule in both Testaments. In the Old Testament He directs just what proportion of your income you should return to Him—one-tenth—and our Savior directly sanctions the same proportion in the New Testament.

7. "Am I to infer that I may hope and expect to get rich if I practice this system?"

Emphatically, no. All that is claimed is that you will be more prosperous in your temporal affairs than if you do not. Pay the tenth precisely for the same reason that you observe the Sabbath, that is, because it is God's law. You do not keep the Sabbath to get rich or make money, neither should you pay the tenth for this purpose; yet you know you are better off in your temporal affairs for keeping the Sabbath, and all who have eyer tried it are uniform in their testimony that paying the tithe brings God's blessing upon their temporal affairs; in short, they have found by experience that He keeps His promises.

Now, right here I want to emphasize the fact again that we are discussing only the temporal side of this subject, and I cheerfully admit the inestimably greater importance of the spiritual blessings that flow from and follow honoring God with our substance.— Selected.

A Much-Needed Committee.

A contemporary tells of a "Sunshine Committee" of twelve members, whose duties are summed up in these rules, which are equally applicable to all Christian young people:

"1. I will be sunny myself.

"2. I will try to make other people sunny, by sharing their little ways, by sharing their burdens, by returning 'soft answers,' and 'good for evil.'

"3. I will look out for opportunities of doing this in my home, at my work, or wherever I am.

"4. I will try to remember that my Master, the Lord Jesus Christ, came, not to be ministered unto, but to minister, and I will ask Him every day to help me to grow more like Him in this way.

"5. I will take my share in writing letters to any member of our society who may be in trouble, sick or away from home.

"6. I will try to make the life of one poor little child brighter for a year.

"7. I will try to especially look after any lonesome ones in our society; also strangers.

"8. I will bring an account of anything done that can be recorded, that it may be put in our monthly report."—Watchword.

Your renewal to "The Mennonite" and one new subscriber from now until January 1908 for only $2.50.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, Nov. 25, '06.
WHITMAN AND MISSIONS ON THE FRONTIER. Hebr. 2, 1–4.

QUESTIONS.

1. Who was Marcus Whitman?
2. Where was he born?
3. Where did he work?
4. What does this country owe him?
5. How did he die?
6. What is now mission on the frontier?

REMARKS.

Marcus Whitman was a famous missionary among the Indians of the Northwest. He was born in Rushville, N. Y. September 4, 1802.

In 1834, having studied theology and medicin, the American Board sent Dr. Whitman and Rev. Sam Parker to the Flat Head and Nez Perces' Indians. He organized the first Presbyterian church in the Oregon country as the whole Northwest was called then, there being only about 50 Americans in the region. The Oregon country would have been lost to the United States and occupied by Great Britian if Whitman had not made his famous winter ride to Washington trying to persuade President Tyler and the statesmen in Washington not to give up the Oregon country, it being rich and fertile. In his return he led 800 inhabitants with 1500 cattle over the mountains, thus beginning the settlement of the Northwest. In November 29, 1847 he was killed by the Indians, whom he had served so many years.

Now we can hardly speak of missions on the frontier, for our country reaches from ocean to ocean and the whole country becomes from year to year more and more settled. In newly settled regions some home missionaries do faithful work and among the rest of the Indians left many denominations have their mission stations. So have we our stations in Oklahoma, Arizona and Montana.

Alternate Topic for November 25, 1906. Thanksgiving topic. Praise and humility. Ps. 75, 1–10.

QUESTIONS.

1. Why shall we praise God? Ps. 75, 1; 22, 23; 45, 17; 147, 1; Deut. 10, 21.
2. How shall we praise God? Ps. 34, 3.
3. When shall we praise God? Ps. 34, 1; 72, 15.
4. What is the result of praising God?

MEDITATIONS.

Thanksgiving being near reminds us of the praise which we owe to the Lord our God for all His loving kindness.

His majesty and glory, His wisdom, but above all His loving kindness incites us to praise God.

We can praise God with words of prayer and song but best by a life pleasing unto Him.

We shall continually praise God, especially in our hearts even if we do not always do it with words.

If we praise God and exalt Him, we humble ourselves, we forget to murmur against Him and are more happy, and we incite others to praise God by our praise; they learn to know God better and see how much reason we have to praise Him.

QUOTATIONS.

Let everything that hath breath praise the Lord.—Bible.

Praise is the only part of duty in which we at present engage, which is lasting. We pray; but there shall be a time when prayer shall offer its last litany, we believe; but there shall be a time when faith shall be lost in sight; we hope, and hope maketh not ashamed; but there shall be a time when hope lies down and dies, lost in the splendor of the fruition that God shall reveal. But praise goes singing into heaven, and is ready, without a teacher, to strike the harp that is waiting for it, to transmit along the echoes of eternity the song of the Lamb. In the parti-colored world in which we live, there are days of various sorts and experiences, making up the aggregate of the Christian's life. There are waiting days in which, because Providence fences us round, we must just wait to see what the Lord is about to do, in us and for us; and there are watching days, when it behoves us never to slumber, but to be always ready for the attacks of our spiritual

enemy, and there are warring days when we must go forth to do battle for the truth; and there are weeping days, when it seems as if the fountains of the great deep within us were broken up; but these days shall all pass away by and by,—waiting days all be passed, warring days all be passed, watching days all be passed; but

Our days of praise shall ne'er be past
While life and thought and being last
And immortality endures."

W. M. PUSHON.

The Sunday School Lesson.

By A. S. SHELLY.

Lesson Notes for Nov. 25.

SUBJECT: Temperance. Isa. 5: 11—23.

GOLDEN TEXT.—I keep under my body and bring it into subjection. 1 Cor. 9: 27.

The essence of temperance is self-control—the keeping of the carnal nature in subjection. The flesh lusteth against the Spirit, but when we walk by the Spirit we do not fulfil the lust of the flesh (Gal. 5: 16—17). This is temperance. Temperance, therefore is a part of the fruit of the Spirit (Gal. 5: 22); it comes in natural association with other qualities as an outgrowth of faith (2 Pet. 1: 5—7).

If temperance is self-control, intemperance is the lack of it. It belongs to the works of the flesh. It is giving the reins into the hands of the carnal appetites. The intemperate person cannot or at least does not say "No" to the imperious demands of his carnal lusts, but in the face of these demands throws higher interests to the wind. Many such a one, in the intervals between the attacks, realizes the wrong of his indulgence and resolves to yield no more; but as long as his reliance is upon the his own strength, good resolutions are of no avail. Victory over carnal lusts in whateyer form must come from God through the power of His indwelling Spirit.

One of the commonest forms of indulgence of carnal desires which war against the Spirit is the indulgence of the desire for strong drink; and in no other kind of indulgence is it more apparent that these things are contrary to the Spirit. Whenever this appetite is indulged there follow a long train of evil consequences. Strong drink is fearfully destructive and prohibitive of all that is Godlike in man, and it holds its devotee in a bondage that is appalling, dragging him at a terrible rate along the downward course. It, moreover, undermines God-ordained institutions among men, its blighting effects falling hardest of all on the one nearest God's heart, the family. In our lesson the nation of Israel is seen to suffer the evil consequences of their drinking habits, and it is a matter of every day observation how states and nations are made to groan under the self-imposed or at least tolerated burden of the drink evil.

In our lesson verses five woes are pronounced upon the people for their life in sin. The sins enumerated are so grouped as to make it clear that the prophet regarded them all as connected with that of drukenness. We may go through the whole list of them and we find every one of them characteristic of those that indulge in intoxicating drinks. Let us see.

V. 11. Wine inflames them. One of the first effects of strong drink is the letting lose of a man's baser passions. It fires its victims into actions of what they would otherwise not be guilty.

V. 12. Disregard for God and His works. The moral judgment is weakened. The sense of reverence is lost.

V. 18. Recklessness in sinning. When the conscience is stifled by strong drink men become daring and reckless in iniquity and sin.

V. 19. Defiance of God. Who more than the drunken are prone to call down upon themselves God's judgment and damnation as though it were nothing to be feared.

V. 20. Moral crosseyedness. Not only does the drunken man see things crooked physically, but a fearful perversion of moral distinctions is the result of an indulgence in this as in all other kinds of sin.

V. 21. Haughtiness and pride. Boastful language flows freely where men gather to drink. Strong drink makes men arrogant and self-opinioned.

V. 23. Justice set at naught for personal gain. A not uncommon experience in our country of boasted majority rule is to see a righteous cause go down for the time being under a free flow of beer and stronger beverages. The bar-room is frequently not far away where bribery is rampant.

Though these forms of sin are found also where strong drink is not back of them and are equally to be condemned wherever found, it is not to be denied that the intoxicating cup is responsible for a large proportion of crimes committed and sin prevailing in our land and other civilized countries. That the open traffic in the stuff that is productive of evil and evil only, is tolerated and even licensed, is an instance of men calling evil good, darkness light and bitter sweet.

In vs. 13 to 15 we have some of the dire results of drukenness. Look at them.

Captivity. The captivity of Israel as a nation in Babylon was as nothing compared with the bondage of sin. The drink habit holds men as with chains of iron. V. 13.

Famine and thirst. Poverty and want follow in the wake of the drink evil. The drunkard will give anything—the last morsel of food for himself and family, for another drink. And yet his thirst is not quenched but rather increased. V. 13.

Death. Thousands upon thousands are brought down to the grave by alcohol. Hell indeed openeth her mouth without measure. V. 14.

Humiliation. How many a bright and promising young man, honored and respected, has gone down into the depth of degradation and shame, despised even by those who helped him on his downward course. Oh, for the hopes that are blasted and the lives that are ruined by that which some of us treat as an innocent article of commerce. How many of us do not come directly or indirectly under the woe pronounced by another prophet (Hab. 2: 15) upon him that giveth his neighbor drink! Are we doing what we can to keep the intoxicating cup from our neighbor's lips?

Declining to "Get Mad."

No man is at his best when he has lost control of himself, and the time of all times when a man needs to be at his best is when he is being attacked. Yet how many men deceive themselves into thinking that they actually gain in force and effectiveness by letting go of themselves—"getting mad" and showing it—under provocation! To do so is both to weaken oneself and to uncover that weakness to others. The man who can continue to smile, inside and out, no matter what the provocation to do otherwise, has a weapon that makes him hopelessly invincible to his enemies. The man who "gets mad" hands over his best weapon to the opposition.—Sunday-School Times.

Rewards of the Teacher.

If you have any doubt as to the desirability of teaching in the Bible school, just run your eye over this list of benefits, and see what you will say.

Such work is not a penance, but a blessing, though I once knew a woman who thought she ought to do something good in Lent, and took up the teaching of a class as a penance. Nor does one have to work fifty years and then wait five hundred more for a reward, but the reward comes with the work. One blessing piles on top of another through life, till they reach to heaven, and they widen out through all time. Do not pity the faithful teacher. He may pity you for not being in the work. But let us catalogue a few of the benefits:

1. The teacher gains knowledge. No one knows anything absolutely till he has taught it. Study drives the nail in, but teaching clinches it.

2. It develops one's power of thought. Men and women do not know what is in their brains till they set them to work.

3. It deepens spiritual experiences. They who apply the truth to the saving of immortal souls, truly know the Scriptures and the power of God. When one feels that others are taking him for an example, he is likely to become circumspect and to grow in grace. It is a good thing to have people expect a great deal of you and to have to live up to their expectations. Most people need some sort of incentive like that to make them grow.

4. It gives higher ideals. When one learns to paint pictures, he will not devote himself to whitewashing fences; when he gets into the realm of soul and mind culture, he lets loose of sordid, selfish, and trifling things.

5. It increases love for people. It is a fine thing to like folks! To love your neighbor as your self, and to love yourself well, so that your love of your neighbor will amount to something, is worth all the labor it costs.

6. It produces satisfaction over the results achieved in the lives taught. The man who brought Moody to Christ must have rejoiced every day after the great evangelist was fairly launched in his work. Every teacher takes just such chances of setting men and women on a career of usefulness and glory.

7. It gains the approval of the great Teacher. This ought to be sufficient, if there were no other reward, both here and in the world to come. Heaven is not yet complete, for room is left for the works of the saints to be brought in. (Rev. 14: 13.) It is said that some one dreamed of going to heaven and was disappointed with the mansion prepared, but an angel replied, "We have done the best we could with the material you sent up."—Our Bible Teacher.

News of the Week.

Domestic.

FIFTY IMMIGRANTS PERISH IN B. & O. WRECK.

SOME KILLED IN THE COLLISON AND MANY CREMATED IN BURNING DEBRIS.

CHICAGO, Nov. 12.—More than one-half the passengers on an immigrant train on the Baltimore & Ohio road were killed and injured in a collision to-day between the passenger train and a freight near Woodville, Ind.

One hundred and sixty-five passengers were on the train, and of these forty-eight were either killed outright or were burned to death in a fire which broke out in the wreckage immediately after the collision. The names of all the dead will propably never be known, as forty-five of the bodies were consumed in the flames or were so badly burned that identification will be impossible.

Thirty-eight people were injured, and several of these will die. Eighty others escaped unhurt, but lost nearly all their baggage and clothing.

DISASTER RESULT OF A BLUNDER.

The disaster was caused by a blunder of some employe of the railroad company, but just where the blame lies has not yet been determined. The passenger train, which was loaded with Russian Jews, Servians and Poles, all of them recent arrivals in this country, and bound for Chicago or places in the northwest, was the second section of a through train from Baltimore. The engineer of the freight train, No. 96, on instructions waited at a siding at Babcock, Ind., to allow the immigrant train to pass. One report is that the engineer of the freight train had not been informed that the passenger train was running in two sections; the other is that the first section of the passenger train carried no lights or signals of any kind indicating that a second section was close behind. As soon as the first section of the immigrant train had passed the switch at Babcock the freight started eastward. A light snow was falling, which increased the darkness of the early morning, and as the freight train was rounding a sharp curve just west of Woodville the second section of the immigrant train came in sight a short distance away, tearing toward Chicago at the rate of forty miles an hour. The two trains came together with unslackened speed, and in the crash six passenger coaches and several freight cars were knocked into kindling wood, and, together with the locomotives, went rolling down the ten-foot embankment.

Uniform Divorce Law Congress Reconvenes.

PHILADELPHIA, November 13.—The National Congress on Uniform Divorce Laws held its second meeting in this city to-day. The first meeting was held at Washington nine months ago, at which time an adjournment was taken to permit a committee to draft a bill on uniform divorce laws to be presented to the legislatures of all the States. The bill drawn by the committee names six causes for which divorces can be granted. They are: Unfaithfulness, felony, bigamy, desertion, habitual drunkenness and intolerable cruelty.

The committee recommends that the various legislatures be asked to agree on a period of residence before application may be made for divorce. It is expected by the committee that this recommendation, if adopted by all the States, will decrease the number of migratory divorces.

Delegates from all sections of the country attended to-day's session, at which Governor Pennypacker presided. Judge William H. Staake, of this city, acted as secretary.

General Shafter Dead.

BAKERSFIELD, Cal., November 13.—Major- General William Rufus Shafter, U. S. A., died at 12:45 o'clock yesterday afternoon at the ranch of his son-in-law, Capt. W. H. McKittrick, twenty miles south of this city.

Death was due to pneumonia, which General Shafter contracted returning from the polls last Tuesday.

Will Watch Immigrants.

NASHVILLE, Tenn., November 12.—The Southern Immigration and educational conference to-day effected a permanent organization, to be known hereafter as the Southern Immigration and Industrial Association.

The next annual convention will be held in Birmingham. The object of the association is to exercise an educational and supervisory influence over matters pertaining to immigration, health, labor, technical education and a general enforcement of vagrancy laws, in order that a uniform policy regarding these matters may prevail throughout the South. Governors and State commissioners of agriculture, representatives from commercial, manufacturing and business organizations are made honorary members of the association.

Foreign.

Russian Terrorists Got Away With $650,000.

ROGOW, Russian Poland, November 9.—The Cossacks have thus far been unsuccessful in their pursuit of the revolutionist train robbers, numbering a hundred well-armed men, who, at 9 o'clock last night, surrounded this station, threw three bombs at the mail car of a train while engines were being changed, derailed the car, robbed it and fled with a sum of money now said to amount to $650.000.

The station master declares the revolutionist hid in the neighboring forests and were excellently disciplined, their commander giving orders through bugle signals. When the robbery was completed the revolutionists transported their booty to two wagons and marched off in military roder, singing socialistic songs. Eyewitnesses confirm the statement that the revolutionists were hidden in the neighboring woods.

When the train stopped, men armed with rifles sprang up on all sides. Quickly executing the orders conveyed by the bugle, the gendarmes standing in front of the station were shot and killed and the revolutionists placed sentinels at all the approaches and cut the telegraph wires. While some of them overpowered the trainmen, others attacked the escorts of the mail car. Of the three bombs thrown, two exploded with terrific force, blowing the car to pieces, killing five soldiers and mortally wounding eleven others. The revolutionists then ransacked the mail, transferred the bank notes, gold and silver to their own bags and, unfolding the red flag, formed up in military order, marched out of the station and entered wagons which were waiting in the forests and drove off.

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Vol. XXI. BERNE, INDIANA, NOVEMBER 22, 1906. No. 46.

A Thanksgiving.

Lord, in this dust Thy sovereign voice
First quicken'd love divine;
I am all Thine—Thy care and choice,
My very praise is Thine.

I praise Thee, while Thy providence
In childhood frail I trace,
For blessings given, ere dawning sense
Could seek or scan Thy grace:

Blessings in boyhood's marveling hour,
Bright dreams and fancyings strange;
Blessings, when reason's awful power
Gave thought a bolder range:

Blessings of friends, which to my door
Unasked, unhoped, have come;
And choicer still, a countless store
Of eager smiles at home.

Yet, Lord, in memory's fondest place
I shrine those seasons sad,
When, looking up, I saw Thy face
In kind austereness clad

I would not miss one sigh or tear,
Heart-pang or throbbing brow;
Sweet was the chastisement severe,
And sweet its memory now.

Yes! let the fragrant scars abide,
Love tokens in Thy stead,
Faint shadows of the spear-pierced side
And thorn-encompassed head.

And such Thy tender force be still,
When self would swerve or stray,
Shaping to truth the froward will
Along Thy narrow way.

Deny me wealth; far, far remove
The lure of power or name;
Hope thrives in straits, in weakness love,
And faith in this world's shame.

—*J. H Newman.*

Items of News and Comment.

Thanksgiving Day on November 29th.

"Give thanks to the Lord of Lords."—"Let all the people praise Thee."

Bro. U. S. Amstutz, of Bluffton, Ohio, is teaching vocal music at Summerfield, Ill.

Rev. J. Quiring has been holding meetings this fall in a number of the Mennonite congregations in Kansas.

Missionary J. B. Epp, of the Oraibi Mission at Toreva, Ariz., reports that the government is taking action to settle the trouble there.

The thirty-seventh session of the Conference of the Mennonite Teachers' Society of Kansas will be held at Hillsboro, Kan., on Dec. 28.

No Need for the Saloon.

The World's Temperance Sunday, Nov. 25th.

The Church and the Saloon.

The attitude of the saloon to the church is that of avowed hostility. When the legislature of Ohio passed a local option bill some time ago, the editor of the Wine and Spirit News (a liquor organ) said in substance: "The church and the saloon are as far apart as heaven and hell. The church is uniting to destroy our business. We must unite our forces and destroy the church, or go out of business." In this declaration we see the duty of the church clearly marked out. There can be no question about the intention of the liquor traffic in this country; it means to oppose and malign the Christian forces, and wherever possible, make the banner of the cross of Christ trail in the dust. Will the church believe this? Certainly the facts of to-day, which are seen everywhere in liquordom, ought to be sufficient to produce conviction. It is high time for Christians, regardless of ecclesiastical or political creed, or denominational polity, to form one solid phalanx, and with a fresh baptism of earnestness oppose the saloon in every feature of its damnable work. The church is older than the saloon and has a right to rule and not be ruled. The allied forces of righteousness will eventually prevail, but let us hasten the day of final and complete victory. Pastors and Sunday-school teachers should marshal the boys and girls in battle array against the saloon. A mighty army could be formed in this way, which, in the coming generation, would witness the destruction of this giant human (inhuman) Moloch.—Sel.

Anarchy checked. Emma Goldman, together with five other women and five men, was arrested in New York on the charge of assembling unlawfully for the purpose of overthrowing the government.

Rev. Charles Steltzle, superintendent of the labor department of the Presbyterian Church, is arranging for a great mass meeting to be held in Columbus, O., during the General Assembly in that city next May.

Prof. Welty's correspondence, from Dresden, Germany, will be of special interest to our readers. Watch in the next issue for Prof. Hirschy's article.

Pre. (Preacher) C. P. Steiner, of Beaverdam, O., was suddenly taken seriously ill on Sunday, Nov. 11, while teaching a class in Sunday-school.

The hospital in Cleveland, Ohio, which Rev. Geo. Lambert, of Elkhart, Ind., bought of Rev. J. A. Sprunger, has been sold again to a religious organization from Philadelphia.

The World's Temperance Day on Nov. 25. "It should be used by all the churches as a day of quickening sentiment and rallying the moral forces of the land for temperance."—Ex.

On Oct. 27, Rev. David Penner, of the Rosenort Mennonite congregation, Tuerstenau, Germany, was called to his reward. For twenty-one years he served as a minister of the Gospel.

"Some Questions and Answers," on page five of this and the last issue of this paper gives important information for which some of the readers were looking for some time, for their own personal instruction and future action.

Bro. D. C. Welty, traveling and canvassing in the interest of the Mennonite Book Concern, Berne, Ind., is at present in Oklahoma, and is expected to attend the S. S. Convention at Gotebo, from Nov. 25-27. This will afford our people a good opportunity to subscribe for our publications.

A recent census of Germany shows a slight decrease in the number of Mennonites at that place. On December 1, 1905, in Prussia the total of Mennonites was 18,360 (children included) while in 1867 they numbered 14,644. From 1890-95 quite a few Mennonites emigrated to America.

Missionaries back again. Bro. J. F. Krocker, of Janjgir, India, who was for some time suffering severely from eczema, made a trip with his family to Bangalore, a distance of 1513 miles. The change of climate, proposed by

the physicians, had the desired exhilerating effect, but the trip was rather exerting for Mrs. Kroeker. Bro. Krocker's sore hands are now well again. They returned to Janjgir in the middle of October, ready to take up the work again.

Union Meetings. Arrangements have been completed for another series of union meetings in Berne, Ind., from Dec. 30th to Jan. 3rd. The German speaker will be Prof. C. H. Wedel, of Newton, Kan., and the English speaker Dr. James M. Gray, Dean of the Moody Bible Institute, Chicago.

Mr. C. F. Crafts' report of the Brussels Temperance Congress, which met at Brussels, Belgium, Oct. 16, is encouraging. He states: "Three results are expected from our efforts at Brussels: First, that the liquor tax will be placed higher than it would have been possible to place it without the American influence; second, that the tests which must prove the insufficiency of any mere raising of the price will thus be completed; third, that all governments will be more ready to take the next step, in which America leads, asking such prohibition of intoxicants and opium for aboriginal races adopted for our Indians and Filipinos."

Ten Powers united at Brussels to control the African Drink Traffic. President Roosevelt's cablegram to the Brussel Temperance Conference was the right thing at the right place. It was as follows: "Uttering the earnest wishes of the American people, expressed on many occasions for the adoption of measures to protect the savage and uncivilized races in Africa and all parts of the world against intoxicants and injurious drugs, I extend to the Congress about to convene, my good wishes, and express the hope and conviction that its labors will still further open the door for the universal prevention of liquor and opium traffic with all uncivilized tribes and races.

"THEODORE ROOSEVELT."

Rev. E. S. Shelly, of Pennsburg, Pa., having preached regularly for one year in the Union chapel at Chapel, Berks Co., Pa., preached an appropriate anniversary sermon on Sunday evening, Nov. 4, his text being Gal. 6:9. "And let us not be weary in well doing, for in due season we shall reap, if we faint not." On several occasions throughout the year a choir of about fifty trained voices participated in the services. Rev. Shelly preached 25 sermons at this place during the year, all in the German language. A general interest is manifested and the services are well attended.

Thanksgiving Day.

Another year has rolled around, and when our boys and girls receive this issue, they will be planning how to spend Thanksgiving Day.

Many children go with their parents to spend Thanksgiving at the old homestead out in the country, where their grandparents live. This is a very pleasant way of spending the day, and you may be sure that grandpapa and grandmamma look forward for many weeks to the joy of having the old home filled with their grown-up sons and daughters and their grandchildren. It is delightful to be able to go to visit these dear old folks, and let us do all we can to make the memory of our visit a pleasant remembrance in their minds.

On Thanksgiving Day, our little folks should all try to attend service in some church, for on that day we are asked especially to gather in God's house and to render our thanksgiving to him for all his blessings.

We have very much for which to be thankful in this beautiful land in which we live. God has given to us most abundant crops, and we are at peace with all the world. There is prosperity everywhere, and we ought to be very grateful indeed for the many tokens of God's goodness which we have received during the past year.

A good way to enjoy Thanksgiving is to try to make somebody else happy. There are poor people in every city and town, and we shall enjoy our own Thanksgiving dinner more if we do something to feed those who might otherwise go hungry. Let us remember the widow and orphan, the sick and the sorrowing, and all classes of the unfortunate on Thanksgiving Day, and while we give them something to feed their bodies, let us also pray for their souls and ask that God will bless and help them in the midst of all their misfortunes, and draw them nearer to Himself.

While we take especial pains to keep Thanksgiving Day, let us remember that we should thank God every day of our lives for the blessings which He is continually giving us. So though there is only one Thanksgiving Day in the year which we keep as a holiday, let us be thankful all the time for God's goodness unto us, and let us each one try to show our gratitude by living a true Christian life.—*American Messenger.*

Good Rules.

Always when speaking of your friends and neighbors, be sure not to speak bad of them, only the good, for the bad will speak for itsself.

Help a friend or neighbor when he is in real need and he will appreciate it the more.

Persons are generally judged by the company they are drifting with. So keep your boat in the channel with the God-fearing.

"Honesty," is a word, that cannot be written to the names of thousands, but wealth, which is the root of all evil and destruction of the soul.

Let your actions and deeds and your life be a Christian-like one, so that you are not misleading others, who are following in your path and looking and following your examples.

Aim at good objects, and be not pushed aside by evil.

Leave on the sands of time foot-prints that are worthy to be followed.

Walk not close to the boundary line, and you will not fear of stepping over.

A good shepherd will watch his sheep, and will not allow one to stray, lest it be picked up by another shepherd as a stray.

He that hath pity upon the poor lendeth to the Lord, and that which he is given will he pay him again.

He that gathereth in summer is a wise son; but he that sleepeth in harvest is a son that causes shame.

If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink; for thou shalt heap coals of fire upon his head and the Lord shall reward thee.

Love not sleep, lest thou come to poverty; open thine eyes, and thou shalt be satisfied with bread.

Remove not the old land mark; and enter not into the fields of the fatherless.

Reprove not the scorner lest he hate thee; rebuke a wise man and he will love thee.

Say not unto thy neighbor, Go, and come again, and to-morrow I will give, when thou hast it by thee.

Hell and destruction are never full; so the eyes of man are never satisfied.

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Thanksgiving Day, Nov. 29th.

BY ALLEN M. FRETZ.

Again has the customary call gone forth from the chief executive of the nation for the observance of a day of national thanksgiving to Almighty God. The above day is designated for this purpose, being the last Thursday of November. It is to be hoped that all Christian people will feel their sacred obligations in heeding the proclamation of the President and as they have opportunity observe the day in grateful acknowledgment to our heavenly Father for the blessings we enjoy from His bountiful hand. It is, however, to be regretted that, yes we must say with shame, that even Christian professors too lightly regard this call and often instead of making the day, a day of praises to God and blessing to self and fellowman, make it a mere holiday for sport, feasting and debauchery. This may be the highest estimate the child of the world can place on Thanksgiving Day, and the highest esteem they can show the President of the nation, but with the child of God it should not be so. Are not the people of the world indeed led to and justified in their misuse of the day through the unchristian example of members of the church? May no one who calls himself a Mennonite this year be guilty of being an offence along this line. In this connection we wish to add a few appropriate observations concerning the day:

I. ORIGIN OF THANKSGIVING DAY.

The Day we celebrate is a composite one, being made up of parts of celebrations of that day by other people. We have taken the time from one, the feast from another, and the gathering together of the people from still another. Picture to yourself old Jerusalem twenty or more centuries ago. On the fifteenth day of the seventh month, great multitudes of people journeyed to the Holy City, for it had been decreed that after the ingathering of the corn and wine there should be seven days of burnt offering and an eighth day of solemn communion and holy convocation in remembrance of God's help and blessings. Altars were constructed, upon which sacrifices were offered to the Almighty. Although the glory of this great Hebrew festival, has long passed away, the fundamental principle that we should rejoice before the Lord in the fruits of the harvest have entered into the Thanksgiving season. The Greeks and Romans held like celebrations in honor of their goddesses, Demeter and Ceres. Then we have the English Harvest Home. A week of festivity and religious services when the Pilgrim Fathers emigrated to this land, they brought with them many of the customs of their native land, and so we find that they in the autumn of 1623 observed a feast of Thanksgiving. Massasoit, the great Indian chief, with ninety of his wampanoog braves were guests. Nature had yielded a bountiful supply for this first Thanksgiving in the New World, and the pioneers sat down to a table heavily laden with waterfowl, wild turkey, venison and the products of corn and barley. They gave thanks to God that through His numberless blessings they were far from want.

We, standing on the borderline of the twentieth century with all the industrial and educational advantages, can scarcely realize the hardship of these pioneers. Not a family in the little colony had escaped the ravages of death or the onslaught of the Indians. Yet, notwithstanding all these they were glad to give praise and thank God for blessings received. Our Thanksgiving has taken some part from each of these different festivals. Its time—autumn when the harvest days are over. Its charity comes from the Jewish Feast of Tabernacles. It has copied the feasts of Demeter and Ceres in giving thanks for the crops. Its mirth and festivity has a flavor of the English Harvest Home, and its spirit of thankfulness and religious adoration was given to it by the Pilgrim Fathers. A noticeable feature is the fact that Thursday, the day always selected by the New England governors, has been adopted universally throughout the country as "Thanksgiving Day." During the civil war, President Lincoln appointed days of thanksgiving as also of fasting and prayers, and the precedent thus established has been adopted by suceeding administration, since the close of the war.

II. THE FIRST THANKSGIVING SERMON.

The earliest Thanksgiving sermon, in the modern sense, of which there is any record, was preached by Cotton Mather in Old North church, Boston, December 19, 1689. As an example of the style of composition in that day we quote from the sermon as printed in the Saturday Evening Post:

"It is an excellent thing indeed, that we may have a Day of Thanksgiving, while the world is in so much Confusion and Combustion, and every where Men's hearts are failing them for fear, and for looking after those things which are doing upon the Earth. Let us be at some pains, that this Day be not lost, or that it may not evaporate in a few sensual satisfactions. The Excellent things done by God are now to be the Repast of our Souls.

"Dayes of Thanksgiving as they are among the most Heavenly, so they will be among the most prosperous of all our Devotions. There are Pious Men that will now and then in secret places, keep their Dayes of Thanksgiving before the Lord; laying out whole Dayes in praising of the Great God for what He is, and what He does, and in pondering on What they shall do for God. And I'll assure you, such persons ripen for Heaven apace; yet they live in Heaven upon Earth."

III. THANKSGIVING HYMNS.

We thank Thee, O Father, for all that is bright—
The gleam of the day, and the stars of the night;
The flowers of our youth, and the fruits of our prime,
And blessings e'er marching the pathway of time.

We thank Thee, O Father, for all that is drear—
The sob of the tempest—the flow of the tear;
For never in blindness, and never in vain,
Thy mercy permitted a sorrow or pain.

We thank Thee, O Father, for song and for feast—
The harvest that glowed, and the wealth that increased;
For never a blessing encompassed Thy child,
But Thou in Thy mercy looked downward and smiled.

We thank Thee, O Father of all! for the power
Of aiding each other in life's darkest hour;
The generous heart and the bountiful hand,
And all the soul-help that sad souls understand.

We thank Thee, O Father! for days yet to be—
For hopes that our future will call us to Thee;
That all our Eternity form, through Thy love,
One Thanksgiving Day in the mansions above. —Will Carleton.

Happy is that minister who can truly say: "My church is not my field; it is my force. I am not required to confine my energies to it; I have the joy to work through it."

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Home Circle.

A Happy Day.

A heart full of thankfulness,
A thimbleful of care;
A soul of simple hopefulness,
An early morning prayer;

A smile to greet the morning with;
A kind word as the key
To open the door and greet the day,
Whate'er it brings to thee;

A patient trust in Providence,
To sweeten all the way;
All these combined with thoughtfulness,
Will make a happy day.

—Selected.

How He Got His Position.

An interesting and characteristic story is told of a well-known lawyer in New York City. When he was a little boy, and looking for something to do, he happened to pass a big store where he saw hanging outside this sign, "Boy wanted." After a moment's reflection he picked up the sign and walked into the store. The proprietor met him and wanted to know why he was bringing the sign into the store. "Because you don't need it any more," replied the boy cheerfully. "I'm going to take the job." Of course he was duly installed and neither the firm nor the boy ever regretted it.

Harry's Missionary Potato.

"I cannot afford it," said John Hale, the rich farmer, when asked to give to the cause of missions.

Harry, his wide-awake grandson, was grieved and indignant.

"But the poor heathen," he replied. "Is it not too bad they cannot have churches and schoolhouses and books?"

"What do you know about the heathen?" exclaimed the old man, testily. "Do you wish me to give away my hard earnings? I tell you I cannot afford it."

But Harry was well posted in missionary intelligence, and day after day puzzled his curly head with plans for extracting money for the noble cause from his unwilling relative. At last seizing an opportunity when his grandfather was in a good humor over the election news, he said:

"Grandfather, if you do not feel able to give money to the Missionary Board, will you give a potato?"

"A potato?" ejaculated Mr. Hale looking up from his paper.

"Yes, sir; and land enough to plant it in, and what it produces for four years?"

"Oh, yes!" replied the unsuspecting grandparent, setting his glasses on his calculating nose in such a way that showed he was glad to escape on such cheap terms from the lad's persecution.

Harry planted the potato, and it awarded him the first year by producing nine; these, the following season, became a peck; the next, seven and a half bushels; and when the fourth harvest came, lo, the potato had increased to seventy bushels! And, when sold, the amount realized was put with a glad heart into the treasury of the Lord. Even the aged farmer exclaimed:

"Why, I did not feel that donation in the least! And Harry, I've been thinking that if there were a little missionary like you in every house, and each one got a potato, or something else as productive, for the cause, there would be quite a large sum gathered.—*Friend for Boys and Girls.*

The Best Plan.

"Mother," said Cliff, "what am I going to do with Joe Blair?"

"What's the matter?" asked his mother, looking up from the work in her lap. The salt air blew freshly in her face, and her eyes roved past the angry little questioner to the shimmer of sunlit waves and the gleam of white sails.

"Why, we are building a fort, mother; and Joe will build it so near the water that in a few minutes it will all be washed out to sea."

"Why don't you get him to build it higher up, then?"

"I can't make him do it," cried Cliff, stamping the nebbly shore in vexation; "I've tried and tried, and I can't.

"How did you try?" asked the mother.

"Why," said Cliff, hesitating a little, "I first said that he mustn't."

"And then?"

"Why, then I told him that he was a big goose."

"And then?"

There was a little pause before this answer came, "I jerked his paddle away."

"And then?"

This time his mother thought that she would not get any answer at all; but at last Cliff said, hanging his head, "Then I knocked him over and made him cry."

"O my, my, my!" said the mother, shaking her head sadly; and Cliff felt very mean indeed. "You have tried your own naughty way and failed, now suppose you try God's plan. He says that you must suffer long and be kind; go back and try that, little son."

Cliff went back very slowly. He didn't at all like God's plan of treating Joe; but he must have tried it after all, for the two little boys built their fort without any more quarrelling, and it lasted a whole fifteen minutes.—Sunbeam.

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Editorial.

Thanksgiving.

Thanksgiving is the acknowledgment of kindness of mercies received. The expression of gratitude, without limiting it to a certain form, is right and it is becoming. We, the people of the United States, are, at least in some respects, a Christian nation. It behoves us to render thanks to God, for we respect and acknowledge Him as the source of our blessings, temporal and spiritual.

We are called upon officially to praise God in His sanctuary, and to show our sincere gratitude as the heart's recognition of the kindness and innumerable blessings bestowed upon us. We should aspire to have the right emotions and to give appropriate expression of them. It depends on the nature and circumstances of the individual how it shall be manifested. Those who are truly grateful, will not find it difficult to make some loving return.

Another year has rolled around, and it can be truly said: "Material blessings have crowned our lives. We have abundant harvests. The valleys have been covered over with corn. The little hills have rejoiced and the forests have clapped their hands for joy of the sunshine and the showers. But we have had continued to us the privileges of intellectual life and of political freedom and of religious liberty, for all of which we should raise our faces and our hands in praise. And we have had the spiritual blessings which have made glad all who have accepted into their hearts the gifts and grace of God in Jesus Christ. Wherefore, for all and each, for each and all, we do well to be grateful in heart and thankful in voice and life." May we ever be sincerely grateful and glorify God.

The best way to repent of a sin is not to repeat it.

Correspondence.

DRESDEN, Germany, Nov. 4th.—A few words from this part of the world may be of interest to some of the readers of this paper, for it is not often that letters from Germany appear in these columns.

It is especially on Sunday that we realize that we are in a strange land and among strange people. During the week our work keeps us so busy that we do not miss the association of kindred spirits to such an extent. While there is abundant opportunity to attend church services here, most of the services are not of such a nature as to appeal very strongly to one accustomed to the simple services of our American Mennonite congregations. Nearly all the churches here are Lutheran and the services very stately and formal, often with a long liturgy and imposing music. The sermons are frequently learned discussions on some theological point, read from manuscript. The attendance, as a rule, is very poor, which does not seem so surprising when considering the cold distant effect of the whole service.

In marked contrast to these services was a gathering of Young People's Societies which we attended this afternoon. We had noticed in an obscure corner of the "Neueste Nachrichten" an announcement of two lines to the effect that the Jugendvereine der Evangelischen Gemeinschaft" would hold their "Jahresfest." We immediately decided to attend and after a long walk we found the place designated, a hall in the third story of a building in an obscure street in the suburbs. The room was filled when we arrived, but places were found for us and hymn books brought us (the first time since we are in Europe) and in every way we were shown that we were welcome. The program was much like one of our Young People's Conventions and consisted of various addresses, declamations etc. interspersed with selections by a mixed chorus, a male chorus and a quartette. It opened with a "Fest-Predigt," an earnest gospel sermon based on Eccl. 11,-6. "In the morning sow thy seed etc." in which the speaker urged upon his hearers the importance and the privilege of beginning the sowing of the good seed in life's morning, of devoting the best of our energies to a life of helpfulness, and then showed how, in the work of the Young People's Societies, there are abundant opportunities for usefulness, dwelling especially upon the needs peculiar to young people in German cities with their manifold temptations.

There were four societies represented at this gathering, two in Dresden and one each from Meissen and Bühlau, neighboring towns.

Judging from the annual reports which were read, the membership of the societies is quite small, but they are very much in earnest, and are doing much good work for the many young people of the city who have little or no appreciation of things beyond the enjoyment of the present moment. It is to be hoped that the leaven which is beginning to show itself in the few small earnest societies will soon spread and cause the awakening to a higher and nobler life of many in this land of Luther and the great Reformation which he inaugurated four hundred years ago.

B. F. WELTY.

TRENTON, Ohio, Nov. 19.—Ever since I returned from Iowa I have been wanting to write you a few lines. On the 19th of last month I received a telegram that Mrs. Willis Augspurger had died in Fulton Co., and had requested that I should preach at her funeral. Asking Bro. Kliewer to come and preach for me on Sunday, Oct. 21, I started for Fulton Co. on the 20th. Arriving at Archbold in the evening I found the home of Bro. Augspurger full of friends and relatives who had come to express their sympathy, and indeed he was in need of this, being left with two little children who lost their loving Christian mother. On Sunday morning the funeral took place at the Amish church, the attendance being the largest I ever saw. There were nearly 400 carriages and it was estimated that there were from 1500 to 1600 people present. It required more than one hour for all the people to pass the casket. Mrs. Augspurger was well thought of both here at Trenton, where they lived for a number of years and also in Fulton Co., her former home, to which they had returned last spring and we all sorrow with Bro. Augspurger over the loss of his loving companion.

Having promised to hold a series of meetings at Wayland, Ia. beginning on the 23rd I went on Monday from Archbold direct to Chicago. From Elkhart to Chicago we had a crabbed conductor who quarreled with an elderly lady having a ticket to Chicago, but desiring to leave the train at South Chicago. When passing through the country the air brakes were suddenly closed very tight and the train came to a somewhat sudden stop, a number of us went out to see what was the trouble. The conductor was standing on the side of the engine while the engineer was making some repairs on the air brake. Seeing us he yelled: "Get back into the car where you belong; some of you fellows will get left!" But we having never been left by a train before were not alarmed, but remained and began to discuss the difficulty. One said there was something wrong with the air brake, a hose had bursted or it had slipped into high speed application. Then one who had heard the conductor quarreling with the old lady said: "I think there is something wrong in that conductor's head," and when another passenger from Elkhart said that the conductor had been living for 10 years in a flat above a store in Elkhart and compelling his wife to carry up the coal and water while he had a salary of $150 a month I came to the conclusion that there was something wrong with his heart.

I had written to Chicago requesting Bro. Edward Mosiman, who is attending McCormick Seminary, to meet me at the depot. It was a great pleasure for me to meet him not having seen him for a number of years. With him I went to the Seminary and after supper we attended the Seminary prayer meeting. Here I had the pleasure of meeting the faculty and hearing some of them speak. The impression I received is that the members of the faculty are learned and devout men and in as much as there are some vacant rooms in the dormitory and they give the students of other denominations the same privileges that their own students enjoy, it might be well if more of our young men would take advantage of the opportunities.

After prayer meeting we hoped that my cousin Edward Krehbiel, of Halstead, Kan., instructor in Chicago University, and Arthur Weber, of Summerfield, Ill., Medical student at the Northwestern University, would call on us having been notified by Bro. Mosiman of my coming. As these two friends are in another part of the city, and it would require a ride of over an hour to reach the Seminary, and as they are very much occupied with their work they both excused themselves. Next morning we started on the Elevated for the Burlington station, having looked on the city map where it is located. In such a crowd of humanity as Chicago sends down town every morning we passed the proper street and were on our way back before we noticed the mistake. Fortunately we had allowed ample time, so leaving the car hastily and taking another in the opposite direction we reached the depot 4 minutes before train time.

Soon I was gliding smoothly through the prairies of Ill., and later on through the seemingly yet more fertile prairies of Iowa, and at 3 p. m. I arrived at Mt. Pleasant. Bro. Boshart was there to meet me and in a few minutes we were speeding away with his fine pony team toward Wayland. I will pass over the week of service we held there and the many pleasant visits which Bro. Musselman and I made. Only this I might say that while the weather was unpleasant the first two evenings afterwards the Lord gave us pleasant weather and the meetings were very well attended. Our prayer is that some good may have been accomplished to the glory of our Redeemer. Permit me also to express my thanks to the friends in Iowa for all the kindness shown me. At Wayland like at other places which I visited years ago I notice the great change wrought by time; for the first three brethren whom I learned to know and to love from the community,—Rev. Eicher, Bros. Rich and Rittler are no longer among the living.

Having been informed by a letter that my brother-in-law, Mr. Hornburg at St. Louis had had a serious operation performed and having already determined to return by passing through Lee Co., Ia., I now also included St. Louis on my return trip. On Tues. 30th Bro. Musselman took me to Mt. Pleasant from where I took the train to Donnellson. Having been informed of my coming they had appointed a service for that evening at which I preached as God gave me grace. After the service I spent the evening at my uncle's, whose wife and her sister are greatly afflicted in the body. Why God leads some of His children through such sad ways and dark valleys will never be explained to our finite understanding here upon earth, but we have the assurance Rom. 8, 28 that all things will work together for good to them that love God, and in Heb. 12, 11 we are told that, afterward these afflictions will yield a peaceable fruit of righteousness. I thought of these things and also of the blessed promise in James 1, 12 when the next morning I spent a precious hour with father Schowalter who is now patiently and cheerfully suffering the affliction which God has brought upon him. Perhaps on some sun-crowned hill-top of eternal rest we will thank God most for these days and experiences which seem so sad and dark to us here. Through the kindness of Bro. R. Krehbiel I was brought from Bro. Schowalter's to Mountrose, 17 miles. Accompanied by Bro. Hilty we had a very pleasant drive, though it was a little cold. Taking the train there at 1 p. m I arrived in St. Louis that evening. Having notified them of my coming my mother was there to meet me and to my surprise I also had the pleasure of seeing Mrs. v. Steen, my wife's sister, for a short time who was just passing through the city on her way from Summerfield to her home at Beatrice, Neb.

Next day mother and I visited Mr. Hornburg in the hospital and found him, though the operation had been very serious, requiring two incisions into his abdomen, getting on remarkably well. Together we read part of the 102d and 116th Psalms and after prayer we left him in the hope that God would grant his speedy recovery. Just received a card from him in which he states that he has returned to his home and asks that we unite with him in praising God for this wonderful grace. The following day I journeyed homeward and the children coming in great glee to meet me I realized once again what Howard Payne wrote "There's no place like home."

Would have written this last week had not a stranger selling ginseng seed suddenly became very seriously ill at Rev. John Augspurger, my neighbor's. The man being unconscious and entirely helpless required constant attention, so we had to be neighborly in this dilemma and do all we could to relieve this man. His relatives have now come to care for him, but he is still so helpless and only semi-conscious that it may be some time yet before they can move him. Mrs. Peter Imhoff is also very sick with heart trouble and the doctors seem unable to give her any relief. We are making an effort to organize a Bible class for young men in our Sunday-school.

H. J. KREHBIEL.

Questions and Answers.

(Concluded.)

8. Are all religious denominations becoming interested in proportionate giving?"

Yes: all the leading evangelical bodies, and many of the smaller ones, and the interest is rapidly increasing each year. The facts are, that in almost every community there are more or less sensible, practical, professional, and business men, as well as farmers and mechanics, and also large numbers of Christian women, who have become tired of the so-called "liberty" of giving spasmodically or impulsively, giving a little, or nothing, according to circumstances, and have quietly decided to adopt proportionate giving as a rule of life. In some cases, almost whole congregations have so decided. So far as known, all, without exception, are delighted with the change. Giving, or "paying," becomes a positive pleasure instead of an unpleasant duty, and instead of trying to decide to what objects they must give, and how little will answer the purpose, they are always ready, are cheerful givers, and only desire to be guided aright in the bestowment of their gifts upon the best objects. They also have abundant evidence that they are receiving the promised reward, both tn temporal and spiritual blessings.

9. "When should I commence?"

Now—to-day. Count what money you have on hand and put aside one-tenth of it. Add to this store one-tenth of all you receive from day to day and draw from it as you have calls for aid in behalf of benevolent and Christian work.

10. "Do you recommend this as the best method?"

Yes; for most people, especially farmers, mechanics, and all persons who are not accustomed to keeping accounts. Professional men, tradesmen, and business men who keep a record of their income and expenses prefer, as a rule, to open a "Benevolence" or "Tithing Account," charging this account with one-tenth of their entire net income and crediting it with all sums paid out for Christian and benevolent work.

11. "You speak of 'net income.' What constitutes my net income?"

If you are a farmer, it is all the money you receive for the products of your farm, the cash value of all your family consumes, and also the fair cash value of all you obtain by barter or exchange. From this gross amount it is fair to deduct, before tithing, all money paid for hired help, and also whatever interest you pay on balance due on your farm, but not fair to deduct interest on anything else you may owe.

If you are a professional man, it is your entire income, less your professional expenses only, such as office rent, etc.

If you work on a salary, whether by the day or year, it is your entire income less your car fare in going to and from your work and kindred expenses.

If you are in business, it is your entire income less your business expenses only; not your personal or family expenses.

12. "Suppose I am in debt. Should I not pay my debt before tithing my income?"

No. As well talk about not paying the interest on the money you borrow to use in business because you owe other debts.

13. Should I tithe my capital?"

No. Whether your capital is in money, or property, or in brains, or in hands, or in all these, it is that from which you produce income. Pay proportionately from your income only.

14. "Suppose I am able to support my family only by close economy; should I pay one-tenth.

Yes. And if for no other reason, because the remaining nine-tenths will go further. "Strange logic that. Can it really be true?" I believe it to be absolutely true, and my reasons are based on the personal testimony of hundreds, perhaps thousands, who have tested it. Will you not try it and prove its truthfulness?

15. "Should not the rich give proportionately more than the poor?"

The obligation to pay the tenth is binding upon the rich and poor alike, but the gifts, after payment has been made or, in other words, the free-will offerings of the rich and those in comfortable circumstances should be very much greater.

16. "Will the greater gifts bring upon the givers greater blessings than the small offerings of the poor?"

No, by no means. The poor widow had doubtless paid her tithe. The two mites were her offering, yet what a wonderful reward she received.

17. "Suppose that for the present I am not quite decided to adopt tithing my income, but that I resolve to be liberal. Will not that answer?"

What is "being liberal," and are you sure your Heavenly Father's estimate of liberality will agree with yours?

"Suppose I give until I feel it?"

Possibly you have inherited or acquired a close disposition and would feel the giving of a nickel or a dime when you ought to give a dollar; or you might feel the giving of a dollar when you ought to give ten. Or, on the other hand, you may have a naturally generous nature, and in order to feel it, would have to give, say, ten dollars, when one, or two, or five would be nearer right. Feeling is not a safe guide. God's law is a safe guide and it pays, literally and in every sense, to obey it.—Selected.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, December 2. COURAGE OR COWARDICE—WHICH? Luke 12, 4–5; Gal. 1, 9–12; Jer. 1, 6–10. 17.

(Consecration meeting.)

QUESTIONS.

1. What is courage and cowardice?

2. When do we show true

courage? Josh. 1, 7.

3. When do we show cowardice? Num. 13, 28–33.

4. What ought courage to fear? Luke 12, 4–5.

5. When is it right to please men, when not? Gal. 1, 10; 1 Cor. 9, 19–22.

6. Who were the brave ones among the spies and why? Num. 14, 6-10; 13, 30.

7. What gives us courage? Acts 28, 15; Phil. 4, 13; 2 Cor. 12, 9–10.

MEDITATIONS.

Men are very differently constituted, some are naturally more courageous; can meet dangers with a firm heart, others are full of fear in the face of dangers and difficulties. Some go and do bravely, wherever duty calls, others shrink from pain and work.

True courage we show, when we trust in God and do His will, what He shows us to be right irrespective of costs.

We do show cowardice, if we fear difficulties, persecution, loss of life, property or influence, and because of this fear fail to do God's will, our duty. It requires the highest courage to overcome a fear, which keeps us from doing what we know to be right.

We ought to fear God with loving fear, trying to please Him and do His will. We ought to fear the Devil and hate Him, oppose Him in the strength of God.

It is right to please men as long as in so doing we do not displease God. If we try to please men in order to be able to bring to them the glad gospel of salvation and do not waver from the truth and duty, it is right, but if we please men by curtailing the truth, avoiding the will of God, it is wrong.

When the twelve spies returned from reconnoitering the land of promise ten were discouraged and said we can not go up, two said: with God's help we can easily dispossess the people and take the land. These two were Joshua and Caleb.

Courage the Christian receives from Christ, who dwells in Him and who with His strength is powerful in the weak.

QUOTATIONS.

A great deal of talent is lost to the world for the want of a little courage. Sidney Smith. The coward will call himself a wary man. Bacon. The servants of the Lord should be as bold for their Master as the Devil's servants are for theirs.—Countess of Warwitk.—We fear men so much, because we fear God so little.—Gurnall.—Things out of hope are compassed oft with venturing.

The King of France ordered the Prince DeConde his choice of three things,—first, to go to mass; second to die; or, third, to be imprisoned for life. The answer was, "With regard to the first I am fully determined never to go to mass, as to the other two, I am so perfectly indifferent, that I leave the choice to your Majesty."

A poor boy was attending school with a large patch on his knee. One of his school fellows nicknamed him "Old Patch." "Why don't you fight him?"—cried the boys. "I'd give it to him."—"Oh!" answered the boy, "you don't suppose I'm ashamed of my patch, do you? For my part, I'm thankful for a good mother to keep me out of the rags. I honor my patch for her sake.

Oh, how uncomely a sight it is!—a bold sinner and a fearful saint; one resolved to be wicked, and a Christian wavering in his holy course; to see guilt put innocency to flight and hell keep the field, impudently braving it with displayed banners of open profaneness, and saints to hide their colors for shame, and run from them for fear, who should rather wrap themselves in chains, and die upon the place, than thus betray the glorious name of God, by which they are called, to the scorn of the uncircumcised.

GURNALL.

Courage makes a man more than himself; for he is then himself plus his valor.—W. R. Alger.

True courage scorns to vent her prowess in a storm of words. —Smollett.

True valor, friends, on virtue founded strong,
Meets all events alike.

MALLET.

Courage consists not in blindly overlooking danger, but in seeing it and conquering it.

RICHTER.

The Sunday School Lesson.

By A. S. SHELLY.

Lesson Notes for Dec. 2.

SUBJECT: Jesus before Pilate. Luke 23: 13–25.

GOLDEN TEXT--Then said Pilate I find no fault in this man. Luke 23:4.

Before the Jewish authorities had concluded their farce of a trial, Peter had thrice denied his Master, and rebuked by a look from Jesus he had gone out weeping bitter tears of penitence. Judas, when he saw how things were going, that, apparently to his surprise, the sanhedrim had condemned Jesus to death, he, sorely conscience smitten, made, an effort to pull himself out of the awful web of guilty responsibility by returning the money and asserting the innocence of the one for whose blood he had accepted it. Then in despair, finding no room in his hardened heart for true repentance, he went and by selfinflicted violence sent his poor soul to judgment.

Early in the morning the whole council having been called together, the irregular and farcical proceeding of the night were ratified, and then they hurried with their prisoner to the Roman governor because they must needs have his sanction to put any man to death (John 18: 32). According to Jewish law they would have stoned Him for alleged blasphemy as they afterward did Stephen; but the manner of His death, viz. by crucifixion, being fore ordained, the Roman authority, strictly enforced this time in matters of life and death, was made instrumental in bringing the world's sin-bearer to the cross instead of the stone heap. They took Him before Pilate, therefore, for the definite purpose of getting from Him a sentence of death by crucifixion. That they had no real complaint to bring against Him mattered nothing to them except that without it they might not succeed in getting judgment pronounced their way.

It appears from John's account that they rather expected Pilate to give them the desired sentence without their specifying any charges. For to his question, "What accusation bring ye against this man?" they answered, "If this man were not an evildoer we should not have delivered Him unto thee." But when he found that they wanted Him condemned to death and pressed them for their reason, they began to accuse Him saying, "We found this man perverting our nation, and forbidding to give tribute to Caesar, and saying that He Himself is Christ a King." This is Luke's summing up of the charges they brought, against Him (23: 2).

To these trumped-up accusations Jesus made no answer whatever, even when pressed by Pilate, causing the latter to marvel at such meek yet dignified silence. Only when Pilate took Him by himself alone did Jesus speak freely to him in answer to his questions, giving the questioner some deep things to think about, yet in no manner indicating a desire to plead His own cause with a view to being released. On the contrary His words evince a perfect resignation to the foregone conclusion that He would be delivered up to becrucified. The hour for the powers of darkness to do their worst had come and He was ready to join the issue with ultimate victory fore-assured.

Pilate, knowing that the Jews had delivered Him for envy (Matt. 27: 18) and being fully convinced by his conversation with Jesus that there was no fault in Him, shows his weakness by arguing and pleading where he might (and should) have spoken with authority, and by offering to compromise and give an innocent man over to cruel beating in order to satisfy the hatred of his lying accusers. The Jews were quick to take advantage of this weak-kneed attitude. They pressed him with arguments and threats and tumultuous insistence upon their demand. Having him on the defensive they drove him from post to pillar till he finally yielded, and gave sentence according to their request. Though Jesus said to him, "He that delivered me unto thee hath greater sin, Pilate was not guiltless. Where there is "greater sin" there must be guilt of a less degree. All his efforts to shave off responsibility, to wash his hands of guilt could not avail.

But what shall we say of them who deliberately went about to encompass the death of the one perfect man whom they should have honored and loved? They called down upon their own heads and the heads of their children, their whole people, the blood of their innocent victim. How heavily that cause has been resting upon the Jewish people ever since, and will rest until they too shall turn to Jesus of Nazareth whom they pierced and receive Him as their Messiah. That day is coming according to plain prophecy both of the Old and New Testament. May the Lord hasten that day!

"I find no fault in this man," said Pilate. "Who convicteth me of sin?" was His own challenge to His enemies. "He that knew no sin" was made sin for us. He suffered *the just* for the unjust. As we follow in thought this sinless sin-bearer to Calvary's cross let each one consciously accept His atoning death as the ground of reconciliation with God who gave His only begotten Son for that very purpose that believing in Him we might have eternal life.

Marriages.

KILLMER—SMITH.—On November 10, 1906, at the home of Mr. and Mrs. John E. Killmer in Tinicum, Bucks Co., Pa., by Pastor A. M. Fretz, their son Charles K. and Lizzie W. Smith, of Carversville, Pa.

Deaths.

FRETZ.—On November 9, 1906, in Lansdale, Pa., Esther, daughter of Abraham M. and Celinda Fretz, aged 24 years and 16 days, services and interment on the 13th at Souderton, A M. Fretz officiated.

News of the Week.

Domestic.

OIL OCTOPUS TO BE PROSECUTED.

GOVERNMENT ATTACKS THE GREATEST MONOPOLY IN THE WORLD.

ST. LOUIS, MO., NOV. 15.—Suit has been begun by the attorney general of the United States in the name of the federal government to dissolve the Standard Oil trust, just as James J. Hill's Northern Securities company was dissolved. By direction of Attorney General Moody the suit was filed here to-day in the circuit court of the United States for the eastern division of the eastern judicial district of Missouri. The defendants named are: John D. Rockefeller, William Rockefeller, Henry H. Rogers, Henry M. Flagler, John D. Archbold, Oliver H. Payne, Charles M. Pratt and seventy-one corporations and partnerships. They are charged with having violated sections 1 and 2 of the Sherman anti-trust act.

The government asks for an injunction against these defendants, which, if granted, will result in the dissolution of the alleged combination.

It is alleged in the petition that John D. Rockefeller and his associates, the other individual defendants, formed a conspiracy to monopolize the commerce in petroleum and its products at a very early date—about the year 1870—and that the same individuals have controlled the combination during all these years, in all its forms, and now control it. It was therefore deemed wise to state in the petition the complete history and growth of this conspiracy.

Floods in Washington Drive People from Homes.

SEATTLE, WASH., November 16.—Homeless, and suffering from hunger and exposure, and in hourly dread that the rising waters would overwhelm them, thousands of residents of the fertile valley lying between Seattle and Tacoma were camped to-day in the foothills nearby, with what few provisions and effects they could carry in a hurried flight.

Six deaths have been thus far reported as due to the floods which have followed the rapid rise of the rivers in King and Pierce counties.

All the valley towns are under water, the depth ranging from eight to twenty feet. Railroad communication has been cut off, and the towns can not be reached except by message over the long-distance telephone wires.

Fierce Storm Sweeps South.

MEMPHIS, TENN., NOV. 18.—Telegraphic and telephonic cummunication received to-day from points in Mississippi, Arkansas and Tennessee for a distance of several miles report that territory to have suffered last night and early to-day from one of the most destructive rain and wind storms experienced in years.

Only meager details are as yet obtainable, but five lives are known to have been lost and great damage done to property and crops. Railroad traffic from this point is completely demoralized by numerous washouts, and many trains have necessarily been annulled.

From the reports so far received the greatest damage occurred in the central and delta regions of Mississippi.

At Winona, Miss., the Catholic, Christian and negro Methodist churches and the Hesly brick yard were demolished and numerous houses unroofed and badly damaged.

President Sees Whole Works on Canal.

PANAMA, November 17.—President Roosevelt had a busy and interesting day yesterday. Before Panama was well awake he was trudging through the Culebra cut, which was turned into a river of mud by a downpour of rain. Neither the mud nor the rain nor the danger of landslides daunted Mr. Roosevelt. When he plodded out of the ditch and sought the shelter of the train he was soaked and sheathed in mud, but smiling.

At 8:30 o'clock the presidential train arrived at Pedro Miguel, where some steam shovels were at work, and the President had his train stopped to make a personal examination.

At this point in the cut the peculiar soil conditions have resulted in more or less frequent landslides, and this fact was brought to the President's attention. This did not deter him from leaving his train and climbing up on one of the steam shovels and taking a seat alongside engineer Gray, whom he subjected to a searching fire of questions regarding the work.

During his conversation engineer Gray took the opportunity on behalf of himself and the other engineers, to declare that, unlike the railroad engineers, they were not paid for overtime. The President promises to look into this matter. He staid on the steam shovel about twenty minutes. By this time it was raining hard.

President Roosevelt told chief engineer Stevens that he wanted to see all the works in connection with excavation, even to the temporary laying of tracks.

The work of the second steam shovel was observed and the President made a detour to examine the site of the Pedro Miguel lock. He shook hands with all the Americans he met while walking over the ground.

At about twenty-five minutes past 9 the President entered the deep portion of Culebra cut, his train going slowly in order that he might observe the workings of the drill machines and shovels. One shovel was decorated with a sign reading: "We will do our best to help you build it."

The President spent some time in the deepest part of the cut, where last Sunday twenty-two tons of explosive were used to throw down 35,000 cubic yards of material.

The rain was now coming down in torrents and the water poured in rivulets down the funnel-shaped sides of the famous cut. Several charges of dynamite were exploded in order that the President might see the effect, after which he went back to his own train and returned to La Boca.

Foreign.

Bomb Exploded in St. Peters.

ROME, NOV. 18.—A bomb was exploded in St. Peter's to-day. The edifice was crowded, and an indescribable scene of confusion followed. There were no fatalities. As soon as the echoes of the tremendous roar had ceased a canon sought by reassuring words to quiet the people, but in vain. They fled in all directions, and a number of women fainted.

Women and children screamed, and men tried to protect their families in the crush. The church is so large, however, that there was ample room for the crowd to scatter, and no one was injured.

No trace of the perpetrator of the deed has been found.

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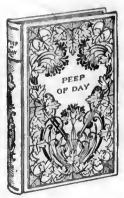

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Mennonite Book Concern, Berne, Indiana.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XXI. BERNE, INDIANA, NOVEMBER 29, 1906. No. 47.

"Wake Them Up!"

Last words of the sainted Brother Knapp.

"Wake them up," the sleeping millions!
They are going down to hell!
They are going down to ruin,
Soon will toll their funeral bell,
They are going, see them marching
Over prayers with bating breath,
On and on to sure destruction,
On and on to certain death.

"Wake them up," O wake them quickly!
See the tempter leads them on;
Blind their eyes to love and mercy,
Point them to the bleeding One.
Stop to warn the proud and haughty,
Stoop to raise the head of shame.
Died the Christ to save the righteous?
No; for sinners was He slain.

"Wake them up!" Ah see them going!
Yet more swiftly do they go,
On and on to sure destruction,
On and on to endless woe.
Is there not some eye to pity?
Is there not some arm to save?
Mighty God, wake up the millions
Going to a Christless grave!

"Wake them up," the suffering millions,
Plunging on with reckless pace:
Tell them of the love of Jesus,
Tell them of redeeming grace.
Tell them how the Christ-Man suffered
On the cross twixt earth and sky,
There to purchase full salvation
For these millions passing by.

"Wake them up," these passing millions,
Drifting toward a fearful fate!
If you will not warn them, brother,
It may soon be all too late;
Flash the light across the billows,
Help these sinking ones to shore;
Throw the line across the waters,
Ere they sink to raise no more.

"Wake them up!" O, rouse to duty!
Sure reward will come at last,
When the toils of life are ended,
And the conflicts overpast.
When the last, last prayer is uttered,
And the last sweet song is sung,
You will enter through the portals,
Hear the plaudit, "Welcome home!"

– *F. M. Lehman.*

Items of News and Comment.

The ministers Henry Wiebe, of Hillsboro, Kan., and his nephew P. V. Wiebe, of Flatlick, Ky., took a trip to Nebraska and Dakota.

Rev. John D. Dueck, of Hillsboro, Kan., recently made an evangelistic tour to the Northwest: Minn., Nebr., Dakotas, Manitoba and Saskatchewan.

Brother and Sister C. K. Dalke, members of the Herald church at Bessie, Okla., will celebrate their silver wedding on Saturday, Dec. 1st. Their relatives are planning to make the day a pleasant one for them.

The people of Berne, Ind., have many reasons to be grateful on Thanksgiving Day, among others, that not only the front doors but also the back doors of all the saloons are now closed.

A Bible conference will be held in the Swiss Mennonite churches the latter part of this week, introduced by the annual S. S. convention on Thanksgiving Day at the First Mennonite church at Bluffton, Ohio.

"Who is He?" is the question raised last week by one of our exchanges in regard to a Persian by the name of Alexander Malick from Urmi, Persia, who recently was collecting money among the Mennonites in Bucks and Montgomery counties, Pa., for the mission cause in Persia.

Large oil fields have been discovered in Alberta, Canada, in the vicinity of Edmonton. It is reported that all along the eastern slope of the Rocky Mountains, and way into the northern wilds, large deposits of oil are to be found. This will give emigration to the Canadian Northwest a new and vigorous impulse.

Polygamy reproved. With good judgment again an aroused public sentiment knocks at the door of Congress at Washington and demands the expulsion of Reed Smoot who went back to Utah and voted to sustain Joseph Smith as the divinely appointed head of the church after he had testified in Washington that he was living openly in polygamy with five wives.

The Supreme Court of the United States has settled what is known as the "white man's case" with the Cherokee Indian Nation. Numerous white men had married members of the tribe, and on that account have been trying for years to participate in the distribution of lands and funds of the Cherokees. The decision recently was given in favor of the Indians.

From Nov. 4—13 Rev. J. Quiring held protracted meetings in the Hoffnungsfeld and Hoffnungsfeld—Eden congregations which are only a short distance apart at Moundridge, Kan. The meetings were held daily alternatively in the two churches and were well attended by the members of both congregations. God has abundantly blessed the efforts put forth to rescue lost ones and to revive His work.

Some of our readers, including pastors and S. S. teachers, would do the cause of publication good service if they would be concerned more about enlarging the circulation of our publications. Other denominations are more active in this respect, as a rule, than we are. Every little helps, and every possible help is needed and greatly appreciated. Now is a splendid time to subscribe and to put in a good word for our church papers. Will you try it?

United efforts needed. It will be of importance to the Mennonites in Russia to get at this time some kind of a representation at the next Duma, the members of which are to be elected soon. "United action" on their part would be a great help to them to reach the desired end in view. This, it seems to us, is a graphic illustration what the Mennonites in this "country of the free" *ought* to do without delay in regard to a spiritual uplifting of our people. In unity there is strength! Who can see and realize it?

The following report from the Goshen College is of interest: Several Alumni who have completed the two years' college course are continuing their studies at other colleges and universities, viz.: C. E. Bender, Juniata; Jesse Brenneman, U. of Chicago: J. I. Byler, U. of Pennsylvania; J. F. Ebersole, U. of Chicago; F. S. Ebersole, Bryant and Stratton Business College; C. D. Esch, Kansas City Medical; A. M. Hess, Carlisle College; M. H. Hostetler, U. of Pennsylvania; Anna Kauffman, Indiana State; Beulah Kauffman, Earlham College; S. T. Miller, Northwestern Medical; H. F. Reist, Moody Bible Institute; Eva Shrunk, Epworth Nurses' Training School; J. S. Yoder, Michigan State; S. E. Zook, Northwestern University.

The missionaries sent to India by the "Bruedergemeinde" branch of the Mennonite denomination in Russia and America and who formerly were associated with the Baptist missions in the Deccan, have for several years conducted mission work independent of the Baptists. They have two stations, one at Mulkapet, Hyderabad, and the other at Nakrakal, near Nalgonda. The work at these stations, like the work at Dhamtari, has been signally blessed and there is now a large native Mennonite congregation there, over 300 natives having been baptized and received into church membership at Mulkapet last year. Two of the missionaries, Anna Sudermann and Elizabeth Neufeld, both of whom have been in the field for seven years, are at present visiting at their respective homes in Kansas and among their home congregations in Kansas, Nebraska and Oklahoma. The interest in missions among these devoted people is very great. Sister Sudermann will return to the field in a short time, accompanied by a new volunteer, Tena Shellenberg, daughter of Bish. Abraham Shellenberg of that church. Sister Neufeld, who was obliged to leave India on account of ill-health, will remain in this country until her health is restored. The natives where these mission stations are located, speak Telugu. The number of missionaries at both stations is about twelve. —*Herald of Truth.*

Invitation.

All the Brethren and Sisters, far and near, who intend to make this winter a trip to the Pacific coast, we invite cordially to make their arrangements so that they can be with us at the time of the dedication of our new church, which is to take place, if the Lord is willing, on Sunday, December 16th. We would be very glad to have many Brethren and Sisters with us at this occasion. Come and see that the Lord blesses and prospers His work also in California.

With cordial greetings, by direction of the Mennonite congregation at Upland, California,

M. Horsch.

From Montana.

Missionary G. A. Linscheid writes from our Bethany Mission, near Busby, Mont.:

Although we generally have no services for several Sundays around the fourth of July on account of the Indians having gone to other places to celebrate the "Fourth," yet this year has been an exception in this respect. We have had services regularly every Sunday and all of them, with the exception of a few, were well attended.

Brother Kaovess made several visits to his people during the past quarter to bring them the Word of God. These visits were not as frequent as I would have liked to see them, which, however, may be excused from the fact, that the Indians during this time of the year are mostly away from their homes.

As has been already reported, we had the privilege to baptize an Indian woman and thus gather in the first fruit of our work here on August 12th. In order that this woman may remain true and steadfast under the many difficulties she has to contend with, and that she may grow in grace and the knowledge of Jesus Christ, I recommend her to the prayers of the Mission Board and all other mission friends.

Sister Agnes Williams returned from her vacation on August 9th., physically and spiritually strengthened, and we had hopes that she would be able to continue her work with renewed strength and activity. But in this our hopes we were disappointed. Owing to the elevation of the country around here her former ailment returned and she rapidly grew worse so that she had to hasten away, having hardly strength enough to make the journey to the more southern climate and the lower elevation of Oklahoma. We regret very much that sister Williams was thus obliged to leave us and the work here, which had become endeared to her. We, as well as the Indian women, will greatly miss her. Why the Lord has thus dealt with us we are unable to understand. But we know, that He never does anything amiss. It is God's grace that Sister Williams is not obliged to abandon mission work altogether but that her health will permit her to continue her work among the Southern Cheyennes in Oklahoma. The daughter of Kaovess went along with sister Williams to Oklahoma.

Since the baptism of our first convert here the Indians begin to realize what it means to accept the gospel of Jesus Christ, namely the overthrow of their entire system. As a consequence the priests and chiefs have become more cold and reserved toward us than they were before. The evil one will never relinquish his kingdom without a struggle and this struggle we must expect here too.

The Lord who is ever faithful and who has graciously helped us in the past shall further bless His work everywhere!

Didn't Need a Church Paper.

"What Church paper do you take?"

"None."

"Why?"

"Hain't time to read one. Take more papers now than I can read."

"When and where is our next State Convention."

"Don't know."

"What is our Foreign Board doing now?"

"Don't know."

"Have we a Foreign Board anyhow?"

"Think we have, but don't know for certain."

"Who are its secretaries.

"Don't know."

"What is it doing?"

"Don't know."

"Is it doing anything?"

"S'pose it is. Don't really know."

"How much money did it raise last year?"

"Don't know."

"Who are our home missionaries?"

"Don't know."

"Where is home missionary work most needed?"

"Don't know."

"What is our membership in the United States?"

"Don't know."

"What is it in this State?"

"Don't know."

"Where are we the strongest?"

"Don't know."

"Who are some of our strongest men?"

(Women.)

"Don't know."

"Is our cause making much progress at present?"

"Don't know."

"What good are you to the Church, anyhow?"

"Don't kn—that is, I—well, you see—"

—*Pacific Christian Advocate.*

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The "Mennonite" and "Christlicher Bundesbote" together to one address for $2.50. . . . . .

Among Mennonites in Holland.

By Noah C. Hirschy.

Sunday, October 7, was a most delightful autumn day in Amsterdam. The sun was shining brightly and the gentle southern breeze made one think of a southern rather than a far northern clime. The numerous canals or 'Grachten' that intersect the city in every direction presented a most delightful appearance. Thick shade trees along the canals, elm and linden and sycamore and maple, with leaves just beginning to turn yellow, added to the beauty of the streets. Not only are there these many shade trees all through the city, but beneath the city is an entire forest of trees. The subsoil is so loamy and loose that in order to erect any buildings whatever, the builders must first drive poles or treetrunks, often of great lengths, down into the ground. On these pillars the buildings are erected, so that it has humorously yet truthfully been said that Amsterdam is a city built on the tops of trees.

It seems strange at first to think that such a place should be selected for a city. Yet Amsterdam has many advantages. It has an excellent harbor. For centuries it had a large sea-traffic. The level country round about, and this itself is wonderful, affords advantages for railroad traffic. An exceedingly rich soil for gardening and dairying help to support a large population which now exceeds 540,000. Before looking around very long and asking very many questions one is convinced that the city is favorably located and can well hold its place among the larger cities of Europe.

Amsterdam is an exceedingly interesting city to foreign travelers. Already the semi-circular plan of the city, the network of canals, the prevailing material and style of architecture, namely a dull-red brick with white stone trimmings and arched doors and windows, the wide streets and the thousand bridges, all arrest the attention of visitors. The cosmopolitan population also is striking. Four languages are freely spoken. The language of the people is, first of all, Dutch, but German, French and English are also in common use. Then there is a Jewish quarter in the city with a population of over 70,000. This section is strikingly different from the rest of the city. An hour spent on the streets of the Jewish quarter on market day makes an impression not easily forgotten.

Then there are places of special interest in Amsterdam. There is the Ryks Museum, an imposing building covering nearly three acres of ground, built in the Dutch Renaissance style of the 16th century. In this is found the large collection of paintings by Dutch artists, Rembrandt, Frans Hals, Snyders, van Dyck, Jordaens, deVos, Adrian Brouwer, Jan Steen, Paul Potter and others. To see the originals of these masters is enough to inspire one for a love of this art. How forcefully and distinctly these masters can make colors speak! In the rapture of the moment one forgets that objects looked at are paintings and not real life. "The Night Watch" and "De Staalmeesters" of Rembrandt, each one occupying an entire room alone, are among the greatest works of art.

The New Church, Nieuwe Kerk, a late-Gothic structure, is wrongly named, for it dates from the year 1408. Though remodeled and changed it shows that it belongs to an earlier age. Once the property of the Roman Catholics it is now, since the reformation, a state church, i. e. Dutch Reformed. A church it is, although one might call it a cemetery, for the entire floor is nothing but stone lids of tombs. It produces a strange feeling in one not accustomed to it to walk on hundreds of buried people. In this 'Kerk' Queen Wilhelmina, so much loved by her people, was crowned Queen of the Netherlands. Here she worships one Sunday every year, at the time when she spends a week in the Royal Palais right next the 'Kerk.' The wood-carved altar in this church is said to be one of the finest works of that art.

The Zoological Garden in Amsterdam is one of exceptional merits both in its extent and in its excellent management, far excelling that of Paris. The Aquarium in connection with it is far superior to those exhibited in the Chicago and the St. Louis World Fairs. There are many other points of interest in this large city, but it is not the purpose of this article to dwell on these.

In this city of Amsterdam is the largest Mennonite congregation in the world, numbering upwards of 5,000 members. In Holland the Mennonites, are however, not known by that name but as Doopsgezinde. The old and large church is on Single Gracht 452, near Kŏnigsplein. Imagine with what feelings my wife and I entered that church at ten o'clock on that beautiful October morning! A very plain building, with furniture that has been used for centuries. Yet all was agreeably and tastefully arranged.

There are two galleries above each other. On the main floor the women sit in the center on chairs. Under the galleries on long benches, somewhat like the benches and desks in our schoolhouses years ago, the men were seated. Large Bibles with hymn books combined were placed on the desks before the hearers. The whole arrangement and the conduct of the worshippers had a tendency to put a visitor at ease. The very plainness of the auditorium was pleasing.

But what about the services? The language, of course, was Dutch. We went there with the expectation of hearing the pastor Rev. W. I. Leendertz preach. Instead of him Dr. J. J. P. Valeton, who holds the chair of Old Testament Theology in the University of Utrecht occupied the pulpit. One of the deacons read the 27th Psalm. After the prayer by the preacher the congregation sang four stanzas of a hymn entitled "Gods Alomtegen (?) woordighdid." It seems odd to hear a large congregation all singing soprano. Then followed the sermon on Lk. 12:33, "Maecht unseloen bundels die niet en verouden, eenen schat die niet of en neemt, in de hemelen daer de dief niet by en kourt, noch de motte en verderft." It was an earnest appeal to the congregation for true Christian living. It was so clear in outline and forceful in presentation that even one who understands little of the language could follow the main outline of thought. The peculiar sounds of the language are, of course, noticeable to an ear not accustomed to them. There is the deep gutteral ch for g, the almost hissingly sharp north German st and sp, and the apparent separation of sch into s and ch, and other sounds that are prominent. A German and more especially a Swiss uses gutteral sounds freely but when they are produced he is willing to let them pass out through the mouth. The Dutch produces even deeper gutteral sounds and then choke them down in the throat. Yet the language has a pleasing and even musicial sound.

The sermon being ended, a prayer offered, the congregation sang another hymn: "Ny willen nedrig Gode leven, U volgen waar Gy ous geleidt." The benediction was pronounced softly and the congregation departed.

How differnt this service from the French Catholic mass on the steamer La Provence on mid ocean four Sundays previous! How different also from the mass in the Notre Dame on the Isle de Cite' in Paris three Sundays previous! And the church itself, how different from The Dom in Treves, or the Ste. Gudule in Brussels, or that unique Cathedral of seven aisles in Antwerp, or even a protestant cathedral, the Nieuwe Kerk of Amsterdam! The question naturally arises in one's mind, What is it that constitutes a place of worship? Doubtless one's bringing up has much to say in determining the answer.

(To be concluded.)

The A B C of It.

The Christian Endeavor World recently asked for sentiments on "What makes a Good Pastor?" A large number of replies came in, among others the following ingenious alphabetical category, entitled, "The A B C of It":

Apt to teach.
Born of the Spirit.
Called of God.
Devoted to Christ.
Endued with power.
Faithful in all things.
Given to hospitality.
Honest and honorable.
Instant in prayer.
Just in judgment.
Kind to the poor.
Long-suffering to the weak.
Mighty in the Scriptures.
No lover of money.
Orderly. 1 Tim. iii. 2
Patient in tribulation.
Rich toward God.
Sober-minded and self denying.
Temperate in all things.
United to Christ. Gal. ii. 20.
Veracious and virtuous.
Without reproach.
Yoked under Christ.
Zealous in good works.

Such a one will be "a workman that needeth not to be ashamed."

High-School Secret Fraternities.

The Boston Herald truly says: "These societies are, of course, imitations of the secret societies that exist in many colleges, and in most colleges are regarded with disfavor by the faculties. While there are differences, comparatively few of them are regarded as on the whole advantageous to their members, and often their character is so notoriously evil that they have to be broken up by an imperative prohibition. It is plain that such societies have no proper place in schools of boys and girls from fourteen to eighteen years old, and especially plain that they are an incongruous and abnormal feature of the public high schools, where every endeavor should be made to preserve that democracy of spirit which it is an important office of the public school to inculcate and exemplify."

All those who pay their subscription in advance for 1907 will receive the Mennonite Year Book FREE as premium.

Address all orders and remittances: Mennonite Book Concern, Berne, Ind.

Home Circle.

Little Missionaries.

Little folks, as well as great ones,
May be missionaries true,
If they only will be willing
Even little things to do.

Little feet can run on errands;
Little hands do deeds of love;
Little tongues speak words of kindness,
Pleasing unto God above.

Little folks can tell the story
Of the Saviour's love so sweet,
And to those that never heard them
Blessed gospel songs repeat.

—Selected.

Quite Reasonable.

Two Irishmen were digging a sewer. One of them was a big, strong man about six feet four inches in height, and the other one was a little, puny man about four feet six inches. The foreman came along to see how the work was progressing, and noticed that one of them was doing more work than the other. "Look here," he cried, "how is it that little Dennis Dugan, who is only half your size, is doing nearly twice as much work as you, Patrick?" Glancing down to his partner, Pat replied, "And why shouldn't he, ain't he nearer to it?"

Ten Health Commandments.

1. Thou shalt not complain of the weather. God controls the winds and waves.

2. Thou shalt have no fear concerning thy food and thy drink. "Fear hath torment and kills."

3. Thou shalt not dwell in the body and its sensations. Live in the Spirit. "The soul knows not deformity or pain."

4. Thou shalt not criticise thy neighbor. He is God's child and is entitled to thy love.

5. Thou shalt not worry over thyself or thy friends. "Trust in Him and He will give thee thy heart's desire."

6. Thou shalt not despise any living thing. "All is from God and God is in all."

7. Thou shalt not "pollute the morning" with a doleful face. "In His presence is fulness and joy."

8. Thou shalt not be in bondage to weakness or doubt. "He is the health of thy countenance. His trust shall be thy shield and thy buckler."

9. Thou shalt not be afraid to go wherever duty calls. "He giveth His angels charge over thee, to keep thee in all thy ways."

10. Thou shalt lie down and rest in peace. "Underneath are the everlasting arms."—Healthy Home.

A Forgiveness Account.

John and his sister Gladys were out at the front of the house. Gladys was making a bead necklace for her doll. The beads were on a little work-table beside her. John was playing at train. His train was an old box-cart, his new wagon was a coach for the passengers. He was the engine and he was steaming and whistling with all his strength.

"Don't come here, John," said Gladys, as he came near the table.

"Puff, puff," went this 'snorting human engine.

"Take care," cried Gladys again, as he came nearer to the table, "you'll spill my beads." Away John went, and soon forgot his sister's warning. The train came round the corner, and before he knew, the table was upset, and the beads scattered in all directions.

"Oh, John," cried Gladys, with angry face, "what did I tell you?"

"I'm awfully sorry," said John, as he helped to pick up the beads. John was always sorry, but it did not make him careful. Gladys did not answer for a moment, but then she said, "Never mind, John, I'll forgive you." She had remembered the lesson she had heard on the previous Sabbath about Jesus telling Peter how he had to forgive his brother seventy times seven. Gladys was a passionate child, but had resolved to obey Jesus. She had been saying to herself—although John did not know—"I will forgive him four hundred and ninety times, but after that——" She shut her lips tight. "I'll keep a forgiveness account," she thought, "so as to know when it's seventy times seven." Before she went to bed she wrote at the top of a clean page in her last year's copy-book:

"List of the Times I Forgive John."

And under this:

"Monday for spilling my beads"

Then she remembered that that very day she had upset a block tower John built to show father when he came home, and John had not been the least cross with her. "I suppose I ought to count that on the other side," she said. She then wrote slowly on the opposite side: "The Times John Forgives me."

"Monday—For knocking down his tower."

That made them even.

And so day after day it went on.

One day she had the longest list, and another day John had it—often they were even. And Gladys was beginning to feel very humble, and said to herself; "I guess if I forgive all I can without keeping any list, it will take me all my life to make four hundred and ninety times. Perhaps, after all, that was what Jesus meant. I will try. Dear Lord, help me to forgive always, as I wish to be forgiven."—The Examiner.

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Rev I A SOMMER, Editor, BERNE, IND.

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Editorial.

A Preacher Dramatist.

We had occasion to say something on the race problem several weeks ago. A recent occurrence in Philadelphia prompts us to have more to say on the subject. Sometime ago a clergyman named Dickson wrote a book which he called the "Leap and Spots." It sold. He then wrote another called the "Clausman." It too was a success. The subject matter of both books is intended to feed the appetites of the most rabid "Nigger haters." The books present a most distorted picture of conditions in the South as they existed shortly after the civil war. Rev. Dickson made money on his books. The "Clausman" was put on the stage and was acted about a thousand times. The reverend author gets a royalty on every dollar spent on seeing that play. He is succeeding in doing what a man can't do in the active ministry. He is getting rich.

The press agent of the theatrical company, anxious to bring the play into conspicuousness, set about stirring up the negro element in Philadelphia against the play. To do this he mailed a pamphlet, which denounced the play as an injustice, to a number of negro clergymen and others. Naturally the negroes became very much excited and wanted the play stopped. One negro tried to throw eggs at the actors in the theatre. He was promptly hit on the head by a policeman and a small riot ensued. The play would have undoubtedly drawn crowds for the remainder of its bookings had not the mayor stopped it and closed up the theatre causing the owners of both the play and the theatre the loss of a considerable sum of money.

We cannot but approve of Mayor Weaver's wise action. When a man or a party of men deliberately set about inciting riot for no other purpose than to make money out of it we must brand such persons as dangerous characters whom the law should restrain.

As for the preacher author, we can only express our own contempt. To degrade the dignity of the cloth as he has done; to use his talents for stirring up race hatred; to profit by misrepresentation and to produce material for the stage, are but ways by which he proclaims himself unworthy of the high calling of the ministry. We are indeed glad that there are but a few preacher dramatists in the world. G.

Orphan Work and Other Charities.

The ladies' mission, sewing and aid societies of the Eastern Conference will hold a second annual conference in the First church, Philadelphia, to consider orphan work. This important branch of Christian philanthropy cannot get too much attention. Open hearted charity has always been a characteristic of the Mennonite people. In the old days it was the common practice for tramps to confine their efforts to Mennonite communities. Who is there who does not recall the time when the bed in the attic or over the spring house was set aside by grandfather and grandmother as the beggars bed? A tramp finding himself in an unresponsive community was never slow in asking the road to the nearest Mennonite settlement where he knew he would find a tramp's paradise. But even Mennonites are now beginning to see the folly of harboring able-bodied healthy men who are too lazy to earn their living.

We have broadened out in our charity and have established boards in our conferences whose duty it is to use the assistance we have to give in the best way possible for the benefit of those who stand most in need of it. Our charity becomes most effective when it is organized charity. A great deal of Mennonite money has gone to the unfortunate but a great deal more of it has gone to the many irresponsible persons who have canvassed our congregation and membership in the interest of all sorts of things, the money in the end usually going for the personal benefit of the collector. The money thus given, might, if properly placed in the hands of those we know, have been a great credit to the church. We are glad to observe that many of our congregations are beginning to realize that a better way to be charitable is to close the door and purse against the many "free lances" who happen to look upon them for a "good thing" and are trusting what they have to give into the care and direction of boards chosen from among their own people who will give them a strict account for every penny they spend.

We would not have the impression get abroad that our people are becoming close fisted. That no one in good standing in any kind of a Mennonite congregation has ever found it necessary to apply for public charity or ever became a public charge, is a matter of common repute and we do not propose that our reputation for caring for our own shall ever suffer. No needy person ever applied for aid at the door of our very poorest, even, without finding a sympathetic helper there and our confidence in the goodheartedness of our people is such that we believe that every distressed and hungry person who comes to them will have their immediate wants supplied. But we want our help to go to those who need it most and when we give money it is our right to know how every penny of it goes. This can only happen as we trust the distribution of it into the hand of those whom we know and authorize to do such work for us.

The Eastern churches maintain an ideal home for the aged at Fredrick, Pa. They have demonstrated their adaptness and ability for such work. No home of its kind can surpass it in equipment, management and care for the inmates. There is room in the East for the establishment of another institution devoted to care of the fatherless and motherless little ones and it is our sincere hope that the ladies of the Eastern churches will soon have enough money on hand to institute such a work. We prophecy that when our Eastern brethren turn their charity (much of which now runs wild) into the hands of their wives we will soon have an institution devoted to the care of the fatherless. G.

Correspondence.

CARLOCK, Illinois, Nov. 19. As a result of the fine weather with which we have been blessed, the farmers have finished gathering their corn crop. The corn made per acre from forty to eighty bushels of good quality.

Communion services were held October 28 and a goodly number partook.

Our brother Rev. J. H. King exchanged pulpits with brother Rev. Lee Lantz, of Congerville, Sunday, Nov. 18. Brother Lantz preached a very interesting sermon on Hebrews 12:1—2.

Bro. Lantz and family expect to make an extended visit with relatives in Idaho. They will leave to-morrow; may the Lord watch over them on their long journey.

A number from here attended the meeting at the M. E church at Bloomington, Illinois, yesterday afternoon. The address was made by Dr. Charles A. Blanchard, president of Wheaton College. His subject was entitled "The Poor Man's Vacation." The church choir rendered some fine selections. Dr. Blanchard made a plea for a stricter observance of Sunday, the day of rest, "The Poor Man's Vacation." He told of the many thousands of laborers who were forced by their employers to work on the day set aside in the first as one of rest. He pointed to the great railroad systems as the greatest offenders in this line, saying that the higher officials could spend their Sundays at home—could go to church if they wished—while the men in their employ knew Sunday as a day different from no other. The speaker referred to the laws of Canada, which permit not even the publishing of Sunday newspapers and also prohibit the importation of Sunday editions from this country.

Dr. Blanchard thought, however, that a better time was coming, that in the present day signs of civic reformation spoke well of the future. He commended warmly the work of the well known reformers of to-day, and held out a promise of a day when a poor man, as well as the rich one, would have their rest and vacation.

A collection was taken for the Y. P. C. T. U. and forty members added to their membership roll.—May the readers of the MENNONITE strive to keep the day of rest more holy, and pray for the reform of the non-law-abiding people.

D. M. STUTZMAN.

WAYLAND, Ia., Nov. 25.—We have been having a little snow last week, and to-day it is raining and this is just what we needed. It has been very dry this summer and fall.

Most of the corn is husked by this time. There are a few of the farmers still gathering.

This evening our Junior C. E. Society celebrated their annual rally and they rendered a very good program, and for all that we had bad weather, we had a very good attendance. We must congratulate the Juniors on the good work they are doing. They are now organized about 2½ years and when organized there were only 8 members, to-day there are over 30 on the roll.

There have already been six of our Juniors added to the church since they have been working. May God bless them and help them to continue in their good work.

On Thanksgiving Day union services will be held in the Methodist church.

DEER CREEK, Okla., Nov. 20. Dear MENNONITE:—We are having winter weather now. The ground is covered with snow which is drifted badly on the east and west roads. Railroad traffic is blockaded in places for the present but it has quit snowing and will probably moderate soon.

Our pastor held communion services here Sunday, Nov. 18th. The members with a few exceptions, were present, including the four young people who had been baptized a week before and now appeared for the first time at the Lord's Supper.

Sunday, Nov. 11th, was a day long to be remembered by the members of the Mennonite church here. Rev. H. R. Voth, of Newton, and Rev. H. J. Gaede, of Medford, Okla., were present. Quite a number of Brother Gaede's congregation were also present driving in with their teams. The two churches are only about ten miles apart. Rev. Gaede opened the morning services by reading Ezekiel 3, 16–21. Rev. Voth then expressed his thanks for being permitted to officiate for the third time in the ordination of our pastor J. C. Peters, he having ordained brother Peters as an evangelist Feb. 1904, to the ministry July 1905, and now Nov. 1906 to the office of elder. He then preached at length on 2 Cor. 5, 19–20 setting forth the duties and responsibilities of ministers also the privileges of being an ambassador of Christ. After being ordained with the laying on of hands by brother Voth, Bro. Peters addressed the congregation for a short time basing his remarks on Psalm 23.

The afternoon meeting began at three o'clock with Bro. Gaede reading Rom. 6. 1–14. This being baptismal service Bro. Voth, who has been our elder since the death of Rev. M. S. Moyer three years ago, preached on Isaiah 43, 1 to the candidates for baptism. After having answered all the questions satisfactorily and each one personally requesting the congregation to be remembered in their prayers the four young souls: Dora Schmidt, Louise Latschar, Emil Dester and Otto Moyer, were baptized by Bro. Voth, assisted by Bro. Peters.

Bro. Peters in conclusion spoke a few words of encouragement to the new members on Rev. 3, 11. Bro. Voth then spoke a few parting words, his work here as elder ceasing with the ordination of Bro. Peters to that office. He thanked us for having been permitted so often during the last three years to be with us and preach for us, saying it was always a pleasure to him to be in our midst. The congregation then in return gave Bro. Voth a vote of thanks for his presence and services here in the past and heartily invited him to visit us again in the future whenever suitable to him.

The evening services were in English, Bro. Peter reading Luke 10, 1–20. Bro. Voth's subject was mission work, the extent of the harvest and the scarcity of laborers, thereby illustrating the words of Christ as recorded in Luke 10, 2. He spoke especially of the mission work among the Hopi Indians in Arizona in which field of labor he was himself engaged for a number of years. The song "Come to Jesus", in the Hopi language sung by Bro. Voth and his daughter Frieda, although not well understood, was very much appreciated by the audience. The attendance at the three meetings was good although the weather was quite cold. The choir rendered a number of good selections in both German and English.

Our pastor expects to preach in English twice a month in the evening from now on. The new books "Faith and Hope" have been procured from the Mennonite Book Concern for these services.

The midweek prayer meeting still meets every Wednesday evening, and the attendance is good, the Gospel according to John being studied in these meetings, one chapter each evening. These prayer meetings are a blessing to all who attend, and all churches that do not have a prayer meeting surely do not realize how many of God's blessings they are missing thereby.

Selfishness.

"Selfishness," this is a word which we have so often to deal with. We find in our every-day life, that this word often times is a grate hindrance to us, a stumbling block to Christianity. As we grow older we can plainly see things, that we once could only see darkly. The reason for this, in many cases, is pure selfishness. If we would serve God in a true Christlike way we must submit our whole life in the hand of Jesus.

Throw away selfishness entirely and a new creation will arise before you. Many are the hearts that are broken. Many are the souls that are not heirs of God, and cannot become true heirs of God for this reason. Selfishness has brought down to ruin many a man or woman. Look at the great trusts of to-day. The few men who are grasping, to gain the whole world, only for their own selfish interests, caring not for the sick nor the poor, or lame or blind, but rushing over all in their haste to grab more of this earth's wealth, which brings them only to a grave filled with misery, for these blessed words will not be harkened to by them, which the Giver of every good and perfect gift Himself has said: "For what profit has a man if he gain the whole world, and lose his own soul?"

Selfishness has rooted so deeply in men's hearts that they think they even know better than God. They do not stop to think of rendering their service to His cause, or any help that they could so easily do for the bountious blessings He showers upon them, but instead of this they are a hinderance to His work. You can perhaps see men about you who think they are doing a great deal for the church of God, and in the sight of the Master they are an abominable, selfish, stupid pillar. Sometimes when men and women want to do a great work in the church or elsewhere, and things do not go to suit their own selfish way, they begin to work against the church of God.

Ah, how many who are tried in the balance, are found wanting just because selfish pride is in their heart! God will try us, we shall come out true as steel. Selfishness has many enemies, love has none. I can point out many men, who, when aroused, will show their selfish dignity in a high degree. On the other hand where can I find a man, yes even one man, who does not possess more or less this heritage? Put away selfishness; in its place put trust and the result will be one hundred fold.

For instance take a lot of children at play. One in the lot may be particularly selfish with its playthings while all the rest will stand back and look on the one who does not show the least sympathy for his fellow playmate. This is noticeable to all grown persons, but who will take notice of our selfishness? Can we see that ourselves? This is an impossibility, for man cannot see his own faults, because they are at a place where he cannot see them. All selfish pride can best be overcome by appealing to the Saviour, in a gentle way. I believe that no prayer can be so short but what it is heard, if it is uttered in the true spirit.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, December 9. CHRIST'S LIFE XII. LESSONS FROM THE SEVEN WORDS FROM THE CROSS. John 19, 25–30. Luke 23, 34–46; Mark 15, 34.

QUESTIONS.

1. What can we learn from Jesus' word: "Father, forgive them; for they know not what they do"? Luke 23, 34.

2. What can we learn from Jesus' word: "Verily, I say unto thee, to-day shalt thou be with me in Paradise"? Luke 23, 34.

3. What can me learn from Jesus' word: "Woman, behold, thy son! Behold thy mother!" ? John 19, 26–27.

4. What can we learn from Jesus' word: "My God, my God, why hast thou forsaken me"? Matth. 27, 46.

5. What from His word: "I thirst!"? John 19, 28.

6. What from: "It is finished!" John 19, 30.

7. What from: "Father, into thy hands I commend my spirit!" Luke 23, 46.

MEDITATIONS.

The seven words of Jesus from the cross give us an insight into His character and work, as we seldom find in so few words They contain a wealth of love and comfort for us.

The first word shows that Jesus is in perfect communion with His Heavenly Father and that He prays for His enemies as He had taught His disciples to do. So He is not only our teacher but also our example. As we consider under what circumstances and provocations He offered this prayer, we see His forgiving love in its full brightness.

The word to the malefactor is a word of majesty. He, the crucified, at whom the rulers scoffed, promises a place with Himself in Paradise to a malefactor, who believes in Him, when nearly everyone has lost faith.

The word to His mother and to the beloved John is Christ's testament. He is going from this world but He has possessions here, a mother and a friend, so He gives the one to the other, they will miss Him most of all and they shall comfort each other.

The fourth word, the wonderful word of agony, the most mysterious word, a stumbling block to the doubter, the inexpressible comfort to the believer. This is a word of faith, for even if Jesus cannot say my Father, he says, my God. He clings to God even in the darkest

hour. The Son forsaken of the Father, God forsaken by God, who can understand it. But He was wounded for our transgressions, He was bruised for our iniquities, the chastisement of our peace was upon Him; and with His stripes we are healed.

He felt forsaken of God in our place. As a healthy, loving mother in her love suffers with the sick child, so Christ felt our punishment. God could not forsake Christ in whom He was well pleased, but Christ felt in our place for our sin forsaken of God. Oh, depth of love never to be fathomed. "I thirst!" a word of bodily pain, but at the same time expressing Jesus' thirst for the salvation of men.

"It is finished!" The word of triumph at which hell trembled, Satan wailed. Finished the work of salvation, finished the prophecy, all fulfilled, finished His sufferings. The last word an expression of returned intimate communion, Father, and a word of confident surrender.

Is there forgiveness for us? See how Jesus prays even for His enemies. Even the malefactor could go to Paradise, why not we, if we believe? Can we not learn how to love our dear ones here? See what Christ has suffered for us, how will we repay such love? Let us give ourselves a living sacrifice to Him, who suffered such agony for us? Will we not imitate Christ thirsting for the salvation of men?

Christ has finished it all, He is the author and finisher of faith. We can by faith accept the salvation, which He has finished.

And at last we can commend our spirits into the hands of our loving Heavenly Father.

The Sunday School Lesson.

By A. S. Shelly.

Lesson Notes for Dec. 9.

Subject: Jesus on the cross. Luke 23:33–46.

Golden Text–Father, forgive them, for they know not what they do. Luke 23:34.

"In the cross of Christ I glory,
Towering o'er the wrecks of time.
All the light of sacred story
Gathers round its head sublime."

The cross on Calvary, on which the Prince of Glory was put to death, is the most sacredly significant object that figures in all human history. It stands at the central point of divinely revealed truth. In the light of its meaning all scripture must be read. "Jesus on the cross" is the most sublime spectacle that the eye of human thought can gaze upon. His suffering and dying there are so full of meaning for sin-stricken humanity that we shall never, eyen in all eternity, exhaust the story of Divine love that shines out here. "For God so loved the world that He gave His only begotton Son, that whosoever believeth in Him should not perish but have eternal life."

The cross is the expression both of God's hatred of sin and of His love for the sinner. Sin must be dealt with, but that sinner might not perish by having to be cast out with his sins, God in His loye provided a sin-bearer. He made Him who knew no sin to be sin in our behalt (2 Cor. 5:21), and dealt with sin in Him, that we, by faith in His propitiatory suffering and death, might become the righteousness of God in Him. On account of our sins Jesus our substitute had to drink the cup of bitterness to its dregs when He was shut out in the awful darkness of being God-forsaken. *Why hast Thou forsaken Me?*

The cross is also the expression of the height of man's rebellion against God. The beginning of sin is seen when man turned from God's way to his own way, suggested by Satan. Its progress is seen in man's resisting reproof and neglecting overtures of mercy. Its climax is found in his open rebellion against God and the violent rejecting of the Son of His love. They crucified the Son of God, and as though that were not enough, they heaped on the suffering Savior every manner of abuse.

"Oh, wondrous Cross! Therein sin rejected the King, and grace crowned Him. Therein sin destroyed the Priest, and grace through the Priest made atonement. Therein sin silenced the Prophet, and grace caught up the message and repeated it to all the race for a new law of life and love. In the Cross I see my sin. In the Cross I see God's grace. And, hear me, His grace is mightier than my sin, for 'where sin abounded, grace did abound more exceedingly.'" —G. Campbell Morgan.

Let me quote a few more passages from Dr. Morgan's book entitled *The Crises of the Christ.* In reference to the people mentioned by the evangelists as present at the crucifixion he says:

"The Cross was the outworking in history of the redemptive purposes of God. In it the Lamb slain from the foundation of the world, was slain in view of those for whom His passion and death provided redemption and life. It would seem as though all the facts and forces of human life appeared in the presence of the passion of the Son of God. What the Cross was to those composing this assembly, depended on the attitude of mind and heart in which they gathered around it. To some it was the evangel of hope. To others it was a sentence of doom.

"Standing back and gazing out upon that mixed multitude we notice the women, the soldiers, the malefactors, the centurion, the chief priests, the members of the sanhedrim, the group of His own disciples, and in addition to these, the vast multitudes of people from the whole surrounding country. All sorts and conditions of men are gathered to the Cross, representative crowds, the whole scene being a picture and prophecy of how, through all the centuries, every sort and condition would be gathered to the uplifted Cross of the Son of man."

The King Leading the Way out of Bondage.

"The subscription, 'This is the King of the Jews,' expressed the fact which the Hebrew nation did not believe. So far as Pilate was concerned, it was undoubtedly an expression of his contempt for the men who had encompassed the death of Jesus. These are the human elements. The Divine fact is that the superscription was written with the finger of God even though Pilate all unconsciously was His penman ....The superscription marks Him as the King who is leading His people, and all people who bow to His sceptre, in that exodus which means perfect freedom from the bondage of false authority."

The Malefactor's Faith.

"There is, as it seems to me, no record in the New Testament so wonderful as that of the dying malefactor. In the very moment of the defeat of Jesus to all human seeming, in the presence of the sign and symbol of His casting out, this man recognizes the King moving towards a Kingdom, and he appeals to Him before the exodus is accomplished, before the crowning is reached. His cry is the cry of conscious need as it casts itself in all its helplessness at the feet of supreme authority. 'Jesus, remember me when Thou comest in Thy Kingdom.' What did the King say to such an appeal? He was on His way from Egypt to the land of liberty. He was at the moment grappling with the bonds that bound the race. He, whelmed in the billows of the sea, was yet in infinite power dividing a pathway through its waters, and without hesitation, in a great consciousness of the coming victory, He said, 'To-day thou shalt be with Me in Paradise.' We care nothing for the moment as to the discussions concerning the Paradise. 'With Me.' That is the word of value. Explain the Paradise as you will. What matters it? The fact remains that the sin-slaved and ruined man is in that abode to be *with the King.* Abandonment to Him will issue in identification with Him. From that moment until this He had been leading souls who have trusted Him through the pathway of His passion with all its values into the place of His victory with all its virtues.

"So comes the kingdom of God! The King has accomplished the exodus for all such as put their trust in Him, and these have already passed with Him from darkness to light, from slavery to freedom, from death to life. Are we living in the bondage or in freedom? The answer to this question will be found in the answer to another. Have we yet come unto the place of trusting identification with Him in His Cross? If so, then for us 'Bars are riven, Foes are driven' and our bondage is at an end."

O Christ of God, O spotless Lamb
By love my soul is drawn
Henceforth, forever, Thine I am
Here life and peace or born.
—Ray Palmer

One Girl's Influence.

A Boston lawyer, who has for forty years been eminent in his profession and no less eminent in Christian work and in princely gifts to the cause of benevolence, tells this story of what fixed his course in life:

When he was a young man he once attended a missionary meeting in Boston. One of the speakers at that meeting, a plain man, said he had a girl in his domestic service, at a wage of less than two dollars a week, who gave a dollar every month to missions; she also had a class of poor boys in Sunday-school who never missed her from her place. And he said of her, "She is the happiest, kindest, tidiest girl I eyer had in my kitchen."

The young man went home with these three broken sentences sticking in his mind: "Class in Sunday-school—dollar a month to missions—happiest girl."

The first result was that he took a class in Sunday-school; the second was a resolve that if this girl could give a dollar a month to missions, he could, and would. These were the immediate effects of one plain girl's consecrated life.

But who can count, who can imagine, the sum total? That lawyer was, for almost half a century from this time, an increasingly active force in every good work within his reach.—Forward.

News of the Week.

Domestic.

Planning to Jam the Subsidy Bill Through.

Washington, November 24.—Unless a protest comes up from the country at large the ship subsidy bill will be jammed through Congress at the coming session. It is a part of the program to enact this legislation before the Christmas holidays if possible. The forces behind the bill have decided that it will be advisable to rush it through before the country can have an opportunity to protest.

The Republican majority in Congress will stand almost solidly behind the measure. Whether it can be "railroaded" through before Christmas will depend on the attitude of Speaker Cannon. The Speaker heretofore has stood with those Western Republicans who opposed this dip into the United States Treasury, but the lobby that is here planning to assist in rushing the legislation through says the Speaker has been converted.

Heretofore the administration has not taken up the subject of ship subsidy seriously but the indications are that the President and perhaps all the members of his Cabinet will favor the legislation at the coming session. It is now pretty will understood that the President will commend it in his message and it is known that Postmaster-General Cortelyou will in his annual report urge it from the standpoint of the extension of the postal service. Secretary Root, in his public addresses in the last week, has indicated the position of the administration.

Bear Turns on Hunter; Tears him to Pieces.

Pittsburg, November 26.—Deaths and narrow escapes from bears are beginning to be reported here. Last night a party of hunters arriving from Elk county brought in an account of the death of John Dicht, eighteen years old, who was killed by a bear on Saturday. Dicht had shot the bear and had attempted to bleed it, thinking it dead. The animal, however, was apparently only stunned, for it arose from the ground and showed fight. In the struggle the bear tore off one of the young man's arms and disemboweled him.

Crapsey Renounces the Church.

Rochester, N. Y., Nov. 25.—Bowing to the will of the church but refusing to make a "cowardly retraction" of the belief which induced the church to terminate his ministry, the Rev. Algernon S. Crapsey, rector of St. Andrews church, of Rochester, N. Y., to-day renounced his ministry in the Protestant Episcopal church in a letter to Bishop Walker of the western diocese of New York. In this letter the Rev. Mr. Crapsey re-affirmed his belief that the "Fiction of the origin of Jesus that a son of man was born without a human father is without foundation in history."

He also asserted, "That when I say of Jesus that He ascended into heaven I do not mean and cannot mean that with His physical body of flesh, blood and bones He flowed into space and has for two thousand years been existing somewhere in the sky, in that very physical body of flesh, blood and bones. Such an existence would seem to me not glorious but horrible."

Declaring that he is about to carry the case to the free intelligence and enlightened conscience of the world, he counsels the hundreds of clergymen in the Protestant Episcopal church who have reached the same conclusions" as he has, not to be dismayed and to stay where they are.

"I appeal" he says, "from those in places of authority in the church itself to the great body of people."

Cuban Rebels Arrested.

Washington, November 26.—Secretary Taft received the following dispatch to-day from Governor Magoon, at Havana, under yesterday's date: "Band from Cienfuegos overhauled by a detachment of rural guards under command Captain Landa. They were taken into custody and disarmed with difficulty, and are now being brought to Cienfuegos. Band was composed of eight men."

Another dispatch from Havana says that with the capture of this small band the last vestigue of disorder in Cuba has disappeared. The reports received by Governor Magoon from all parts of the island show that perfect tranquility prevails.

Airship Like a Stork.

Berlin, November 24.—Josef Hoffmann, the inventor of a flying machine built on the principle of a stork, with legs and wings, will compete for the prize of $50,000 offered by the London Daily Mail for a flight from London to Manchester. He hopes that the German government will grant him a subsidy. The Kaiser has inspected Hoffmann's machine, in which he displayed much interest.

Snowbound Babies Almost Starved.

Ft. Worth, Tex., November 24.—More or less harrowing experiences were related to day by the passengers when the Ft. Worth & Denver passenger train arrived here from Denver over five days late. The train left Denver last Saturday night and was delayed by repeated snowstorms in sparsely settled sections of the Texas Panhandle.

Eight babies on the train were nearly starved, the supply of milk having been exhausted. They were fed on whiskey and water. The other passengers suffered greatly for want of food, it being impossible to obtain supplies.

The storm of the last week in the West and Southwest was one of the most severe in the history of transportation. The snowfall was much earlier than usual and the railroads were not prepared to fight the drifts which began forming Monday. By Tuesday the wind had plied the snow so high that in the cuts as well as in the open in many sections the trains were compelled to creep along until the wall was so thick that it was impossible longer to plow through it.

Foreign.

Ocean Steamers in Fatal Collision.

Cherbourg, France, November 22.—Details of the collision between the North German Floyd steamer Kaiser Wilhelm der Grosse and the British royal mail steamer Orinoco show that it occurred at 9 o'clock last night. The Kaiser Wilhelm der Grosse and the Orinoco were both outward bound from Southampton, via Cherbourg, for New York and West Indian ports, respectively. The shock caused panics among the passengers on board the two vessels, especially among the imigrants.

On the Orinoco three men and a woman were killed, six women and a man were injured and five persons were knocked overboard and drowned.

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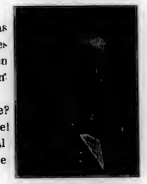

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XXI. BERNE, INDIANA, DECEMBER 6, 1906. No. 48.

"The Farmer's Savin'."

The farmer sat in his easy chair
'Between the fire and the lamplight's glare,
His face was ruddy and full and fair;
His three small boys in the chimney nook
Conned the lines of a picture-book;
His wife, the pride of his home and heart,
Baked the biscuit and made the tart,
Laid the table and steeped the tea—
Deftly, swiftly, silently;
Tired and weary, weak and faint,
She bore her trials without complaint
Like many another household saint—
Content all selfish bliss above
In the patient ministry of love.

At last between the clouds of smoke
That wreathed his lips, the farmer spoke:
"There's taxes to raise and inter'st to pay,
And if there should come a rainy day
'Twould be mighty handy, I'm bound to say,
T'have something put by. For folks must die;
An' there's funeral bills, and grave-stones to buy—
Enough to swamp a man, purty nigh;
Besides, there's Edward an' Dick an' Joe
To be provided for when we go,
So, if I were you, I'll tell you what I'd du:

I'd be savin' of wood as ever I could—
Extra fires don't do any good.
I'd be savin' of soap, an' savin' of tle,
And run up some candles once in a while;
I'd rather be sparin' of coffee and tea,
For sugar is high,
An' all to buy,
And cider is good enough drink for me,
I'd be kind o' careful about my clo'es
And look out sharp how the money goes—
Gewgaws is useless, nater knows;
Extra trimmin'
'S the bane of women.
I'd sell the best of my cheese an' boney;
An' eggs is as good, nigh 'bout, as th' money:
An' as tu the carpet you wanted new—
I guess we can make the old one du:
And as for th' washer an' sewin'. machine,
Them smooth-tongued agents, so pesky mean,
You'd better get rid of 'em slick an' clean.
What do they know 'bout women's work?
Do they calkilate women was made to shirk?'

Dick and Edward and little Joe
Sat in the corner in a row.
They saw the patient mother go
On ceaseless errands to and fro;
They saw that her form was bent and thin,
Her temples gray, her cheeks sunk in;
They saw the quiver of lip and chin—
And then, with a wrath he could not smother,
Outspoke the youngest, frailest brother;
"You talk of savin' wood an' tle
An' tea an' sugar all the while,
But you never talk of savin' mother!"

Unknown.

Items of News and Comment.

Pre. J. S. Shoemaker, of Freeport, Ill., has been preaching at Orrville, Ohio.

The famous evangelist R. A. Torrey has opened a mission in Omaha, Neb., on Nov. 18th.

Watch next week for the program of the annual Week of Prayer, January 6–13, 1906.

Rev. H. W. Lohrenz is now temporary editor of the Zionsbote, German organ of the Mennonite Brethren.

After the services on Thanksgiving Day at the Grace church, Pandora, Ohio, a collection of $311.00 was taken for Foreign missions.

At the annual meeting of the Bethel College Corporation, Nov. 9, Bro. J. J. Krehbiel, who refused re-election, was made an honorary member for life.

The Brothers and Sisters at Arlington, Kan., are considering the subject of erecting a church. Up to this time they held their services and Sunday-school in a school house.

Bro. Menno D. Lehman, of Berne, Ind., who recently commenced teaching school, took sick suddenly and after a few days of severe illness passed to his reward, on December 2d, at the age of twenty years.

The teachers' conference held in Plum Coulee, Man., Nov. 1–2, was attended by some thirty teachers and a number of friends of education. The discussions were carried on in both the German and the English language.

The ministers S. G. Shetler and A. D. Wenger, of the Gen. Conference B., are holding at the Bethel Church, near Wadsworth, Ohio, Dec. 3–10, a Bible conference which is to be followed by a series of meetings by Br. A. D. Wenger.

November 25th was observed all over the United States as "World Wide Temperance Day." Pastors preached sermons in the interest of temperance and prayers were offered in the churches for the ultimate wiping out of the liquor traffic.

Prof. P. A. Claassen, of Chicago, visited his brother Albert at Bethel during the last week in October, and used the occasion to revive old memories and renew old acquaintances here. He is now a candidate for the degree of Ph. D., from Chicago University, having made his major in German.—Bethel College Monthly.

News from the American Mission in India. Bro. M. C. Lap states, that they had been at the village of Balodgahan one week and were getting used to the place. He also reports that Bro. Kaufman was at Champa, down with dysentery, and that Sister Lehman was down with fever. It seems that the mission in India is passing through a severe crisis. May the Lord be gracious to them, and may they come out of it all as gold purified in the fire. The letter will appear next week. —Gospel Witness.

The American Bible Society has commissioned one of its Corresponding Secretaries, Rev. John Fox, D. D., to visit its important agencies in the Far East, especially those of Siam and Laos, China, and Japan, and to represent the American Bible Society at the Shanghai Conference of Missionaries in the spring of 1907.—Dr. Fox left New York on the 20th of November, and will go by way of London, Paris, and Madrid, visiting correspondents there.—It is the purpose of the Society, also, to have him visit India, the Straits Settlements on his way to Siam and China, and to carefully inspect the work in China, where the circulation of the Scriptures is increasing most remarkably. It is hoped also that he will be able to meet the Agents in Korea and Japan.

The Oklahoma Campaign. Rev. Howard H. Russell, Superintendent of the Anti-Saloon League, now in Oklahoma, writes that the result of the recent election in Oklahoma and Indian Territory is a victory for Prohibition. A majority of the 112 delegates elected "stand for writing prohibition in the Constitution of the new State." The temperance workers are confident of complete success, provided the needed support to keep up the pressure is forthcoming. It is important that the means be furnished to keep the workers in the field until the effort to secure constitutional prohibition for Oklahoma is fully tested. All contributions for this work will be acknowledged in The Christian Herald, New York City.

Invitation.

If the Lord is willing, the dedication of the new Bethesda church in Henderson, Neb., will take place on Sunday, December 16. A cordial invitation is herewith extended to attend the dedicatory services.

Invitation.

All the Brethren and Sisters, far and near, who intend to make this winter a trip to the Pacific coast, we invite cordially to make their arrangements so that they can be with us at the time of the dedication of our new church, which is to take place, if the Lord is willing, on Sunday, December 16th. We would be very glad to have many Brethren and Sisters with us at this occasion. Come and see that the Lord blesses and prospers His work also in California.

With cordial greetings, by direction of the Mennonite congregation at Upland, California
M. Horsch.

Ten Thousand Per Cent.

Mr. Stuart dropped into the office of his friend, Mr. Morris, in a mood decidedly depressed, occasioned by a failure. It was a little after business hours, but Mr. Morris was still in his office and alone. He laid down his pen, and greeted his friend with a pleasant nod and a cheerful, "How are you, Stuart?"

"Sour as an east wind," was the response, as he looked at the beaming countenance of his friend, whose counsel he had sought many a time, and scarcely ever been disappointed.

There appeared to be a little more than the usual brightness in Mr. Morris' face as he wheeled his chair round and bade his friend be seated in another. Mr. Stuart noticed it, and said: "What are you up to, Morris?

Had some good news, eh?",

"Oh, no, Stuart," he replied; "nothing unusual or new in particular. I was only thinking of a little investment I was just about making.

"I thought so," said Stuart, and a good one, I'll be bound."

"I think so," was the reply. "What would you say to ten thousand per cent?"

"Ten thousand per cent! You are raving."

"Not a bit of it," said Morris. "And the very best of security—a royal pledge."

"Now I know you are crazy. Why, who ever heard of any such thing?"

"Crazy? Not a bit of it," said Mr. Morris. "This"—wheeling round his chair and laying his hand upon a paper on his deck—"is a check which I have just signed, and intend for a poor missionary I know. I have just heard that he is sick and in much need. The Scripture says, 'He that hath pity on the poor lendeth to the Lord'; but I was never awakened to the fact of what interest he pays until yesterday, when our preacher startled me by saying that he had promised ten thousand per cent. I pricked up my ears at the statement, and waited curiously to hear the proof; and there it was, sure enough, in Matt. xix. 29, 'And every one that hath left houses, or brethren, ...or lands, for my name's sake, shall receive a hundredfold, and shall inherit eternal life.' I was struck at the sound of ten thousand per cent., but I figured it out and found it correct. The preacher was very much in earnest as he declared the Lord's dividend. He was as enthusiastic as a stockbroker, only in an infinitely more noble cause. I was very much impressed at the time with the thought, and, in fact, have been ever since. It was in my mind when you came in. Not that I can lay claim for a moment to the spirit of self-sacrifice which the text quoted indicates, but my gift to the poor is a loan to the Lord, and I am not afraid but that I shall reap a good dividend, because the Lord has guaranteed it."—Woman's Evangel.

History of Songs.

When we look over that beautiful song," Jesus, Lover of My Soul," we find that Charles Wesley is the writer, more than a century and a half ago, when he was 32 years of age. Several incidents have been narrated as having suggested to him its composition, one being that his narrow escape from death in a severe storm on the Atlantic inspired him to portray in verse the thoughts and sensations of a Christian in peril, and another that, as he stood by an open window on a summer day, a little bird, sorely pressed by a hawk, sought refuge in his bosom and that then and there he conceived the idea of pointing out the soul's one sure safety in time of imminent need, Simon B. Marsh, an American wrote the tune "Martyn" to which music the hymn is generally sung.

Another beautiful hymn "Abide With Me," was written by Rev. Henry Francis Lyte. The writer lived on the eastern cost of Devonshire, England. The story of how the hymn came to be written is as follows: Mr. Lyte was living at the time of its writing in his beautiful home in the Berry Head house, a gift from William IV. His health was poor and his physician informed him he would have to relinquish his work and spend the winter in Italy. When the last Sabbath of his stay in England, September 5, 1847, arrived he determined to preach once more to his little flock, and to celebrate with them the Lord's Supper. When the sermon was over there was scarcely a dry eye in the church. Slowly making his way back to his home he went immediately to his room and wrote the words of the favorite hymn. He died two months later, and is buried in the English cemetery in Nice. The music was written by Dr. Monk in 1861.

In many a hundred hymns lies hidden remarkable history, incidents that move us to love these beautiful hymns more dearly, and often times the writer who, in grate distress, moved by the divine power of the Almighty pour out their heart's grief, in reality of the situation, which is in many a case touching. When a true Christian sees great distress as in the case of Charles Wesley, when in a great storm on the wild ocean, those beautiful words must have been a great comfort to him. If you read that beautiful hymn, "Abide With Me," you can plainly see the whole situation in which Mr. Lyte was in, every verse will teach us the fact, that the eventide of our life is fast approaching if not already here.

"Hold Thou Thy cross before my closing eyes;
Shine through the gloom and point me to the skies.
Heaven's morning breaks, and earth's vain shadows flee;
In life, in death, O Lord, abide with me.

C. F. M.

Hope is a light diet, but very stimulating—Milton.

Among Mennonites in Holland.

(Concluded.)

In the council chamber adjoining the church we were introduced to Rev. Leendertz, who at once invited us to dine with him and his family at five o'clock that day. A few minutes before that hour the door-bell rang at Keysersgracht 194 and we were shown to the reception room by a servant girl. Then came the pastor's wife and the pastor, followed soon after by three of the four sons and the "Schwesterchen" as her brothers call her. We found ourselves in an ideal home and family. Two of the sons have chosen the father's profession and are now students at the University of Amsterdam. A third is a Law student and the fourth is setting out on a business career. The dinner was delightfully served and made the more enjoyable by the cheerful conversation prolonged even beyond the time of eating. The attempt at severing the kernel of an English walnut from the shell and then to peel it entirely without breaking it added not a little to the good digestion of the evening repast. Then an hour in the library among the treasures new and old, a cup of tea at eight, and without noticing the hour hands, of the clock the hour became late before we returned to our hotel.

This was not all. The next day, Monday, Rev. Leendertz had the kindness to escort us through the city pointing out many places of interest which otherwise we should have missed. Among other things he took us through the orphanage, a noble monument to the activity of the congregation of Amsterdam, and to the new church, on the south side, a wooden structure, neat and tasty, the particular pride of the pastor under whose management it was built. Then after an introduction to Fel Mej A. Verustra, Prinsengracht 1109 our ways parted. Miss Verustra is a teacher devoted to her chosen profession, and at the same time also a teacher of religion in the church.

On arrival at the hotel we found on our table an invitation to take tea that evening with Dr. S. Cramer and his family, van Baerlestract 14. Dr. Cramer is Professor in the Doopsgezinde Theological Seminary in connection with the University of Amsterdam and is known to many Americans through his writings. The doctor's son, librarian at the Univeristy, and his sister were present in the social circle that evening. We had to answer many questions on America and Mennonitism in that large and far away land. Before being aware of it apologies were necessary for staying so late, so delightfully did the hours pass. On the following afternoon the Mennonite archives and library were opened to us. This is no doubt the largest collection of documents and books on Mennoniteism in the world. Thanks to the Mennonite brethren of Amsterdam for collecting and preserving these documents. Among other things Dr. Cramer asked the librarian to bring forth a letter in Menno Simon's own handwriting and with his signature.

Through the kindness of Dr. Cramer we were privileged that evening to take tea with Dr. and Mrs. H. Elhorst, P. C. Hooft straat 180, formerly pastor of the Doopsgezinde Kerk in Haarlem, now Professor of Old Testament Theology in the University of Amsterdam. Dr. Elhorst is well known among Old Testament scholars and has published seyeral volumes. After reading some of his articles and books, it was a special delight for me to meet him in private conversation. Dr. Elhorst is a young man and many volumes may be expected from his pen which will not only reflect credit on his church but as well throw light on Old Testament scholarship.

One step prepared the way for another. The next day we had planned to spend at Haarlem. So Dr. Elhorst gave us directions to find the Doopsgezinde Kerk there. Upon the mere mention of his name at the church we were admitted and shown through all the rooms of that large structure. The secretary told us that whenever Dr. Elhorst preached there the auditorium was filled to overflowing. One of the church council-men, learning that we were on our way to Leyden at once gave us a card of introduction to the secretary of the church there. But owing to the lack of time, we failed to visit the church in that city.

All this afforded an excellent opportunity for becoming acquainted with Mennoniteism in Holland. There are 129 congregations with over 40,000 members. They have this advantage that they are on or near the place of the origin of the denomination. Yet the development was along somewhat different lines. They are in vital touch with other churches and public life. Some things that have been made issues among American Mennonites never became such here. Exemption from military service is by reason of political conditions with them a thing of the past, nor are there any scruples for the young men of the church to enter the army.

Among the fruits of their activity may be mentioned the missions in the East Indies, Java and Sumatra the orphanage in Amsterdam, their excellent systems of caring for the poor, and their system of educating ministers and assisting the small congregations. These are the fruits of real, not sentimental Christianity. The Dutch Mennonites are educated and intelligent people, in touch with the highest forms of public and national life. They are not mystics nor pietists. But their works speak for their life. The churches of Amsterdam and Haarlem are in a measure institutional churches, whose efforts are wider than merely the spiritual upbuilding of their members. The poor are systematically and substantially cared for. The members are regularly visited. This in a church of 5000 members as at Amsterdam and of 2500 at Haarlem is no small task.

To be commended also is the educated ministry. No ministers are appointed and supported who have not passed the required examination which includes several years of study in a university including the theological studies in the seminary at Amsterdam. This means a paid ministry. The lowest salary paid, and that is only for beginners and in small stations, is $500. More than this, they leave a pension fund for disabled and superannuated ministers. There are many things among the Mennonites in Holland which those of like faith in America might do well to consider. Would not a closer fellowship and coöperation be desirable in these days of organization and union? Would not an international affiliation between those of like faith and a like message to the wolrd be eventually advantageous? The ocean between us can no longer be a hindrance, for that is easily and quickly crossed. Difference in language can no longer hinder for cultured people ought and do speak more than one language. This fact is especially evidenced in Holland where German, English and French are spoken freely. Bern, Dufourstrasse 12, November 7.

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Home Circle.

The Two Roads.

Where two ways meet the children stand,
A broad, fair road on either hand:
One leads to right and one to wrong;
So runs the song.

Which will you choose, each lass and lad,
The right or left, the good or bad?
One leads to right and one to wrong,
So ends the song.

A Little Child's Trust.

Bessie was early taught about Jesus, and she cannot remember a time when she did not love Him; nor can she remember a time when she did not pray to Him morning and evening, and she knows that her prayers are heard. Once her teacher asked her, "Bessie, have you found the Savior yet?" "Why, teacher, I have never lost Him," was the sweet reply. Can you say you have never lost the Savior, but have always felt that he was with you?—Olive Plants.

The Difference it Makes.

"Go away from me, Stanley. Don't you see I'm playing and can't be bothered with you?" little Robbie said crossly to his baby brother.

Stanley looked for a moment at Robbie, then a pitiful quiver took possession of his pretty lips. He was not used to having cross words spoken to him.

"See, Robbie!" said his mother, "Stanley is hurt. Speak kindly to him; he does not like you to use a cross voice."

And what a wonderful difference it made in the baby brother's face when Robbie said, softly:

"I'm sorry, Stanley. Kiss me, and I won't speak to you like that again."

Stanley did not understand the meaning of the words, but he did understand that it was a kind and not a cross voice speaking to him.

Felt Better All Day.

A story is told of an old gentleman who, on one occasion, shared his seat in a train with a little boy friend. They chatted pleasantly, and the old gentleman listened intently as the boy told him of his progress in school.

During a pause in the conversation his little friend said, quite abruptly: "Doesn't it make a fellow feel good to do a little bit of kindness?"

The old gentleman, looking into his face, asked, "What have you been doing, Fred?"

"Why," he replied, "I only helped a poor old woman across Broadway this morning. She was so grateful for my help that I declare I have felt better all day for it."—*The Junior Herald.*

The Kindness of Jesus.

In our study of Christ's life on earth we find that His whole mission was one of kindness to the poor and needy. No one ever came to him with a request for help, but what he went away having received a blessing. Thus the earthly life of Jesus was full of deeds of kindness. We should strive to be like Him. There are many sorrowing hearts and saddened lives that we might comfort and cheer, if like Jesus we are watchful and willing to help them.

Bobbie's Pumpkin Pie.

"Must I pick up the chips? It's Saturday," said Bobbie, pouting a little.

"All the more reason," said Aunt Patie, briskly. Saturday is baking day, and I want to heat my oven."

"And next week is Thanksgiving," said Bobbie, clearing up. "Going to make a real big pumpkin pie? I can stone raisins, grandma," seeing a box on the table.

Being refreshed by the thought of the Thansgiving dainties that his chips were going to help cook, Bobbie trudged off to the woodshed and was back almost before grandma's apron was tied.

It was a trial that she did not accept his ready offers to help, and he pouted again when he was presented with six raisins and requested to take himself away from the kitchen. He did, and was gone an hour, when, suddenly he rushed back.

"Abner says if you'll come and look over the turkeys, 'cause he has his opinion, and he knows you have a contrary one."

Aunt Patie hurried from the kitchen. Her mind was fixed which gobbler was to be approved as fattest for the feast. Grandma followed, and Bobbie was left alone in the kitchen. The huge pumpkin pie stood on the side-table; it was large and deep enough for a pudding, and Bobbie looked at it with satisfaction.

"I don't believe it's sweet enough; Aunt Patie don't like so much sugar as grandma and me," and therewith meddlesome Bobbie plunged in a heaping spoonful of white powder from the box nearest.

"Now, Mary Vail needn't brag how she helps bake," said Bobbie. "I know some things as much as she does. S'pose I put some more cinnamon in, too."

Grandma came back just in time to prevent the contents of the red-pepper box from flavoring the mincemeat, and Bobbie conveying a sly pinch to his mouth, got his deserts, and choked and sputtered, while the tears rolled down his blouse.

"I 'spected it was cinnamon—looks red just the same," he wailed, while grandma tried to comfort him with an apple, and Aunt Patie smiled grimly.

"Maybe you'll be taught not to meddle," said she. "I don't believe I shall," sobbed Bobbie. "Next time I shall take a little pinch, though."

Bobbie thought the days would never drag away and the feast day arrive. But it did, and with no chips to pick up.

The minister came to dine. So did Mary Vail and her mother. The little flaxen-haired maiden looked whiter than ever in her red plaid dress. Bobbie had pleaded for his friends, the Brown boys, to come, too.

Aunt Patie frowned, but grandma looked kindly at the shabby boys, who came in awkwardly, but looking so eager and hungry.

"I suppose they never did have a dinner like this," she said, softly. "We can make room, Patience, and you see they are clean."

So there was a place for every one, and every one looked pleased. How the Brown boys did eat, to be sure! They had never had such a chance before, poor things. Finally the pies and the puddings came on, and Aunt Patie said to the minister: "First, I want you to try our pumpkin-pie, Mr. Millman. It's made after the receipt my grandmother had, and we always have it cooked in just such a dish, and just so large."

The pie looked very nice, and Bobbie nudged Mary Vail under the table and smiled.

"It's just as sweet," he whispered.

Mr. Millman did not seem to enjoy his slice; he coughed and drank some water; so did the others; and Aunt Patie, tasting, exclaimed: "Why, of all things! Why—why—saleratus!"

"I thought it was sugar!" cried Bobbie, breaking into a roar, and hiding in grandma's dress.

"Bobbie Stacy, you deserve a whipping," said his aunt, slowly.

"Couldn't you—well, say, let me be thrashed instead? He's so little—and he asked us to come," said Jakey Brown.

Aunt Patie said nothing at all, and a small, red face raised itself from grandma's lap.

"He won't do so again," said Mr. Millman.

"No, Aunt Patie, and don't you know you said you'd be truly thankful when I was cured of mischief! I suppose I am now," said Bobbie, hopefully.

Everybody laughed, and the mince pies proved quite perfect. —Selected.

The Mennonite.

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Editorial.

Does Evolution Contradict?

The word science has a certain fascination for some people. Call a thing scientific, no matter wether it be truth or rank nonsense and it charms them. The youth who has been dabbling along the line of some of the higher branches of investigation is often in danger of getting the notion that he has become too scientific to place very much confidence in the vital matters of our faith. In the end he proclaims himself an evolutionist and imagines that by so doing he has solved the problems of the first chapters of Genesis. When one deliberately prefers husks to corn we can't do much more than pity him. The Bible says to all men God is your father and all men are your brothers. The evolutionist would offer us a picture of an ape and say: "Behold your ancestor, put this in the album with the rest of your relatives." Yet when for argument's sake we will allow the point that the ancestor of humanity was a Gorilla, a dog, babboon, a chimpanzee, or some other kind of a missing link, we have the fact of a creator and a creation left to deal with. Evolution, were it a fact, might deny that the rose descended from a single pair and that pair came into existence by an act of creation, but evolution must, if it is to go to its logical end, find a beginning of things—a time when things animate or inamite came into existence. No matter how much it would belittle God it cannot do away with Him or his creative acts. G.

Sleeping in Church.

It came to our notice recently that a writer to one of the church papers which we frequently see is very much concerned about persons who sleep in church. We agree with him that the church pew is not the proper place for one to take his nap. He would find a bed more comfortable to himself and less of an annoyance to some other persons. While it is true that "the Lord giveth his beloved rest," we are not quite convinced that the Lord has ordained that that rest should be taken in church.

Ever since the young man Eutychus, who slept under the preaching of St. Paul, fell from the third loft there has scarcely been a preacher who has not at some time or other trembled for the safety of some tottering sleeper before him. Beside the inappropriateness of the act sleepingin church is an act of rudeness which both the preacher and the congregation are justified in resenting.

Most people who sleep in church do so as a matter of habit. Others sleep because they see some one else asleep and it becomes a matter of fashion with them. There are some congregations where people will sleep no matter who preaches or what the preacher may say.

The practice may be broken up, we believe, if an earnest effort is made to do so, but usually a protest from the pulpit, when it does come, is put in such a way that most people think the preacher is joking. As long as sleeping is not looked upon as a serious offense people will sleep. But when once the community looks upon the offender as a disgraced person, and treat him as such, sleeping will come to a speedy end. G.

Correspondence.

BERNE, Ind, Dec 4.—Thanksgiving Day is one of the great days of the year, in Berne, and is becoming more and more so every year. The town puts on the regular holiday air, as if on a Sabbath and everybody appears in his best Sunday attire. All the local churches have their services and the pews are well filled.

For our church the day has the special feature of a "mission day" especially for the children; for on that day especially they have their "inning" in the cultivation of the habit of giving. Not only do they bring the accumulated mission treasure of a year before the altar, but also the fruits of their own toil and care from the sequestered fence corner and the barnyard. As on previous Thanksgivings these gifts were piled high around the pulpit at the church. Those children from town who had not this opportunity of their country friends, brought all kinds of handiwork.

After a very appropriate sermon from Bro. J. W. Kliewer the annual mission collection from the adult membership of the church was lifted, which amounted to the goodly sum of $1269.41. Then the sale of the articles was begun and the things brought the usual extra good prices. The sale amounted to $146.10 and the annual collection from the children $74.09, total from the children $220.19; total entire proceeds from the day $1489.60. Four-fifth of this will go to foreign missions, and one-fifth to home missions.

We look forward with much pleasure to our Union meetings which will last a number of days over the change of the present to the next year, when it will be our privilege to have Prof. C. H. Wedel, of Bethel College, as German speaker and Dr. James M. Gray, of the Moody Bible Institute, Chicago, in our midst. We invite the prayers of our kindred in spirit that these meetings may redound to our lasting blessing.

GERMANTOWN, Pa. Thanksgiving Day was observed by haying a Union Service of the three churches in the historic old Germantown Church at 10:45 a. m. The First and Second churches were well represented in the audience, which was very encouraging. After the opening exercises, conducted by Rev. Bayley and Scripture reading and prayer by Rev. Silas Grubb, the Rev. N. B. Grubb preached an excellent sermon which he had delivered from the same pulpit thirty years ago, on the occasion of the celebration of our National Centennial, July, 1876. The text was Psalm 97:1: "The Lord reigneth, let the earth rejoice." Only one person was in attendance on Thanksgiving Day that was there at that time.

The President's and Governor's Proclamations were read and also a Thanksgiying Poem by different members of the church. The Misses Coyle from the First Church sang a duet.

Rev. N. B. Grubb spoke very feelingly of the splendid service rendered by Rev. J. W. Bayley in his two years of ministry at this place without any material recompense and suggested that it would be fitting to show our appreciation by giving the morning's offering as a thank offering to Rev. Bayley.

The singing of the Doxology, and benediction ended a most enjoyable and inspiring service.

SARA LANDIS HUNTER.

Your renewal to "The Mennonite" and one new subscriber from now until January 1908 for only $2.50.

Thanksgiving Sermon, Nov. 29, 1906.

(The substance of this sermon was preached in the Germantown Mennonite church, by N. B Grubb, July 16, 1876, as a Centennial sermon.)

"The Lord reigneth, let the earth rejoice."

Psalm 97:1.

The Christian people of this nation have been called upon by the executive officers—the chief magistrates of the nation and state, to gather in their accustomed places of worship on this day to render thanks to Almighty God for blessings enjoyed and prayer for the continuance of these blessings in the future as in the days gone by.

It was on July 2, one hundred and thirty years ago, when Congress, then assembled in Philadelphia, passed the Declaration of Independence; and two days later, July 4, it was declared throughout the length and breadth of the land, by the heralds that went forth, and by the ringing of the old State House bell, that we were no longer a part of the British government, but that from that day on and forevermore, we should stand as a free and an independent people. It is proper indeed that we should at all times take special notice of this fact with grateful hearts, and in an especial manner should this be true when the chief executive of the nation calls upon his subjects to gather and with united hearts render thanks to Almighty God. It is meet and right and our bounden duty that we should at all times and in all places give thanks to Him who reigneth in heaven and in the earth.

We rejoice to-day, as well we may, that we have seen the centennial celebration of the nation's birth and beyond that to enjoy the greatest prosperity for another generation, that has ever been known to any nation on the face of the globe. Let us not fail to lift our hearts and voices in humble gratitude to Him who has been our dwelling place in all generations, and has ever presided over our destinies. Amid the joys and bustle of unknown prosperity let us not fail to recognize the guiding hand and the governing arm of our Almighty, ever-present and over-ruling providence—*for God has a controlling hand in all history.* Yea, "The Lord reigneth, let the earth rejoice."

The Lord reigneth. The world from its beginning to its end, is the embodiment of a comprehensive plan. All the world movements and counter movements from the beginning until now are held tributary to an onward progress, and is made to accomplish

God's own wise purpose. Although there may have been periods of stagnation when the channels of the world's history became clogged with the rubbish of ages, yet, all these hindrances had to give way before the mighty tide of events which were ever seeking—ever pressing—toward the great ocean of eternity. No man with open eyes and a comprehensive mind can fail to see the hand of God in all events, the least as well as the greatest in the history of the world. The events that are past, and those that occur at the present time: the punishment of guilt and the exaltation of virtue: even the adaptation of great men to the demands of the times, all, all, form but a part of the handwriting of the great God in characters to be read and in language that can not be misunderstood.

God has given us a rule by which we can solve the most difficult problem. He has given us the key to every enigma, if we but take it, use it by the divine guidance of the Holy Spirit. This (God's revealed word) is the key and the guide. It will open door after door, and guide us on until we haye reached the yery secret of the knowledge of the heart of God. No man can rise to-day and say that the age of wonders is past, that the angels have fled from the earth and that the divine, both in religion and nature, has vanished. No, not unless he purposely closes his eyes to the light. God is still among men, working wonders in and through them. He is still moulding the events just as effectually as in the ages that have gone to eternity. The eye of faith beholds God in the records of the Bible with intense clearness to-day, surpassing that of God-fearing people that have preceded us on the stage of action. Notwithstanding the wilful perversion on the part of the few, God's Word is engraven on the hearts of His people, and He, the God of events, is in the midst of them, and reigns over them. The Lord reigneth.

The Lord is king, lift up thy voice,
Oh earth and all ye heavens rejoice:
From world to world the joy shall ring,
The Lord omnipotent is king.

The Lord is king, child of the dust,
The judge of all the earth is just.
Holy and true are all His ways:
Let every creature speak His praise.

Would you know how the ruling minds of the world are brought to view,—such as emperors, governors, statesmen, presidents? Then turn to your Bibles and in the light of that inspired volume read the history of the world. It is there that you will see the methods of God's choice. Behold, how natural and yet how divine. Thus has God's agency ever been employed in the history of the race. Take but one example from that sacred word. We turn to the call of Abraham. Here we see a family leaving the lands of Asia and going westward. Then we see them a shepherd people dwelling in the sunny hill country of Palestine, then a servile tribe under the lash of Egyptian taskmasters; then fleeing from bondage and oppression in Egypt, yet finding scarcely less to suffer in the wilderness. Then behold them a victorious people taking possessions of their home in Canaan. Read their subsequent history, and all along you will find that which enters as an important factor into the history of the nations that have lived since. It is the same hand of providence that guides, and the same Lord reigneth.

The history of God's Israel is a type of all history. We see God in all history. Empires and Kingdoms rise and fall by His appointment. The world has never been ruled by chance. In the providence of God there is no chance. It is not a cruel fate that works ruin and creates beauty. Turn back and look upon the wrecks that lie strewn along the shores of time, they speak for themselves; hear them: learn a lesson and take warning. Jerusalem, pale and ghastly, rises from her grave and declares, "Fate is not my destroyer." The ghost of old Athens which now lingers around the faded glories of the Acropolis and lurks among the ruins of her magnificent temples, cries, "uncertain chance is not my fate." The skeleton of old Rome, whose splendid ruins lie thickly scattered over her seven hills, testifies to the world, "The Lord reigneth." And yet, there are men that rise up to-day and declare that Jehovah is a vain pretender over the destinies of nations.

The Lord reigneth. And let us recognize His agency, and we shall soon learn that the tendency of history is not accidental. God raises up a people in the choice of Abraham, but even this movement was only the laying of a foundation stone for a grand empire of nations. Phoenicia, and Greece, and Rome, in turn, are made to serve a purpose in the grand design of Providence. Each one in their day and generation fulfilled the mission that high heaven had ordained. It is that same omnipotent hand that must be traced in the history of our own land. This government of ours was not alone established by the integrity, and wisdom and patriotism of our forefathers. Ah, no, it is of the Lord, He it is that reigneth.

Even the moving of the people westward, toward the setting of the sun, is not accidental. There is a power behind the throne. There is an unseen hand that guides. It is the hand of God and that hand reigns over the destinies of men. He who led Abraham from the distant East to the shores of the Mediterranean, He who led the Phoenicians on to the sea, giving an impetus to commerce, He who developed literature and law in the history of Greece and Rome—that same hand led Christopher Columbus across the broad waters of the Atlantic, to plant the standard of the cross, and prepare the way for freedom on these Western shores. His design can be seen in the mission of the Mayflower as she drops anchor in Plymouth harbor, and of the good ship Concord as she touches the banks of the Delaware. It can be seen in the multitudes that left the vine clad hills of the Palatine. It can be seen in that little Crefeld colony that settled in this very spot on that beautiful October day of 1683.

(To be Concluded.)

The man who claims to be a Christian in heart and life, and yet refuses to confess Jesus Christ as his Master, misses a good deal both of duty and privilege, as every man does who is disobedient to acknowledged authority. To confess Christ is as much a command of the Master as to follow him. We can not make our own narrow distinction in such a matter as that. He demands absolute loyalty and obedience.

Hand to Hand.

On a cold, winter evening I made my first call on a rich merchant in New York. As I left the door and the piercing gale swept in, I said:

"What an awful night for the poor!"

He went back, and, bringing to me a roll of bank-bills, said:

"Please hand these for me to the poorest people you know."

After a few days I wrote to him the grateful thanks of the poor whom his bounty had relieved, and added:

"How is it that a man so kind to his fellowcreatures has always been so unkind to his Saviour as to refuse Him his heart?"

That sentence touched him to the core. He sent for me to come and talk with him, and speedily gave himself to Christ. He has been a most useful Christian ever since. But he told me I was the first person who had talked to him about his soul in twenty years. One hour of pastoral work did more for that man than the pulpit effort of a lifetime.

Brethren, don't neglect the hand-to-hand and face-to-face combat. Be diligent seekers of individual souls. Watch your opportunities.—Theo. L. Cuyler.

The "Mennonite" and "Christlicher Bundesbote" together to one address for $2.50.....

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, Dec. 16.

WHAT TRUTH HAS CHIEFLY APPEALED TO YOU FROM OUR YEAR'S SUNDAY-SCHOOL LESSONS? Matt. 13, 52; Isa. 52, 13–15; 53, 1–12.

QUESTIONS.

1. What can we learn from Christ's birth?
2. What can we learn from His childhood?
3. What can we learn from His baptism?
4. What can we learn from His temptation?
5. What can we learn from His miracles?
6. What can we learn from His parables?
7. What can we learn from His trials?
8. What can we learn from His sufferings?
9. What can we learn from His death?
10. What can we learn from His resurrection?

MEDITATIONS.

The Sunday-school lessons of this year on the life of Christ have been so full of truth, that it is almost impossible to say, which truth has chiefly appealed to us; but we will try to find a few salient truths among the many.

Christ's birth teaches us the love of God, who gave His only begotten Son for the redemption of the world. The humility of Christ is shown in His birth, who existing in the form of God counted not the being on an equality with God a thing to be grasped.

His childhood teaches us how He has become in all things like unto us except sin.

We learn how he was obedient eyen unto death, and early knew His peculiar relation to God and tried to do God's will. This He shows also in baptism, when He tells John the Baptist: thus it becometh us to fulfill all righteousness, and as a reward of His

obedience He hears the voice from heaven: This is my beloved Son, in whom I am well pleased.

This temptation shows us our highpriest how He Himself hath suffered being tempted and is able to succor them that are tempted.

His miracles are signs, which show us the presence of supernatural power given Him as the result of prayer and as help to His work.

The parables serve a twofold purpose. To those, who are willing to hear the truth it unfolds the mysteries of the Kingdom of God and its laws, to those, who are enemies of the truth, the parables hide it.

The different parables are so valuable and so full of truth, that we cannot enumerate them here.

When we see Christ before His judges, it is evident to us, that He is innocent. While the jews are not able to prove Him guilty of death and have to force Him to testify against Himself by telling the truth, that He is Christ, the Son of God, so that they can condemn Him as a blasphemer; Pilate again and again declares Him innocent. His sufferings in the garden Gethsemane and on the cross show us, that He had not to suffer this in consequence of His own sins, for He had none, but in consequence of our sins bearing the sins of the world.

Though the mystery of Christ's being or feeling Himself forsaken by God will never be solved, we can adore such love and can live for Him, who died for us, so that we need not die the second eternal death.

Christ's resurrection puts the seal on His work. God shows Him to be innocent and that His sacrifice has been accepted. His resurrection gives us a living hope, that we will live with Him and will be partakers of His life and glory; that our bodies will be brought to life, fit habitations and instruments of a consecrated spirit.

The Sunday School Lesson.

By A. S. Shelly.

Lesson Notes for Dec. 16.

Subject: Jesus Risen from the Dead. Matt. 28:1—15.

Golden Text—He is risen even as He said. Matt. 28:6,

When Jesus, commending His spirit into the hands of His Father, bowed His head in death on the cross, it was about three o'clock or a little after. It was the day of the Preparation (Friday) and the Sabbath (Saturday) drew on (Luke 23:54). The death of the two that were crucified with Him was hurried by breaking their bones so that the bodies could be taken down before sunset, when the Sabbath began. Joseph of Arimathea obtained possession of the body of Jesus and hurriedly preparing it for burial, laid it into a newly-made tomb of his own near by.

Two women are mentioned as being present and watching the hurried burial. They returned to the city and prepared spices and ointments, but it was now too late to finish their work of love upon the dead body of their beloved Master. So on the Sabbath day they rested according to the commandment. But early on Sunday morning, the first day of the week, these two Marys—Mary Magdalene and Mary the mother of James and Joses (called also the other Mary), accompanied by Salome the mother of Zebedee's sons and some other woman, started for the tomb.

The events of that memorable Sunday as they are recorded by the four eyangelists may be put in the probable order of their occurrence as follows:

1. An angel from heaven came and rolled away the stone from the tomb.

2. The women come finding, to their astonishment, the stone rolled away.

3. They entered the tomb and saw an angel in the form of a young man sitting on the right side (Mark), and two other angels as two men standing by them (Luke), who told them that Jesus was not there but had risen, and gave them a message for the disciples.

4. They departed from the tomb and when they had gone the guards left and, going to the city, reported what had come to pass.

5. Mary Magdalene runs to tell Peter and John.

6. The others following more slowly are met by Jesus on the way.

7. Peter and John go to the tomb, Mary following. They see the empty tomb and the clothes and then return to their home.

8. Mary lingering at the tomb overcome by her sorrow sees two angels sitting at the head and the feet, and a little later Jesus Himself standing behind her, and then revealing Himself to her.

9. Later in the day He appeared to two disciples on the way to Emmaus.

10. These then returned to Jerusalem to tell the rest of the disciples their experience, and were present when Jesus appeared again in the midst of the company gathered together probably in that upper room where a few days before He had eaten the passover with the disciples and instituted the memorial feast of the new covenant.

The death of Jesus had filled the disciples with gloom. The two on the way to Emmaus said, "We *hoped* that it was He who should redeem Israel." By His death their hopes apparently were blasted. They understood not the meaning of that death nor of the words He had spoken to them concerning it. They were filled with fear and apprehension as would be mariners on mid-ocean having lost their compass and drifting hopelessly they know not whither. They were enveloped in the darkness of despair. A crucified Messiah was only a bitter mockery of their hopes. And taking the wider view of all humanity, the situation was in reality the same. A dead Savior could be no Savior at all. The darkness that settled down on the world as He hung on the cross, fitly represents the hopelessness of a sinful world under the wrath of God.

But Easter day brings hope for despair, brightness for gloom, joy for sorrow, life for death. That day surpasses in importance and interest all other days in the history of the world. Death is swallowed up in victory. The life that was laid down in atoning sacrifice is taken again to be freely and aboundingly imparted to those for the blotting of whose sins it was given. He comes forth from the grave with the seal of the Father's approval and acceptance of the ransom paid for our sins. In the risen Christ we are justified. Because He lives we shall live also.

Notice how God overruled the counsel of the enemies. When in envious hatred they took Jesus and by wicked hands crucified and slew Him, they were made to carry out the determinate counsel and foreknowledge of God (Acts. 2:23), When they followed up their supposed triumph and sought to make sure that the grave should remain closed over the vanquished deceiver, their very caution was made to contribute a most convincing proof of the supernatural power that burst the tomb and brought forth the triumphant Redeemer. And their lying efforts to hide the facts is a standing testimony for the truth.

Notice also the part taken by the angels in this Easter evangel. We are here told first of one coming arrayed with divine power to brush aside the obstructions placed before and on the tomb by human ignorance and desperate unbelief. The power thus manifested and the appearance of effulgent purity, sent fear and trembling into the hearts of the enemy's agents stationed there. But their more blessed work was to break the good news to the hearts of the sorrowing disciples As the soldiers had watched to keep the disciples away, the angels now watch for their coming to tell them the joyful news, and to send them back *quickly* with the cheering message to the rest. How this joyful interest of the angels in the redemptive work of the Son of God should inspire us with a like heavenly interest in bringing the message of a risen Savior to the lost for their eternal salvation.

Contributions.

Foreign Missions.

During the month of November the following gifts were received:

I. For General Funds.—Collection at harvest thanksgiving festival, congregation at Dallas, Ore., $21; collections from the two congregations Hoffnungsfeld and Hoffnungsfeld-Eden, Moundridge, Kan., $80; Christian church, Moundridge, Kan., $25.46; West Zion church, Moundridge, Kan., $10.55; Hillsboro Mennonite church, $12 65; Mennonite Aid S. Pulaski, Iowa, $40; Mission meeting at Loretta, S. D. for Bro. and Sister Linscheid, $23.45; collection from the congregations Hoffnungsfeld and Hoffnungsfeld-Eden, Moundridge, Kan., $58; Upland church, Cal., $10 50; Y. P. S., ditto, $5; East Swamp church, Quakertown, Pa., $13.10; anonymous, Henderson, Nebr., $5; Members of the Bergtal church, Altona, Man., $18; West Swamp church, Quakertown, Pa., $35; S. S, ditto, $3.11; Bethany church, ditto, $5.66; Flatland church, ditto, $10.12; Sancona church ditto $3 57; F. Luella Krehbiel, Buffalo, N. Y., $5; congregation at Lind, Wash., $38; Mission friends, Freeman, S. D., $15; Bergtal church, Pawnee Rock, Kan., $9, Halstead Men. S. S, $5 83.

II. Missions in India.—From a mission friend, Canton, Kan., $50.

III. For Lepers in India.—From the Y. P. S. of the Salem Zion church, Marion, S. D, $6; Wayland Menn. S. S. $5 15; thanksgiving offering, Peter P. Becker, Marion Jct., S. D, $20

IV. Christmas Treasury.—From Mission sewing society, Upland, Cal., $21; Bertha Voth, ditto, $5; Elma Stucky, ditto, $1.—For the stations in India.

Gratefully acknowledged,
Gustav Harder, Treas.

Marriages.

Ehret—Hilkert.—On November 14, 1906, by N. B. Grubb, Clement Ehret of Fox Chase, Pa, and Sylvania Hilkert, of Philadelphia.

Klein—Allebach.—On November 24, 1906 by N. B Grubb, Thomas S. S. Klein, of Camden, N. J, to Mary G. Allebach, of Philadelphia.

Boohar—Sehl.—November 28,1906, by N. B. Grubb, Elmer T. Boohar to Elizabeth Sehl, all of Philadelphia.

Widmer—Compton.—On November 28, 1906, by S. M. Grubb, William H. Widmer to Gertrude E. Compton, all of Philadelphia, Pa.

News of the Week.

Domestic.

59TH CONGRESS.

Beveridge Offers Child Labor Bill.

Washington, December 4.—The bill to prevent the employment of child labor on the ground that it enters into interstate commerce was introduced by Senator Beveridge today. It provides that no products of any factory or mine shall be accepted for interstate transportation until the owners or agents of the factory or mine have made affidavit that the factory or mine has complied with the provisions of the act. The limit of age set by the bill is fourteen, and employers must swear that for six months prior to the making of the affidavit they have not employed any child under that age.

The penal clause provides a fine of not more than $10,000 nor less than $1,000, or imprisonment from one to six months.

Long Message is Sent to Congress.

Washington, December 4.—Almost immediately after Congress convened to-day. President Roosevelt's message was received in both Houses. The reading of the document had been anticipated with considerable interest, and there was a fair attendance during the first hour. The message contains almost thirty thousand words.

The President merely refers to his visit in Panama. but he tells Congress he will have something more to say later concerning the work on the canal. The President wrote his message in reform spelling.

Congress Convenes.

Washington, December 3.—The Fifty-ninth Congress, after a recess of five months, went to work again today. The short session began promptly at noon. Already fully organized there were few preliminaries to be observed in either Senate of House. Many absentees were noted. Members of the House of Representatives who went down to defeat at the recent election are not taking much interest in the three months that will elapse before they will go off the Government pay roll.

The minority is in better spirits than it was at the opening of the first session of this Congress. The election, which resulted in reducing the Republican majority in the lower body from 112 to fifty-eight, is regarded as an indication that the Democrats may at some time in the future be able to control the House. The session is bound to be tame as compared with the seven month's session which ended the last of June. There is plenty to do, but not time at this session in which to do it.

Wall Paper Trust is Most Complete of All.

Cincinnati, December 4.—The United States Court of Appeals today declared the Continental Wall Paper Co. the most complete and ingeniously organized trust that has come to the knowledge of the court.

The Continental Wall Paper Company brought suit before Judge Thompson, of the district court, to recover $57,000 from Lewis Voight & Sons, Cincinnati, for goods sold to them. Voight & Sons resisted on the ground that the Continental company was a trust and virtually compelled them to buy all their goods of the trust and to allow the trust to fix prices at which goods must be sold. Judge Thompson found for Voight & Sons on the ground that the company was a trust.

The court of appeal to which an appeal was taken held that the proofs showed one of the most complete and exacting instances of a trust as defined in the statutes that had come to its knowledge. It held the trust to be an illegal organization, and that as such it was not entitled to the aid of the court in support of its claim against Voight & Sons. The judgment of the district court was affirmed and the appeal was dismissed.

Floods in Arizona.

Phoenix, Ariz, Dec. 4.—It is reported to-day that fifty persons have been drowned in the floods at Clifton, Ariz. Attempts to confirm have been futile, as all wires are down.

The Detroit concentrator dam broke, sending a wall of water down Chase creek. Wires are down between Morenic and Clifton and no definite news can be obtained until messengers return from Clifton. The Central telephone station in Clifton has been abandoned, having been pronounced unsafe."

Foreign.

Will Pius X. Leave the Vatican?

Rome, Dec. 2.—The state railroad department has received orders to reconstruct the pope's railroad carriage. This carriage has not been used since 1870. It is a special carriage with gilded angels at the four corners. Inside there is a portable altar, and the upholsterings are of of white velvet. This news is commented upon with much interest and people are wondering if it means that the pope is about to leave the vatican.

Pulajane Chief Routed; Followers Killed.

Manila, December 1.—A force of constabulary under command of Major Murphy surprised the camp of Pablo, chief of the Pulajanes on the island of Samar, at daylight yesterday, November 30. Eleven of the Pulajanes were killed, and the chief's son and nine of the band were wounded. Chief Pablo himself escaped, but his wife and daughter were captured. Clothing, arms and papers found were destroyed, together with the camp. The capture of Chief Pablo is a question of only a few days. There is now only one other chief at large, and plans have been arranged to capture or kill him. Governor Curdy, Samar, wires that the breaking up of Chief Pablo's band signalized the death knell of Pulajanism in the island.

Bid For Russian Votes.

St. Petersburg, December 1.—An important part of the administration's program for industrial reform, designed as an appeal for the votes of the great mass of clerks and commercial employes at the coming elections, has been promulgated in a law providing for the "normal repose of commercial establishments," which was signed by the Emperor Thursday night. In addition to a ten-hour day for employes in stores, offices and soon, and a fifteen-hour day for restaurants, saloons and similar establishments which are allowed to be open, the law embodies the statute regarding Sunday closing, providing for closing stores and the cessation of work in factories, except in the case of industries where continuous activity is necessary. Groceries and meat markets will be permitted to open for a few hours on Sunday. In addition to two hours at noon, employes under seventeen years of age are entitled to three hours daily for school time.

Great Reduction

History of the Mennonite General Conference,

by H. P. KREHBIEL.

This book was published only a few years ago and is a valuable addition to the history of the Mennonite church. The author has succeeded in telling the history of the General Conference in such language that it will be both instructive and interesting to the reader.

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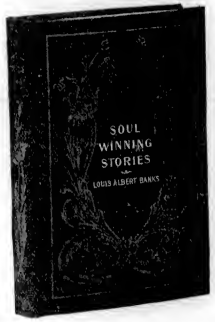

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XXI. BERNE, INDIANA, DECEMBER 13, 1906. No. 49.

The Week of Prayer, Jan. 6-13, 1907.

Program for the United States and Great Britain.

SUNDAY, JANUARY 6th.
Praying for All Men, Matt. XVIII—19. Ephe. VI—18.—II Thes. III—1. I Tim. II—1.

MONDAY, JANUARY 7th.
Thanksgiving and Confession, Psa. CL—7-15. Dan. IX—3-9. I Thes. III—5-13. Jam. IV—1-10.

TUESDAY, JANUARY 8th
The Unity and Spiritual Life of the Church, Psa. CXXXII. Isa. LVII 15-20. John XVII—9 15. Phi. I—1-11. James V—12-20. Jude 20-25.

WEDNESDAY, JANUARY 9th.
Righteousness in Nations and Rulers, I Tim. 1-8 I Peter III—8-17.

THURSDAY, JANUARY 10th.
Foreign Missions, Isaiah LV. 8 13. Matt. XXVIII—19 20. Rom. X——14-17.

FRIDAY, JANUARY 11th.
Education in Home and School., Psa. LXXVIII—1-8. Matt. XVIII—1-4. Mark X—13-22.

SATURDAY, JANUARY 12th.
Home Missions and the Jews, Isa. LXII. Rom. X—1-13. Ephe. IV—1-13.

SUNDAY, JANUARY 13th.
The World to be Renewed, Hab. II—10. John XVI—7-8 Rev. XXI—5.

Items of News and Comment.

Watch and pray, also in the busy time.

A good S. S. Convention, of Monroe Tp. was held in Berne, Ind., on Dec. 9.

Next week's issue of the MENNONITE will be the concluding number for 1906.

At present there are seventy-five students attending the Mennonite Preparatory School at Freeman, S. D., with prospects for more to come.

The Lutheran church has issued a statement that there is a need for 1,000 new ministers to fill vacant charges and new missions of their church.

Of late two silver weddings have been reported, one at Beatrice, Nebr.,—that of Bro. and Sister John Zimmermann—and the other at Bessie, Okla.,—that of Bro. and Sister C. K. Dalke.

A new building for the German Theological Seminary at Bloomfield, N. J., at a cost of $50,000, is about to be erected in memory of the late Dr. Charles E. Knox, for many years president of the seminary.

The next session of the Mennonite General Conference B will be held in the fall of 1907, at Kokomo, Ind.

Bro. D. C. Welty, of Berne, Ind., canvassing for our publications, returned on Dec. 8 from his trip to the West.

Arrangements are being made for another conference on evangelistic work and soul-winning in Chicago Avenue church, Jan. 1–3, where Dr. Torrey is expected to be present and to preside.

In the Orphan's Home at West Liberty, Ohio—a charitable institution of the Gen. Conference B—there are now forty-three children, where they get good care and a Christian training.

A well-attended and inspiring S. S. Convention and Bible meetings were held recently in the Swiss Mennonite congregation at Bluffton and Pandora, Ohio. Prof. Nuelson, of Berea, Ohio, was the principal speaker.

On Dec. 1, votes were taken for a minister in the Salem church (Amish) near Smithville, Ohio. The brethren Elam Horsch, Ephraim Hostetler and George Mumaw were taken into the lot, of which Bro. Horst was called and ordained on Dec. 2.

The Peace Movement is at present of great importance. All Christian people should closely watch it, pray for it, and rejoice over the promising prospects for progress on this line. Next Sunday, Dec. 16, will be Peace Sunday. The attention of the readers is called to the encouraging article "A New Stage in Civilization."

A Proposition to Uncle Sam.

W. D. Boyce, of Chicago, has tendered to the joint committee of Congress investigating postal abuses and instrusted with recommending reforms, which has been in session in New York and resumed its meetings in Washington, Nov. 27, the proposition that the Government be asked to turn the post-office business over to a syndicate of capitalists, which, in turn, proposes to give the country penny postage for letters, and a better and more business-like service than has been provided under the present system. This offer has several objects. Incidentally there is concealed in the proposition an argument that may later be taken up by the adverse parties of Government ownership of railroads. The proposal will permit these opponents to argue that the Government, in its extensiye experiment with the ownership of the posts, has failed to do, what might be accomplished under private ownership. It would be a great relief if the annual deficiency in the department's finances could be removed, but not at the risk to put the post-office business into the hands of a monopolistic syndicate. Let Uncle Sam hold to the Post-office Department and take the necessary steps to remedy the evil.

A Mission Conference.

None who ever had the privilege of attending conferences or in whose churches conferences were held denies the beneficent influence these conferences have upon the indiyidual workers as well as upon the churches in whose midst they were held. Aside from the many new ideas brought forth by the discussion of the different phases of church work, from which every one can learn something for himself, they prove to be times of refreshing and mutual encouragement. We generally return from these meetings filled with new zeal and earnestness for the work in which we are engaged. All laborers in God's vineyard need such times of refreshing to keep them fresh and earnest in their calling. The churches need them too in order to keep them awake and be enthused with a greater amount of earnestness for the work of the Lord. We can never fully realize the value and importance conferences conducted in the spirit of the Lord have for individual workers as well as for the churches in whose midst they are held. They seem to be indispensable to the work of the Master.

This being the case in our organized churches at home, it is still more so with the mission workers among the heathen. They as a rule stand alone, having but little fellowship and intercourse with other Christian workers. They are in danger of becoming discouraged and disheartened at times and stand therefore in greater need of having these periodical times of refreshing by meeting with others, mutually encouraging one another and discussing among themselves the different points of mission work.

It is for this cause that mission workers of different missions, where it is practicable periodically come together and hold joint conferences among themselves. One such conference was held during the past year at the American Mennonite Mission Station at Dhamtari, India, at which, besides the workers at Dhamtari, our own workers at Champa and Janjgir, a number of workers from other missions were present and took an active part in the deliberations. The occasion proved to be both interesting and edifying and could not fail to have a beneficent influence upon all the different missions represented. But no doubt the mission at Dhamtari, where the conference was held, received the greatest blessing from it. It was decided to hold a similar conference during the coming year, which is to convene at our Mission station at Champa. Our own mission therefore has a right to expect the greatest blessing from their second meeting.

But as everything which is to be a benefit and a blessing is connected with some sacrifices we must not overlook the fact, that this will be the case here. As a number of visitors will come from different places to attend the conference some extra provisions must necessarily be made to accommodate these with board and lodging while the conference lasts. A few tents are needed as well as a number of beds, chairs, tables, etc, besides what is needed to feed those who come. The whole does not need to cost a great deal. Yet we dare not expect of our workers to furnish all that is needed themselves. That which would be a burden to them if they were to furnish

it all will become light if others help to bear this burden by contributing towards it.

Contributions in money for this purpose will therefore be greatly and gratefully appreciated by our mission workers in India. These contributions can either be sent to our mission treasurer, Rev. Custav Harder, Whitewater, Kansas, or to our Mission superintendent in India, Rev. P. A. Penner, Champa, C. P. India. In case more money is contributed than is needed for this purpose the balance will be equally divided between our two mission stations in India to be used for mission purposes where needed.

A. B. Shelly.

A New Stage in Civilization.

Within ten years a change has come about in the interrelation of the nations of the world, more radical and far-reaching than anything hitherto known in thousands of years. Heretofore it has been assumed that, at least in the last resort, nations must fight one another. They must, therefore, always stand ready to resist or even to attack. We have now, for the first time in history, an established and general court of the world, soon to be suitably housed, before which not merely slight issues, but the gravest questions touching the life of nations may be honorably brought and adjudicated with such likelihood of essential justice to both sides in the issue as was never before possible by the old-fashioned arbitrament of the sword. This change of international relations, now in full view, is only analogous to the transition in an earlier period from the barbarous method of the duel, or trial by ordeal of battle, to the habitual orderly processes of civilized courts. In this case, as in the other, the use of the new method means the utter disuse of the old, with its fearful cost of blood and treasure and its outrageous injustices.

An urgent need is at once created to acquaint the people of the world with the full significance of the new movement now under way. Only the few yet realize that there is no occasion or excuse, provided the legitimate provisions of the first Hague Conference are fairly put into operation, for any more wars among civilized nations. Slavery is already an anachronism which no one expects to see revived. There is every reason to believe that war is to be numbered with slavery and dueling. The immediate necessity is to bring this fact home to the knowledge of all the people in every country.

Various efforts are already on foot to establish needful publicity and awaken general interest. First, there is a great Interparliamentary Union consisting of many hundreds of active members of the Parliaments of the world, including our own Congress, who are in league to promote the cause of international arbitration. Another series of organizations is composed of business men and Boards of Trade in cities. In the United States about one hundred Boards of Trade are already committed in favor of the new method of justice as compared with the old method of violence. Moreover, the Labor Unions are giving their attention to this movement. The working men have discovered that war hits them with peculiar hardship. Its conditions are always tyrannous toward the poor. The Unions promise to throw the enormous force of their influence in the direction of stopping war.

The organizations of business men, of parliamentarians and of working men are looking forward to the establishment of an International Congress, or Parliament, which shall discuss, if not actually legislate upon, the subjects of common interest to all nations. It is believed that any general recommendations of such a World Congress, with a view to the common welfare, would soon be taken up by public opinion, and, so far as they were reasonable, would come to have, through growing usage, the force of law.

It is now proposed to establish a Press Bureau which shall serve to gather and convey interesting and popular matter favorable to the cause of arbitration and peace as against the use of violence. It is also proposed to hold public meetings and national conferences from time to time in the principal cities of the United States, as such meetings are now held in France and England, for the awakening of public interest in the new movement. This work is also entering the schools and colleges. The young people are to know, as a requisite part of their education, the greatness of the change in the relationship of nations, which is henceforth to alter the course of the history of the world. Ancient history was the chronicle of wars. History is going to be the story of humanity and civilization.

This new movement calls for help in money and sympathy. A few thousands of dollars expended efficiently for several years would soon save the world hundreds of millions of dollars now layished in building warships. Better yet, we look confidently for the turn of the tide of international feeling from habits of mutual suspicion to a normal humane tone of good will. We look forward to a world where men shall have no occasion to fear or hate one another.

The help of ministers and churches is counted upon in the movement for arbitration and justice. The churches have new opportunity to do something practical to compass the object for which they stand. Let every church of every name give a hearing on Peace Sunday, the third Sunday of December, or at some other suitable time, to its own minister, or else to some other capable speaker, who shall show by illustration and object lesson how needless war will be in a truly civilized world. Let there also be definite instruction with regard to this peculiarly suitable subject in every Sunday-school.

The approaching Hague Conference threatens to create a critical moment. Various great subjects will come before the Conference; for instance, the limitation of armaments, a general treaty of obligatory arbitration, the immunity of private property at sea from seizure by belligerents, the establishment of a World Congress, and the provision that hostilities shall in no case begin before an opportunity is given for investigation through the mediation of one or more friendly powers. The British Parliament has already voted with substantial unanimity that the first of these great subjects shall be urged by their government. The United States ought not to be backward in this urgency. There cannot be too many influential petitions forwarded to the Executive Department at Washington between now and the assembling of the Conference at The Hague, asking that our government may help make this occasion worthy and fruitful. Such popular petitions from churches and associations actually did help to make the first Conference at The Hague a success.

A committee of men of various religious names has been appointed by friends of this movement. The committee will be glad to hear from those in all parts of the country who will cooperate with them in any way. They will be glad to have any money help, and will acknowledge it in due form and try to use it with the best economy. They will try to arrange for furnishing speakers or lecturers. Their chairman is Rev. James D. Tryon, who may be addressed at the headquarters of the American Peace Society, 31 Beacon Street, Boston, Mass. This statement is being sent to all the religious papers in the country, as well as to many others, with the hope that it may be given a generous editoral notice for the sake of common cause which all religious men desire to serve.

This circular is approved by the following well-known and representative men:

Bishop Henry W. Warren, Denver.
Rev. Francis E Clark, D. D., Boston.
Rev. N. D. Hillis, D. D., Brooklyn.
Rev. T. S. Hamlin, D. D., Washington.
Rev. Russell H. Conwell, D. D., Phila.
Rev. Edward E. Hale, D. D., Boston.
Rev. R. S. MacArthur, D. D., N. Y.
Bishop David H. Greer, New York.
Rev. S. F. Hershey, LL. D., Wooster, O.
Pres. F. W. Hamilton, Tufts Coll., Mass
Cardinal Gibbons, Baltimore
Bishop William Lawrence, Boston.
Rev. W. H. Ward, D. D., New York.
Rev. Lyman Abbott, D. D , New York.
Pres. William E. Huntington, Boston.
Prof. Henry Van Dyke, Princeton.
Rev. F. W. Gunsaulus, D. D., Chicago.
Rev. F. H. Rowley, D. D., Boston.
Rev. Herrick Johnson, D. D., Chicago.
Mr. Robert E. Speer, New York.

A Trip to Europe.

By Professor N. C. Hirschy, President of C. M. College, Bluffton, Ohio.

Traveling Observed, Experienced and Enjoyed.

"A Trip to Europe" is a common American phrase. It is wonderful how many people are traveling, not only in their own country but also into foreign lands. Looked at from one point of view it seems as if the whole population of the world is moving to and fro. The continents are lined with a network of railroads, and the oceans are dotted with steamships. Bicycles, automobiles, carriages of every description, electric cars, railroads, steamships, all are busy transporting people in great masses from place to place. The looker-on naturally asks, Where are they all going? What mean these streams of humanity? The answer is at hand, They are traveling.

It is one thing to observe others traveling, it is another to set out on a journey for one's self. The longer the journey, the more arduous is the task, and more especially yet if it means a journey for a longer period of time. It means more than the packing of a trunk and the boarding of a train. It means, first of all, to break loose from one's work, which is always a difficulty task for those who delight in their labors. It means also to break up a home. And how much we all become attached to a place we call home, is discovered best when the house is once emptied of all the household goods. Then it means to

tear one's self away from a circle of friends, who are more precious than any earthly treasures. A considerable sum of hard-earned money also must be sacrificed. More than this, it means to face the manifold dangers of a long journey, to face varied conditions and to meet people that are altogether strange and different. And all these difficulties are more than doubled when an entire family undertakes a journey.

But on the other hand a journey into a foreign land means a new and wider outlook upon the world; a broader appreciation of and sympathy with one's fellow men; a new awakening of larger interests; in short, for one who for many years had contemplated such a journey, it means the beginning of the realization of dreams and hopes of the better moments of earlier years. These are some of the thoughts that passed through the mind of the writer when he and his family bid God speed to their friends, after boarding the train at Bluffton at 3:48 on Monday afternoon on the 3rd of September.

From Bluffton to New York.

Erie train 4 is one of those delightful vestibuled through trains from Chicago to New York. It steamed into Lima at 5:05 that evening. Miss Eva M. Hinman and her friend Miss Davison had boarded this train at the Dearborn Station in Chicago. A moment more and the party, now numbering six, wayed a last farewell to Prof. D. F. Jantzen at the station. We found ourselves in southern New York when we awoke the next morning speeding away towards the first city of the land. The day was clear and the ride most delightful among the refreshing scenery along the Chemung, the Susquehanna, and the Delaware rivers. It was nearly four o'clock when the Ferry Boat crossed the Hudson that evening. A little later and we were at home in Hotel Victoria on Broadway after a journey of 800 miles. There is much of intense interest in this great city. But since these are scenes familiar to many who read these lines they are omitted here.

Boarding the Liner.

The first great change was experienced in boarding the steamer "La Provence" at the foot of Morton street. For at that moment land was exchanged for the sea, American life, thought and language for French ways and manners. One already notices the striking change when entering the dock. At 10:00 on Thursday morning, September 6, the signal-bell rang and the mighty machinery began to move. Slowly down the Hudson, out on the harbor, passing the statue of liberty on the right, the Brooklyn bridge and Coney Island on the left, and in a few minutes the last sight of land disappeared in the distant west.

An ocean steamer is a wonder in itself. This can be said with emphasis of La Provence, now on the return of its fifth trip, having set sail from Le Haore for the first time on April 21 of this year. It is a little city floating on the water, a microcosmos in reality. Built at a cost of $4,-500,000 it has a weight of 14,200 tons and a twin screw propelling force of 30,000 horse power. Where one has to depend entirely on the ship for one's safety for several days it is all the more desirable to travel on a large and new steamer. Such a stately prow! Such lofty masts! Such long deck promenades! And then the excellent finish of halls and cabins, mahogany and gilt edges with marble slabs and upholstered furniture, and mirrored walls! Most wonderful of all a few simple wires on the masts, to catch the vibrations of the air from passing ships and distant shores—the wireless telegraphy, bringing the news from both continents constantly! This indeed is one of the marvels of our age. How different such a steamer from the Pinta, Nina and Santa Maria of Columbus in 1492, or the sail boats of 1835 in which the writer's parents crossed the ocean in six weeks or more.

There were 979 passengers besides the crew on the steamer, with room for 500 more in first cabins. This is the population of many a small town. And what a cosmopolitan crowd this is! Here are Jews and Syrians, French, German, Swiss, English, Americans, Italians and many others, all neighbors, near neighbors, brought within speaking distance of each other. It is remarkable how companionable people of so different nationalities and classes become about the third or fourth day. All distinctions seem to disappear. Temporary friendships are formed, some of which may become permanent. One is truly in a new world on a large ocean steamer.

(To be continued.)

All those who pay their subscription in advance for 1907 will receive the Mennonite Year Book FREE as premium.

Address all orders and remittances: Mennonite Book Concern, Berne, Ind.

Home Circle.

Pockets.

Little Lucy Locket
She hadn't any pocket—
No place to carry anything at all;
While Lucy's brother Benny
He had so very many
In which to put his marbles, top or ball,
That when he's in a hurry
'Tis sometimes quite a worry
To find the one he wants among them all.

Now why should Lucy Locket
Not have a little pocket—
A handy little pocket in her dress?
And why should brother Benny
Who doesn't need so many,
Be favored with a dozen more or less?
The reason, if you know it,
Be kind enough to show it.
It really 'tis a puzzle, I confess!
—The Westminister.

To Make a Happy Home.

Learn to govern yourselves and to be gentle and patient.

Guard your tempers, especially in seasons of ill health, irritation and trouble.

Never return an angry word. It is the second word that makes the quarrel.

Learn to say kind and pleasant things whenever the opportunity offers.

For Tired Little Folks.

"Auntie, please tell me something nice to do. I'm tired of Sabbath."

"Well, let me see," said auntie. "Can you tell me of any one in the Bible whose name begins with A?"

"Yes, Adam."

"I'll tell you a B," said auntie; "Benjamin. Now a C."

"Cain."

"Right," said Aunt Sarah.

"Let me tell D," said Joe, hearing our talk; "Daniel."

And so we went through all the letters of the alphabet, and before we thought of it we were called for supper.—Lessons for the Little Ones.

The Bible.

In one of the big department stores of New York City, the other day, I saw two stacks of Bibles, each about eight feet high—miniature pyramids, rising in the center of the book department—and I inquired of one of the clerks how they expected to get rid of so many. He looked up in surprise, and said:

"Perhaps you never had any experience in the book business, or you would know that the Bible is the best selling book we have. We sell more copies every year than of any other book in stock. Occasionally there is a run on a popular novel, then the demand will cease; but the Bible is a staple and sells as well one year as another."

I got the same story in all the other big department stores—and at the big stores they tell me that the demand for Bibles is steadily increasing.—Wm. E. Curtis.

They Just Help People.

He was old and feeble and blind. He clasped the small hand tightly, and tried hard to keep up with the young and eager footsteps of his boy companion.

The sun beat down upon the sidewalk and upon the bent head and tottering figure. Often he stumbled and seemed about to fall. The deaconess quickened her steps and over-took them.

"Little boy, why do you not walk a little slower, and tell grandpa whenever you come to the curbstone, so that he will not stumble?"

A few kind words to the old man, and she turned homeward. "Who was that, Georgie?" she heard the blind man ask.

"A deaconess, grandpa."

"Deaconess?"

"Yes, they just help people all the time."—Selected.

What Does it Mean? and Why do You Say It.

"Say what?"

"Why, 'gracious! goodness!'"

"I don't know. I suppose hearing others, I have got into the way. I think the words have no meaning when so used."

"O yes, they have, See, here's the Century Dictionary: 'A mild form of oath; good or gracious God.'"

"Is it possible! I never knew that. Do you think it is correct?"

"It is from one of our highest authorities on words and their meanings"

"I trust you will believe me when I say that I never dreamed that one who used such expressions was guilty of profanity. 'A mild form of oath.' I know a rough old man who is constantly saying, 'my God!' 'good God!' It is shocking. Do you really think 'gracious!' 'my goodness!' are the same?"

"Perhaps I need not answer that question. Do you not think that to refined people they stand for about the same, and as they seem to have the same meaning they are profane? You know God's reason for interdicting the indiscriminate use of His name is to protect us. Profanity tends to harden and roughen the character, and to blunt the moral sense more than almost any other vice. In its practice one grows reckless of the most sacred instincts and preferences of the best people, as well as of the will and the direct command of the Creator. 'Will not hold him guiltless' means that one cannot transgress in this regard and escape the injurious consequences to himself, and the condemnation of all pure intelligences.—Epworth Herald.

The Mennonite.

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Editorial.

Our Churches' Losses.

In view of the fact that many of our people find their way into other churches it has occurred to us that a careful consideration of the causes for which they left might be of some profit to us. In order to get at facts we made it a point to ask some of our former brethren how it happened that they were no more in the communion of the Mennonite church.

We approached an old man, a dear friend who for forty years has been a pillar in the church with which he is now connected. "There were no churches of my kind in town when first I located here. I could not be an idle Christian and so I looked about for a church that was congenial and offered plenty of opportunity for work," was the way he put it. We have nothing but the warmest kind of commendation for that kind of an ex-Mennonite. The person who neglects the church for no other reason than that there is no opportunity for associating with his own kind is a rather poor example of the kind of people we have on our church rolls.

Another, whose family and name indicated that he was of pure Mennonite stock, was in another church because it was an English church. The question of language, in times past, has been the cause of many sore hearts in our Eastern churches and we predict that many of our Western congregations will pass through the same bitter experience. Our fathers (in Pennsylvania) were often more impressed with the importance of keeping up German in the church than of keeping up the doctrine of the Mennonite church in their rapidly growing English communities. The result was that their children, to whom English was the tongue of their school, their society, their business and their home, found themselves entirely out of sympathy with the German church of their parents. A Lutheran clergyman recently declared that the use of German in so many of their churches drove a million communicants into other denominations. If we have any concern about keeping our children, who are American by birth and education, it is for us to give their prejudice for the English language our serious consideration.

Among those whom we interviewed were many who had married out of the church and were led to leave it by the pressure of family influence. Our church is not a caste. If it were we might be justified in denouncing a mixed marriage as a terrible sin. A family quarrel is to be deplored at all times but a family mixed up in a quarrel about religion is in as bad a shape as any family can get into. Where matters come to such a state that the man must break his wife's head and the wife throw dishes and things at the husband's head just because one happens to be a Mennonite and the other something else there isn't anything to be commended in either one's religion. This of course is an extreme case but by no means an impossible one. For the sake of harmony in the family it would be well for young people to have, either, a clear understanding about their religious differences or become members of the same church before they get married. All churches are sure to meet with some losses because of mixed marriages but every church is bound to gain others for the same reason. Therefore we do not consider mixed marriages a very serious menace to the congregation.

We made an effort to discover how many were lost to the church because of a change of views on doctrinal matters and were very much surprised to learn that few of those who came under our notice had any difficulties whatever with the doctrines for which our church stands. The few exceptions were either those who came under the influence of the Dowie or Christian Science propagandas or those who had scruples about our method of baptizing, and of those who were immersed we found few who did not have some other reasons beside baptism to lead them away. Those denominations who make a practice of aggressive proselyting do not, as a rule, get many of our people by convincing them that the church teaches error. Usually they hold out for their bait such things as the novelty of religious excitement, a display of prosperity, social advantages or something else equally as worldly.

A young man once sought us out to give the information that since he had gotten around in the world lately and seen how things were conducted elsewhere he came to the conclusion that his temperament required a formal form of worship. We were about to advise him to consult a physician about his ailment but refrained from doing so to ask a few questions concerning the meaning, history and use of the liturgy of the church of his choice. To our utter amazement we found ourselves knowing more about the matter than he did. We let him go seeing that he was of the class who take up one church as lightly as they lay another down. There isn't much loyalty or service to be expected of those who are ruled by fancy and put on or off a faith as they would a coat being governed only by the impulse strongest in them at that particular moment.

One of the first ministers of the Germantown colony left the church and moved out of the colony because he had been offended by some one. He was by no means the last to change his faith because of some one's offensiveness.

Congregations frequently suffer disruption because of personal differences. The spirit of Christ —that Spirit which forgives, ought to inspire the kind of conduct an injured brother should show. One who will not learn to show the spirit of love is an injury and a hindrance to the whole cause, the best he can do is to withdraw. It is a calamity to a congregation when there are those on its roll who will neither forgive their brethren nor withdraw from their fellowship, insisting rather to remain and quarrel.

There were other causes for which many separated themselves from us, most of them were trivial. One said that the Mennonite church didn't stand for progress. His idea of progress included concerts, boys' brigades, suppers, paid singers etc. etc. Another left the church because an organ was introduced, another didn't feel at home because the church was without a pipe organ.

The inordinate thirst for office, that canker which makes a man troublesome no matter where he happens to be when it comes upon him, is responsible for losses in some quarters. But such losses prove themselves a blessing when the office seeker deserts for another field which seems to present greater opportunity for the gratification of his vanity. The church he leaves may congratulate itself upon the fact that he saw fit to go rather than remain and divide it.

We have not touched upon the saddest but most common of all the losses that the church must suffer, viz. the lapsing of her people. We could endure any other kind of a loss with patience so long as the back sliding of a brother did not occur with such certain frequency, but the pathetic complaint of the apostle Paul "Demas hath forsaken me having loved this present world" must be repeated again and again in every church and will probably be the churches' "thorn in the flesh" until the millennium. G.

Correspondence.

SECOND MENNONITE CHURCH, Philadelphia.—The past several weeks we have had a series of song services which are all well attended and very highly appreciated. They were conducted by Prof. J. Lincoln Hall and Irwin Mack, the well known music publishers. Their music is sung throughout the length and breadth of this country. Undoubtedly many of the readers have read the beautiful words by Mack and sung the soul stirring strains of music by Hall.

Prof. Hall rendered several solos, accompanied by himself on the organ, one was, "My Jesus, I Love Thee" and the other "Abide With Me". Those who appreciated good singing could not help but feel a deep meaning of the words of those good old hymns.

ALLENTOWN, Pa., Dec. 8th.—The Allentown and Zionsville charge has just closed its first epoch under the pastorate of Rev. W. S. Gottshall. It is exactly one year that Bro. Gottshall took charge of this field, which is undoubtedly marked with trials and reverses, hard work and disappointments, but let us not forget the fact that all *these* have but added to the enjoyment of the many rich blessings.

The fruits can readily be seen, and with the good attendance of both church and Sunday-school services there are possibilities for a prosperous future. A working spirit seems to be prevailing. A desire to do more effective work for God and His cause, and as a result a committee of five was appointed to make a house to house canvass with invitation cards for both church and Sunday-school services; kindly telling people that their presence at our church services would be highly appreciated, and the same time asking whether they had any children not attending Sunday-school in the morning, at which time we always have one Sunday-school, and if not that

we would be pleased to welcome them. We have reasons to rejoice over the result of our labor so far in this respect, the attendance has been largely increased.

According to the pastor's yearly report he preached 140 sermons, 16 funerals, 7 weddings, 19 baptismals and received 37 members in the whole charge. Friends, let us not be satisfied with mere figures, but let us see what fruits we have produced ourselves? Have we grown in grace and love for Christ? Have we been faithful workers in the Lord's vineyard? These are questions for *you* and *me* to answer, and if not answered in the affirmative we are positively building wood and stubble. Let us not forget the fact that it was only through God's love and mercy that we were spared by His reapers and were not requested to give an account of our stewardship.

Three weeks ago a Y. P. C. E. society was organized with about 24 members. We are very thankful for this new factor to our church work, because the need of this organization had been felt for sometime. We sincerely hope that this may be a means of bringing us closer to Christ, and others to the foot of the cross by the examples of our lives.—We have been making extensive preparations for our Christmas services, hoping this may be a season of rich blessing.

Thanksgiving Sermon, Nov. 29, 1906.

(The substance of this sermon was preached in the Germantown Mennonite church, by N. B Grubb, July 16, 1876, as a Centennial sermon.)

(Concluded.)

Before us is this little table * as a mute witness of the providence of God. Coming as it did in the Concord, it is indeed a fitting altar to stand in the midst of His people until the present moment. And it continues with us as a sacred relic to make this spot sacred because of its association. While it reminds us of the heroism, the consecration and devotion to the cause of Him whose hand must be seen in all these things, it should fill us with such gratitude that as never in all our experience we should be prompted to rise and sing, "Praise God from whom all blessings flow."

This is not all, this volume † also came under the divine guidance of God with the good ship Concord. It was the property of one of its most important passengers—Thones Kunders. It recounts the sufferings of the martyrs of the fathers before them who have sealed their faith in the eternal God and His Christ by their life-blood, four hundred years and more ago. Westward has been the cry since God called Abraham from Ur in the land of the Chaldees, and the movement still goes on. Westward the star of empire takes its way. The Lord reigneth, let the earth rejoice. This day must be a day of rejoicing and of thanksgiving. The Lord God has been with us as a people, as a nation. To-day the sun shines down upon us as a free, united, happy and prosperous people. Never in the history of the world has the sun of heaven shone on a land and a nation superior to ours.

One hundred and thirty years ago these United States, then 13, now 47, have taken a stand bold and defiant, but in the fear of God, and demanded recognition and a place among the nations of the earth. How poor, weak and despised were they, not only in the eyes of Great Britain, but by all the nations of the world.

But, behold now, let us say it with modesty and with gratitude, the most honored, most powerful and the most resourceful nation. The stars and stripes that now float oyer the land of the good and the brave is the ensign of liberty and righteousness among all nations. No one has yet dared to even approximate the wealth, the influence, the possibilities, the expanse or the limit where to the American people it will be said, thus far and no farther. We look upon our republic to-day, we behold the beautiful fields and the fertile valleys, the thriving commerce. We think of our railroads, the telegraph and the printing presses, by which the whole world is brought to our feet, and we maryel in astonishment; and yet, in the midst of all that the telephone wire stretched across the continent enables us to sit by our own fireside and speak to our friends on the Pacific coast as though they were by our side. What wonderful achievements by a nation but four generations old.

It is but natural that we turn to the early days of our republic, and recall the noble deeds and the heroic achievements of the great and the good men who have handed down to us this great boon. In grandeur they stand before us, lifted up as heavens, unpropped and unsupported by earthly pillars. They were men who pledged their lives, their homes, their fortunes, and their sacred honor in defence of their country's cause, yea, heaven's cause. Their principles which they themselves contained were breathed into all the institutions of our common country, principles which we hope and believe no form of tyranny or form of cruelty can take from us. Yet these men affected no display nor pomp. They were not dazzled with prizes of worldly ambition. We can not think or speak of these things without recalling the fact that this spot is a sacred spot—it is true to-day as it was when God spake the words to Moses. "Take thy shoes from off thy feet for the ground on which thou standest is holy ground." Holy, because here our fathers have planted the banner of the cross in the wilds of the new world. Holy, again, because here the patriots poured out their life-blood by which it was made possible that we are to-day a free people. Must we not confess, too, that this spot is sacred when we remember that here the battle was fought that led to victory, and that this modest little temple of God was not even marked by so much as the grazing of a bullet.

How true the application of Psalm 91:4–12. Think of that handful of simple-hearted countrymen, crude and undisciplined over against a veteran foe, strong in numbers and experienced in the science of warfare. We follow that army for eight long years in that bitter and oft hopeless struggle, starved, frozen, penniless and ragged, their very tracks were marked with the blood that oozed from their frozen half-shod feet. Yet, in the midst of all these untold privations they endured and suffered, they drove back the cruel foe, and do you ask, how? Not by their own wisdom and power. But we remember that the God of Abraham, of Isaac and of Jacob was the God of our fathers, and in Him they put their trust. The greatest victories that Washington ever achieved were those he gained upon his knees in his secret closet with his father in heaven.

As to-day we look out upon the broad expanse of our country, reaching even to the islands of the sea, it needs but a glance to convince us of our proud position and attainment among the nations of the earth. But this should not make us proud and haughty. No. This should fill us with humility and gratitude, and in the language of Isaiah 15:1., say. "O Lord, Thou art our God: We will exalt Thee; we will praise Thy name; for Thou hast done wonderful things. Thy counsels of old are faithful and true." We rejoice in this onward progress and development, but let us never forget in the midst of our joy that our future greatness and safety alone lies in the fact that we continue as the people of the Lord and of His Christ. Would that the voice of Scripture as it is uttered through the church, might penetrate every heart and home of this broad land, and that it would be fully realized and felt as universally true that, "Righteousness exalteth a nation, but sin is a reproach to any people."

What then is the duty of the hour? Let us gather up the relics that have come down from our forefathers, but let us not forget to reproduce some of their good old customs and habits. We have forsaken old paths and old ways, which were good paths and good ways, unless we return to them and again walk in them we shall not be able to hand down to posterity the blessings that our fathers have handed down to us. There was a time when a man's word was as good as his bond, but we have become a people filled largely with greed and graft. Let us repent of our prodigality, of our sins, sins of commission and sins of omission.

Let us teach our children by precept and example to stand in the old ways of our fathers and walk in the way of godly devotion and holy consecration to the will and word of our Heavenly Father. Let us teach them to work with clean hands and an honest purpose. Let us seek to instill virtue, truth and honor into our social and political life, and then the Lord will vouchsafe to us and to posterity our civil and religious liberties, which He secured to us through the grand achievements, and sterling worth, and genuine patriotism of our fathers, and may that sun which shines down in all his cloudless glory upon us to-day, ever continue to shine upon a happy, prosperous, united and a God-fearing people to the end of time. —Amen.

* The table that was brought by Thones Kunders from Crefeld, on this table was written the first protest against slavery in 1688.

† A copy of "Hebopfer des Herrn," printed 1617, bought by Thones Kunders. It has lately come into my possession and is in a good state of preservation. The fly leaf contains a number of family records.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, December 23. HOW CAN WE CARRY THE CHRISTMAS SPIRIT THROUGH 1907? Luke 2, 8–20.

QUESTIONS.

1. What is the Christmas spirit? John 3, 16.

2. How do we get the Christmas spirit? John 3, 3–6; John 4, 7–11.

3. How do we manifest the Christmas spirit? Matt. 20, 26–28; Phil 2, 4.

4. How does Christmas change fear to joy? Luke 2, 9–11.

5. For whom is the Christmas tidings? Luke 2, 10; Rom. 15, 9–12; Luke 2, 17.

6. What ought to be our chief aim in life? Luke 2, 14.

7. How does peace come on earth? John 20, 19; 14, 27.

MEDITATIONS.

Christmas comes but once a year says Tusser, but it is true what Spurgeon says: Every day should be the birthday of the Saviour to a renewed soul. "We ought to carry the Christmas spirit through the whole year."

What is this Christmas spirit? The spirit expressed in the good tidings: "For God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have eternal life." It is the spirit of love and the spirit of giving.

We get this Christmas spirit by believing in Christ and being born again. Having experienced the love of God we will love others, for love creates love.

We receive the Spirit of God, which gives us the mind of Christ, not seeking our own selfish ends, but seeking to live for others as well as for ourselves and by so doing learning to love we begin truly to live, for loving is living in others, feeling, thinking, doing for others, in others.

As sinners we have naturally fear, we feel we are not in harmony with God and deserve His displeasure and punishment, but when the Christmas tiding of joy comes, that God loves the world, fear changes to joy; a joy, which even the storms and sorrows of life cannot entirely quench.

When the heart is full of this Christmas joy, the mouth will flow over. This joy is for all men and we shall try to bring it to all, so that all have an opportunity to partake of it believing in the good news of peace on earth, good will toward men. But the first part of the angels' song is glory to God in the highest; for God's glory ought to be our aim in life. Living for God, to His honor and glory, living for men and trying to make them glorify God.

This message of love brings peace on earth; for the more love increaseth, strife and dissensions will cease, peace will reign; peace between God and men, peace between man and man. This is the ideal, which will never be fully attained as long as sin is in the world, not until the millennium comes and the Prince of Peace appears to reign in His Kingdom of peace.

QUOTATIONS.

I will honor Christmas in my heart, and try to keep it all the year.—Charles Dickens.

The kindness of Christmas is the kindness of Christ. To know that God so loved us as to give us His Son for our dearest Brother, has brought human affection to its highest tide on the day of that Brother's birth. If God so loved us, how can we help loying one another?—Maltbie Babcock.

To realize this purpose—to change humanity, to triumph over evil, and to honor the Father by a union never to be broken of the Father and the many sons who should be brought unto glory—this was the thought which filled the mind of Jesus Christ. This is the meaning of Christmas; and as we love God with soul and mind and strength, and prove our divine sonship by good will and kindness toward all our fellow-men, we shall realize the divine idea of our Master and unite in His blessed work.—Observer.

It is the most human and kindly of seasons, as fully penetrated and irradiated with the feeling of human brotherhood, which is the essential spirit of Christianity, as the month of June with sunshine and the balmy breath of roses.—Geo. W. Curtis.

Blow, bugles of battle, the marches of peace;
East, west, north and south let the long quarrel cease;
Sing the song of great joy that the angels began,
Sing of glory to God and of good will to man!

Whittier.

The Sunday School Lesson.

BY A. S. SHELLY.

Lesson Notes for Dec. 23.

SUBJECT—Jesus Ascends into Heaven. Luke 24:36—53.

GOLDEN TEXT—While He blessed them, He was parted from them and carried up into heaven. Luke 24:51.

At this advent season, so near to the day for the annual celebration of the birth of Jesus, it seems at first glance almost out of place to have an ascension lesson. However, there is a very beautiful Christmas thought in the story of the Ascension which makes this story, being as it is the concluding lesson of our year's study of the life of Christ, to fit appropriately into the season of Christmas. And this Christmas thought is not one of secondary importance either, but it really lies close to the heart of the Ascension message. It is the thought of His coming again. Jesus Himself gave it to His disciples when He spoke to them of His going away, and as He was parted from them and carried up into heaven, angels were sent to repeat it in their ears, that they might take it with them as an ever present thought of comfort and inspiration. "I will come again and receive you unto Myself" said Jesus. "This same Jesus who was received up from you into heaven, shall so come in like manner as ye beheld Him going into heaven," said the angels. The joyful message of the angels at Bethlehem is continued in this exultant note on Olivet. His coming as a babe in Bethlehem's manger receives its explanation and fulfilment in the glorious advent yet to be. We are therefore not to think of His going back to heaven as a finality. It is only another step in the outworking of God's wondrous plan of redemption which culminates in His coming in glory, the final overthrow of satan and the bringing of the saints into their eternal inheritance.

The first part of our lesson, vs. 36–43 belongs to the account of the day of the resurrection. It was when they were gathered together—the eleven and others that were with them—and the two had just returned from Emmaus and were relating their experience, that Jesus suddenly stood in their midst. In their excited state of mind, His appearance frightened them. They could not think that it was really their Master, reappeared from the dead. He had come in without opening the door as only a spirit could do, and they thought it must be a spirit. If by this time they were beginning to think that somehow He had escaped from death and the grave, to which His enemies had brought Him, they must have thought of Him as being again in the flesh the same as before His death. Jesus therefore had to assume again, for the time being, the body of material substance, ask them to touch Him with their hands, and eat before them, in order to assure them that it was really He, who had been with them in the flesh, now risen with a body freed from material limitations, to be fully glorified when with it He would ascend into heaven. A foregleam of this glory He had permitted three of them to see in the "holy mount," as Peter and John tell us. Here now He appeared in their midst the way He did, did before them what He did, and again vanished out of their sight, and then after forty days was taken from them into heaven even as He had lifted His nailpierced hands over them in blessing, so that in their minds, and in the minds of all that read it in faith. there should be established unmistakably the connection between His body of flesh in which He had "dwelt among us" and the spiritual but no less human body with which He entered into glory.

The second part of the lesson, vs. 44—47 probably belongs to a later appearance. Wherever those verses were spoken they show how Jesus opened the minds of the disciples to understand the true meaning of His earthly life and His atoning death on the cross. That which had been foreshadowed in the law and foretold by the prophets had needs been fulfilled by Him, so that now repentance and remission of sins could be preached in His name. On Calvary He had shed His blood for the remission of sins; and He rose again from the dead bringing life and immortality to light for all them that believe in His name.

Verses 48 and 49 present the part to be taken by the disciples in this heavenly mission to the world, and their divine equipment for the work. "Ye are My witnesses"—"Behold I will clothe you with power from on high." The Spirit and the bride say, Come. And he that heareth, let him say Come (Rev. 22;17). Every disciple is to be an apostle too. "As My Father hath sent Me even so send I you," says Jesus. "Go into all the world, bring the Gospel to all nations, and lo, I am with you all the days even to the end of the age." Then will the ascended One come again and all things will be brought to their final consummation. His last word of revelation spoken from heaven is, "Surely I come quickly." And we are taught to say in response, "Amen Come, Lord Jesus.

Marriages.

ECCLES-SCHANTZ.—On Nov. 5 in the home of the bride's parents near Macungie, Pa., by Rev. W. S. Gottshall, Thomas M. Eccles and Lizzie B. Schantz, both from Phila.

SHELLY-ANDERSON.—On Nov. 29 in South Bethlehem, Pa., at the home of the groom's mother, Warren S. Shelly, of South Bethlehem, and Viola E. Anderson, of Allentown, Pa. Rev. W. S. Gottshall officiated.

Deaths.

REINFURTH.—On Nov. 6 near Zieglerville, Pa., of paralysis, Wendelin Reinfurth aged, 82 years, 8 months and 22 days. Funeral services were conducted by Rev. W. S. Gottschall. Interment in the Schwenksville cemetery.

GREBE.—On Nov. 26 in Limerick, Pa., of Cancer, Amanda Grebe, widow of George Grebe, aged 67 years, 8 months and 29 days Rev. W. S. Gottshall conducted the funeral services and interment was made in the Schwenksville Mennonite cemetery.

BRIGHT.—On November 29th, 1906, near Quakertown, Pa., Engelhard Bright, aged 79 years, 22 days. On December 5, his remains were buried at the Springfield Mennonite church, where the deceased was a member. Funeral sermon was preached by A. B. Shelly in German and by O. H. Melchor in English.

NICE.—On Nov. 29, 1906, at Western Star near Wadsworth, Ohio, Isaac K., son of Tobias and Catharine Nice. He was born in Franconia Tp., Montgomery Co., Pa., Sept. 29, 1825. Funeral services were held in Wadsworth by Rev. E F. Grubb, assisted by W. S. Coder.

HUNSBERGER.—On Dec. 4, 1906, Wadsworth, Ohio, Ephraim, son of Rev. Ephraim and Esther (Bechtel) Hunsberger. He was born at Hereford, Berks Co., Pa., Jan. 20, 1852 Funeral services were conducted by Rev. E. F. Grubb.

LEISTER.—On November 30th, 1906, at Quakertown, Pa., Leanna, wife of Elias Leister, nee Treichler, aged 69 years, 6 months, 8 days. Funeral services were held at Bethany Mennonite church, Quakertown, where the deceased was a member, and interment made on the Quakertown Union Cemetery on December 4th. Funeral services were conducted by A. B. Shelly in German and by W. H. Grubb in English.

IMHOFF.—On December 4th at Trenton, Ohio, Magdelena Imhoff, nee Augsburger, aged 59 years, 7 months and 21 days. Interment was made at the Mennonite cemetery. The funeral services on the 6th, in the Mennonite church was largely attended by the relatives and many friends By request of the deceased Bro. H. J. Krehbiel based his English sermon on the 23d Psalm, and in the German language he spoke from Phil. 1, 21. She is survived by the bereaved husband, 3 sons, 1 daughter, 3 grandchildren, 1 brother and 2 sisters. They and the many friends mourn not as such that have no hope.

AUGSPURGER.—On November 28, at his home in Woodburn, Ind., Samuel K. Augspurger at the age of 60 years, 8 months and 7 days. He was born in Butler Co., Ohio, and had lived there constantly until the spring of 1905 when he moved with his family to Woodburn, Ind., where three of his children were residing. On Dec. 1st the funeral service was held at his home in Woodburn, Ind., in order that his daughter who was just recovering from typhoid feyer might attend. Rev. H. J. Krehbiel, of Trenton, Ohio, officiated, and a number of relatives from Ohio, others from Indiana besides all the friends and neighbors at Woodburn attended. Interment at New Haven, Ind. He leaves his wife, 4 sons, 1 daughter, 5 grandchildren, 3 brothers, 1 sister and many friends to mourn his death. From his youth he was a faithful member of the church at Trenton, Ohio.

Contributions.

Home Mission.

During the month of November the following gifts were received:

From the congregations Hoffnungsfeld and Hoffnungsfeld-Eden, Moundridge, Kan, $50; Halstead Men. S. S., Kan., $3.54.

Gratefully acknowledged,
W. S. GOTTSHALL, Treas.

News of the Week.

Domestic.

Roosevelt Gets the Nobel Prize.

CHRISTIANIA, Norway, December 10.—The Norwegian Parliament to-day conferred the Nobel peace prize on President Roosevelt.

The American minister, Mr. Pierce, in an eloquent speech, thanked Parliament in the President's name. He said that words were inadequate to express the deep emotion which he experienced at receiving this distinguished testimonial in behalf of the President, who recently cabled that he regarded this prize as one of the greatest honors which any man in any position throughout the world could receive. The award, Mr. Pierce added, would deeply appeal to the heart of the American people. In a message from Roosevelt, the latter says, "After much thought I have concluded that the best and most fitting way to apply the amount of the prize is by using it as a fund to establish at Washington a permanent industrial peace committee. The object will be to strive for better and more equitable relations among my countrymen who are engaged, whether as capitalists or wage workers, in industrial and agricultural pursuits. This will carry out the purpose of the founder of the prize, for in modern life, it is important to work for the cause of just and righteous peace in the industrial world as in the world of nations.

"I again wish to express to you the assurances of my deep and lasting gratitude and appreciation.

"THEODORE ROOSEVELT."

The Nobel peace prize is awarded to President Roosevelt in recognition of his services in ending the Russo-Japanese war.

The peace prize went last year to Baroness von Suttner, of Vienna, and in previous years to W. H. Creemer, M. P., of England; Professor de Martens, of Russia, and Henri Bunant, founder of the Red Cross.

The Nobel peace prize is part of a bequest left by Dr. Alfred Bernhard Nobel, the Swedish scientist, who died in 1896. By his will a large part of his fortune was devoted to five annual prizes, each valued at about $40,000.

They were awarded for the most important discoveries in physics, chemistry, physiology or medicine, for the most distinguished work of an idealistic tendency in the field of literature, and for the best effort toward the fraternity of nations and the promotion of peace. The last named is awarded by the Norwegian Parliament. The others are awarded by institutions at Stockholm.

Foreign.

FRANCE AND THE POPE IN WAR.

THE PONTIFF TELLS CLERGY TO HOLD FORT. RELIGIOUS CRISIS AT HAND.

PARIS, December 10.—France and the Vatican have reached the point of open rupture and the nation faces the gravest religious crisis in the history of the third republic.

The church and state separation law, which was passed by the French Parliament a year ago, goes into effect in Paris to-morrow and will be enforced in the various departments on December 12 and 13.

The Pope forbids Catholics to abide by the public meeting law of 1881, under which the government proposes that religious services shall be held in the future. The pontiff orders the priests to remain in their churches until driveu out by violence.

SUMMONS TO REBELLION?

The government regards the action of the pontiff as little less than a summons of the French Catholics to open rebellion, as rendering the situation exceedingly grave and possibly entailing the most deplorable consequences.

There is no sign of the government faltering, but it recognizes that it may be forced to resort to extreme measures. In an interview M. Clemenceau said:

"If the church wishes war it will have it. I can not but be struck by one thing. Here is the law of 1881 governing public assemblages. All the French people have observed this law, until now the Pope tells the clergy: 'You will not recognize this law. You will violate it immediately.' All who were inclined to obey the law now will disregard it and bow under Rome's order. Is not that startling proof that aside from the regular authority of the country there is not another power seeking to usurp the law? That is a condition that can not endure."

CALLS POPE'S ORDER BRUTAL.

"The encyclical is grave," said M. Briand. "While condemning the law of 1905, it advises recoures to the common law. Although the refusal to form a cultural association was, in my opinion, an error and to the detriment of the church, it was the church's legal right so to refuse. In a spirit of conciliation, out of respect to the consciences of the French Catholics, and in order to do nothing to disturb peace and tranquility, the government thereupon prescribed this easy means of continuing worship by a simple declaration in accordance with the law of 1881.

"The Pope's brutal order to the clergy to reject this offer practically incites them to violate the laws of the country.

"The pope now assumes a political leadership, and the vital question is whether the Catholics of France will consent to follow him or not. If they do the government will act with even greater energy because of the tolerance it has manifested heretofore. Every violation of the law will be prosecuted, and, furthermore, special measures, legislative and otherwise, may be taken."

The special measures referred to by M. Briand are those intimated by Premier Clemenceau in the Chamber of Deputies—namely: To strip the clergy of their privileges, compel them to perform military service, and, as a last resort, to treat them as foreign subjects.

Militant Catholics are rejoicing at the stern attitude of the Pope. A religious organ says the faithful can now face the future with serenity and "show the persecutors of the church that the Daughter of Eternity disdains the efforts of wicked men and will triumph in the end."

THE YOUNG CHRISTIAN.

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XXI. BERNE, INDIANA, DECEMBER 20, 1906. No. 50.

Happy Christmas Tidings.

Oh happy souls that throng on throng,
Make fair the ages all along,
In glad succession hail the star,
And catch and spread the tidings far,
And carol still each Christmas morn,
A Savior Christ the Lord is born!

Awake, awake O sluggard heart,
O foes be friends, forget your smart;
O cold hearth, glow; laugh, lonely place;
O'erflow, O earth, with every grace;
Sing, sing again this blessed morn,
A Savior, Christ the Lord, is born!

DR. HERBRUCK.

Items of News and Comment.

Union meetings will be held at Berne, Ind., from Dec. 30 to Jan. 3,

Sample copies of our various publications, English and German, will be sent free on application.

Mrs. Katharine Hirschler, of Summerfield, Ill., has donated the C. M. College, Bluffton, Ohio, $500.00.

Also the S. S. lesson for Jan. 6, of '07, is inserted in this issue in order to reach all the readers in good time.

The MENNONITE will be particularly helpful in 1907: in the home, the church, the C. E. Society and the Sunday-school.

The department "Home Circle" on the third page of this paper, is interesting and especially adapted for the children and young people.

The thirty-seventh Conference of the Mennonite Teachers' Association of Kansas will convene on Dec. 28th at the Mennonite church, Hillsboro, Kan.

Gipsy Smith, the famous evangelist and representative of the National Council of Evangelical Free Churches, London, England, is now in this country for five months.

Pre. J. S. Hartzler, of Goshen, Ind., who, some time ago, took his ill son Vernon to the hospital at La Junta, Colo., is now down himself there with typhoid fever. He worked a while at the carpenter trade and did Bible Normal work until he was taken down with the disease.

CHRISTMAS GREETING.

Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. Glory to God in the highest, and on earth peace, good will toward men.

Luke 2: 10. 11. 14

The Mennonites of South Germany met in conference on Nov. 28, at Ludwigshafen. One of the topics for discussion was the proposed new Church Hymnal.

Jacob B. Bowman, a member of the congregation at Bally, Pa., died on the day that marked the fiftieth anniversary of his wedding. It was a sad golden wedding day for the now widowed wife.

Do not forget the "religious" paper at the close of the year. Let the church paper have a place in your home. A good word for it is timely and greatly appreciated. In this way you can help a worthy cause.

We desire to express herewith our appreciation and cordial thanks to every one who kindly assisted to make the MENNONITE

what it is, and at the same time to solicit for 1907 your interest in behalf of the cause.

The Mennonite Brethren Board has purchased a large brick building in McPherson, Kan., for the Publishing House that is to be moved at once from Medford, Okla., to McPherson.

The parents and friends of Miss Annie Funk, now on the way to India, were rejoiced to hear from her that her journey as far as London was signally prospered of the Lord. The last word received from here was a card written on the steamer Persia after it had left London harbor on Nov. 30. The card was mailed at Plymouth.

An Opportunity for Mennonites.

A recently appointed Indian Agent in the vicinity of one of our mission stations has expressed the wish to have good Christian men as Indian farmers upon his agency. And as during the coming spring a day-school is to be started upon this agency, the agent also desires to have a Christian family to take charge of this school. Here would therefore be a good opportunity for young Mennonites, who are able and willing to fill these positions, to obtain Government positions in the vicinity of one of our mission stations, where they can make use of their influence and strength towards the amelioration of the Indians' temporal and spiritual condition and thus work hand in hand with our mission. A. B. Shelly.

Notes from India.

This clipping from the Herald of Truth, relating to the American Mennonite Mission at Dhamtari, India, will be of importance also to our readers who are interested in the missions in India.

Enroute, Nov. 7, 1906.

It is always darkest before dawning, and a little daylight peered through our financial darkness in the very welcome arrival of $750 from the Board. $234.74, $51 and $25 came from other soures.

But while gleams of light come in one direction, darkness deepens in other lines. When I left home, Sister Lydia Lehman was down with typhoid fever, pretty sick. Mahlons were in to help care for her and look after the Rudri compound. I am on my way to Jubbulpur to attend a workers' meeting for missionaries and (more important to me) look for a place for our highest class of boys to finish their normal work. Our head master suddenly left. The devil is after our work in earnest. I would not have left home if I had not felt it pretty imperative. And now I am afraid I had better warn you to brave yourself for what follows. Just as I was ready to leave I got a letter from Bro. J. N. Kaufman—dictated—short and to the point. He was down in bed with another relapse, unable to write, under the care of a doctor. Each relapse seems to take him lower. His stomach is in very bad condition. He has chronic dysentery. He is at Penner's under the care of a nurse and a physician. Best of care. But we are beginning to fear that the only hope for him is crossing the salt water. It may be just possible that he will be ordered out of the country before you can get an answer back to this letter. Lydia Lehman is very sick. If she recovers (God grant that she may) it will still mean months of rest away from the work to get able to work again. George Lapps and the sisters at Sunderganj are busy. Mahlons at Balodgahan are fully occupied. J. A. and Lina are at Rudri in charge of the schools, medical work and leper asylum besides. Lina is often in bed with pain. That is the working force we have to depend on for the next few months. How does it strike you? God bless you.

Yours fraternally,
J. A. Ressler.

Books.

(All of the following books may be ordered through the Mennonite Book Concern, Berne, Ind.)

Adventism Refuted. The Facts as to the Sabbath, Immortality and Endless Existence, by Rev. Wm. Dillon, D. D. Paper covers 25 cents. U. B. Pub. House, Huntington, Ind.

This booklet is very timely, and is a strong and forceful discussion of Adventism. The institution of the Christian Sabbath is proved by the Word of God, and supported by history. The Immortality of the Soul, and endless existence stand against Annihilation. Errors of Probation and Purgatory are clearly pointed out.

The Young Convert's Problems and their Solution. By A. C. Dixon, D. D. 93 pages. 50 cents. American Tract Society, New York. This is an excellent new book to be placed in the hands of young Christians to aid them to understand and to solve life's problems. Contents are: The Holy Spirit; The Church; The Bible; Prayer; Temptation; Money; Amusements; The Ideal Christian.

Two—Minute Talks — Short discussions of long themes. By Amos R. Wells. 75 cents. American Tract Society, N. Y.

Nearly one hundred important themes are treated within the limit of about five hundred words. This is done, not to exhaust any of the subjects, but rather to furnish starting points and suggestions for thought and study. Ministers and S. S. teachers will find it very helpful.

S. H. Hadley, of Water Street, a Miracle of Grace. By J. Wilbur Chapman, D. D. Illustrated. $1.25. Flemming Revell Co., Chicago.

To those who have met and heard Rev. Hadley at the Bible Conference, Winona Lake, Ind., this valuable book will be of special interest. It will be perused with great pleasure and benefit. Rev. Hadley has been Superintendent of the old Jerry McAuley Water St. Mission New York, for nearly twenty years. Many thrilling testimonies are here recorded of the Lord's wonderful dealings with this faithful servant. Appropriate for a holiday present.

For the Mennonite.

Mother.

Of all the words cherished in the recollection of man—of all the names held sacred in his memory, that of "mother" falls upon his heart with the most sublime influence. How sweet the recollections in after years, of a mother's tender training! And who is there that find no relief in recurring to the scenes of his infancy and youth, gilded with the recollection of a mother's tenderness? And how many have nobly owned that to the salutary influence, then exerted, they must ascribe their future success, their avoidance of evil, when no eyes were upon them, but when rested on the heart the warnings, the prayers, and tears of a mother.

The father may be tenderly loved, and all the affections of the heart may be drawn out to him who blessed us before reason dawned upon our minds, or our infant lips could speak his name; but still a mother's prayers and a mother's entreaties will survive the discordant elements of the world, after every other vestige of better days shall have been obliterated from the mind.

Others may love us fondly, but never again while time is ours shall any one's love be to us as fond, as tender, as devoted, as was that of our dear old trembling mother.

Through helpless infancy her throbbing heart was our safe protection and support, and through the ills and maladies of childhood her gentle hand ministered and soothed as none other could.

I feel animated to struggle more manly in the great battle of life, when I remember my mother's holy counsel to me in childhood's early dawn, and in the slippery paths of youth. Ah! those words of tenderness—those pious precepts softened by a "mother's love"—too much unheeded then, and disregarded—live now, brightened in memory, and constitute my sweetest recollections. Her prayers for me in childhood— her sparkling crystal tears,—made an impression on my young mind as durable as time, and even now they bid me walk in the paths of rectitude. And shall I be faithless to my mother? Heaven forbid! S.

A Trip to Europe.

By Professor N. C. Hirschy, President of C. M. College, Bluffton, Ohio.

Traveling Observed, Experienced and Enjoyed.

Continued.

2

The Ocean.

The ocean is in itself a far greater marvel than the steamer. The first impressions to the observing traveler are lasting. One cannot form an adequate idea of its vastness before seeing it. For this reason alone no one who can in any way take a voyage ought to miss it. So vast is its scope that it conveys the idea of the Eternal. Day after day one sees nothing but the deep, ever changing yet ever the same; constantly moving, yet eternally stationary; the same water ever, yet varying in color from dark to blue and green and the appearance of a limitless mass of molten metal. And then its depths, who can fathom them? It is majestically glorious, breathing forth suggestions that can come in no other way. What seems to be a lifeless mass is apparently teeming with endless life. To the birds hovering over it every day of the entire voyage, correspond the fishes greeting the passengers by rolling their awkward forms to the surface, or leaping into the air in motions similar to those of a jack rabbit on a western prairie, or tossing sprays of water high into the air. Aside from this is the electrical display seen at night in flashes small and large, revealing the fact that the whole ocean is charged with electricity awaiting the day when some scientist will announce to the world a new marvel of obtaining electrical power from the waters of the sea.

The Voyage.

The entire voyage was a most delightful one. There was no storm, no fog, only a light gale on Sunday morning with slight showers scarcely sufficient to lay the dust on the ocean. True, Neptune, as his custom is, called for tips and many a passenger felt greatly relieved after paying the customary tribute. At a rate of nearly 500 miles a day the steamer kept approaching the shores of another world. Early on Wednesday morning the pilot came aboard ship to guide us safely into the haven. By noon the shores of France appeared in the distance. At 8:00 that night the ship lay anchored in the harbor at Le Havre. We had passed 3138 miles on the water in six days and five hours. In this time one becomes accustomed to boat life and is almost unwilling to leave it. Yet the thought of landing also has its charms.

Landing a Strange Country.

At 7:00 the next morning the passengers wayed a last farewell to the steamer on which they were safely conducted across the deep, and walked the streets of LeHavre, a quaint old seaport town. It was from this port that the writer's parents set sail for the New World seventy years ago. The moment one steps on the land of the European continent he is on historic ground. Civilizations of earlier ages left their footprints. To enjoy Europe fully one ought to know the history of the past. Every additional day spent here is confirming proof of this. And this begins at Le Havre.

European Railroading.

The first sight of a European train is quite impressive. Unsightly locomotives and cars to match them formed the train waiting to take the passengers of the La Provence to Paris. The cars are small, with only four wheels, and wheels with spokes in them at that, much higher than those an American is accustomed to see. There are steps at the side like at an ordinary summer street car. The cars are divided into sections, separated from each other, forming so many small compartments. The doors, though locked on the outside, can be opened from within, and because they open outward appear altogether unsafe especially for children not aware of the danger. The entire train looks quite inferior, in no way to be compared with a vestibuled train so common in America. A freight train looks even worse. At first one feels like laughing at the ridiculous appearance of the little boxes on four high wheels. The average freight box car looks not much larger than a good sized wagon bed, though it is wider and in reality larger. There is a general sameness in the appearance of European trains as we saw them afterwards in Switzerland, Germany, Belgium and Holland, though there are great differences otherwise.

But there is a good side to European rail-roading. There are many points in which American roads would do well to imitate. First of all one can depend on the schedule. Trains are on time. The great frequency of passenger trains between cities and towns is a great convenience to the traveler. If he misses one train he can soon take another. And then travel is cheap, far cheaper than on American lines. Far the heaviest transportation is third and second class. There is also a fourth class which costs only one fourth of the price for first class while third class is half-fare. There are also many ways of getting tickets at special rates, which are not only a convenience, but which are decidely cheap in price. Travel in Europe is cheap. The division of the cars into small compartments, at first so objectionable, one soon comes to like for many reasons. There are always different classes of people traveling who are all right in their own places, but when thrown together become decidely offensive. In this way they can be separated. Often there are in the same car first, second, and third class passengers, but entirely separated. The railroads are generally good, with a fine road bed. The great precaution taken for the safety of passengers are greatly to be commended. No one is allowed to walk on the railroad tracks any where. All along the line, in the country as well as in towns and cities, the crossings are carefully guarded by gates opened and closed. In curves watchmen are often stationed to guard the tracks. In the large stations passengers are forbidden to walk across the tracks even when that would mean a great shortening of the way. The result of all this care is that there are comparatively few accidents and little loss of life.

(To be continued.)

All those who pay their subscription in advance for 1907 will receive the Mennonite Year Book FREE as premium.

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Your renewal to "The Mennonite" and one new subscriber from now until January 1908 for only $2.50.

Home Circle.

A Greeting.

A happy Christmas to you!
For the Prince of Peace is come
And His reign is full of blessings,
Their very crown and sum;
No earthly calm can ever last,
'Tis but the lull before the blast!
But His great peace
Shall still increase
In mighty all-rejoicing sway;
His kingdom in my heart shall never pass away.
—Frances Ridley Havergal.

A Merry Christmas.

To all our readers we wish a Merry Christmas. The glad sound of the Christmas bells is in the air and once again our thoughts turn toward the Christ Child, whose lowly birth in a manger will soon be celebrated throughout the world.

Christmas is a season of whose coming we never weary. Indeed, as the years roll around, Christmas becomes more and more precious.

The Christmas season is a time for giving. Many of our boys and girls are probably thinking about what they are going to receive for Christmas, but I trust not one of them will fail to make a gift to somebody else, for, as our Saviour Himself has said, it is more blessed to give than to receive.

There are many to whom we may make our gifts at Christmas time Besides the dear ones in our own homes and the friends whom we love to remember for their own sakes, let us remember the poor, the sick and the aged, for the sake of Jesus our Lord, for He has told us that inasmuch as we do it unto one of the least of these, we do it unto Him.

Once more we wish all our little folks a Merry Christmas, and may this be the happiest one that ever they have had.—A Messenger.

Find the Sunshine.

Georgie came home from school the other day with a big tear in his jacket, as little boys quite often do. He had climbed a fence and caught the jacket on a nail while getting down.

Mamma sat down to mend it at once; but the jacket had faded a little, and the new piece did not look just like the old. Georgie's quick eyes saw it, too, and he said a little sadly: "There are two colors, mamma."

"I know it," replied mamma; "but I can't help it, dear. The jacket has faded you see."

"It will be all right by and by," said the little boy with a happy smile.

"Dear little fellow," thought mamma, while the tears came to her eyes, "he always sees the sunny side."—Epworth Herald.

Excuses.

I suppose it is quite hard for you girls to realize that next to the weakness of making excuses is the weakness of accepting them. To be of any use an excuse should remedy the evil or shortcoming which calls for an explanation.

A Christian Workers' meeting was a partial failure, because some of the members who should have taken part were not prepared.

"But," said the leader, "I asked two of my helpers to see that all these members had recitations or readings."

When she asked her helpers, one answered that she had been too busy to attend to it. The other was very sorry that she had forgotten all about it.

Did their apologies help the meeting? Did their excuses do any good to those members who felt they had been slighted?—Our Young People.

German and English.

Fritz, a German lad, and little Tom were very fond of each other, although neither could understand what the other said. "Why, Tommy," said his father, "your playmate does not speak English, does he?" "No," said Tommy; "but when a bumble-bee stung him yesterday he cried in English and I understood him."

Preachers' Children.

Preacher's children often dishonor the good name and high calling of their father, but the old saying about the preacher's sons and the deacon's daughters turning out bad, has often been shown to be a slander. The latest proof is found in statistics quoted from "The Nineteenth Century" by the Sunday School Times. A writer has investigated the sixty-six volumes of the "Dictionary of National Biographies" of Great Britain, confining himself to the centuries following the Reformation.

The significance of the result of this investigation appears from the fact that of 2,130 men and women distinguished for marked services to their nation, whose fathers were neither doctors, lawyers, or ministers, 350 were the children of doctors, 510 the children of lawyers and 1,270 the children of ministers.

The investigation further shows that the distinction attained by minister's children was not in numbers only but also in degree. There were not only more sons from ministers' home distinguished but the sons were more distinguished than from the homes of the secular professions.

This should give courage to the children in the homes of the preachers, notwithstanding their present privations—*Watchword.*

The Mennonite.

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Rev. I. A. SOMMER, Editor,
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Editorial.

The Giving of Presents.

As Christmas approaches we begin to ask what gift can I give my friend that will help increase the good cheer of the season. The exchange of gifts is an appropriate custom, for does it not suggest God's greatest and best gift to mankind? There is an inclination on the part of some, to criticise the habit of gift giving. It is expensive and is likely to be overdone, but we prefer to let every one consult his own inclination in the matter. A gift prompted by love does not bring on the kind of poverty one needs to fear. Love never asks how much or how little ought I give. It is an impulse that simply compels one to give. In our gift giving let us show our love to those who cannot give in return, let us remember the helpless and the unfortunate. That was our Master's way of showing His love and it is the best way we may show ours. G.

The Nobel Prize.

The Swedish Parliament has voted the Nobel prize for the most conspicuous efforts toward universal peace to our president, Mr. Roosevelt, on account of the efforts put forth by him to end the Japanese—Russian war. We have no quarrel with the Swedish Parliament, the giving of the Nobel prize is an affair of their own, but it does certainly seem paradoxical to us that the recipient of the prize should be one who once put forth the queer idea that an outlaw is a more desirable citizen than a Quaker. The public life of the president has been largely mixed up with war-like affairs. His having been connected with the naval department at Washington, his Spanish war record and the veiled threat in the last annual message to turn an armed force loose against the citizens of California certainly do not have the appearance of coming from the world's most conspicuous peace champion. He reminds us very much, as a peace promoter, of a certain character in a western mining town who announced that he would thrash every man in town to put an end to fighting. The terrible conflict in the far east came to an end, however, because the president made it possible for representatives of the two conflicting nations to come together. Fourty thousand dollars are an inadequate appreciation to bestow upon the man whose influence could bring the terrible slaughter to an end. G.

America and the Affairs of the Vatican.

The affairs of the Pope are his own and his churches. We can see no sense in getting mixed up with anything that has to do with what is going on at St. Peters in Rome. The American people look with amazement upon the quarrel a former Ambassador to Austria and our president are just now strenuously promoting. It seems that the machinery of the American government abroad has been working to get the Pope to give a red hat to an American Catholic dignitary. We are not very well read up on the millinery department maintained by the Roman Catholic church in Rome but we understand that with the hat goes the title and office of cardinal, giving the bearer permission to take a place nearer to the front of the procession. How that the getting of a better job for some ecclesiastic, who already feeds on the fat of the land, is an affair of an American ambassador is a mystery beyond our power of explaining. We are glad to say that the president came down upon the project with his accustomed vigor. In the controversy that followed between him and ex-Ambassador Storer every one can observe that he is right and Storer is wrong. The separation of church and state is a matter of such concern to the American people that they cannot tolerate the meddling, even of an ambassador, in the affairs of the Roman church. There are two dangers threatening us on account of the publicity the matter has gotten, the first is that Storer will begin to imagine himself a martyr and with his ambitious wife make himself obnoxious to the American public generally; the second danger lies in the serious consequences that may follow the unnecessary stirring up of a feeling of suspicion between Protestants and Catholics. G.

Correspondence.

WAYLAND, Iowa, Dec. 16. We have been richly blessed with good winter weather. We have had but one snow up until the present time, but in the past two weeks we have been having considerable of rain which, of course, made the roads very muddy, and then the freezing made traveling in vehickles very unpleasant. Nevertheless we need just such weather and we should be very thankful for it. The coldest we have had was about six above zero.

Last evening, Dec. 15, the Dorcas Society held their annual mission sale and in connection to this they served supper in the hall, at the place where the sale was. The price of supper was only 20 cents. There were over 100 suppers served, and from the supper and sale the Society realized $65 and everybody seems to be well pleased with the results. May the Lord bless the ladies in their good mission work and that they may continue.

PULASKI, Iowa.—Always enjoying to read the correspondence in the MENNONITE, I thought perhaps some one might be interested to hear from this part of the field.

Summer is past, harvest ended and the good Lord has again dealt very graciously with His people at this place, and the labor of the husbandman's hands have been signally blest so that the larders and garners are well filled with the products of the earth. The great truly has been a season of peat temporal affairs, but God's spiritual blessings have been far greater.

Since June 1888, when Bro. Bær, as home missionary, made his first visit at this place holding a series of meetings and delivering God's messages with great power, that month has been chosen for our spring meetings, and these meetings have always been seasons of joy and great blessings.

Our pastor, W. W. Miller, has been with us for more than nine years and has not missed a church service on account of ill health, and when it was learned that on July 3rd he and his estimable wife would have rounded out and finished twenty-five years of married life it was decided to meet in the church and spend the day together in a manner due the occasion. At ten o'clock the people began to arrive from north, south, east and west until the church ground was filled with a happy throng. Shortly before noon we were gladdened by the arrival of Rev. P. P. Hilty, of Donnellson, and Rev. S. M. Musselman, of Wayland, Iowa. Dinner under the maple trees being over, the people repaired to the house and during a softly played voluntary our esteemed couple were escorted to the platform by Bros. Hilty and Musselman, where Bro. Musselman in a few well chosen words presented our Pastor and wife to the audience.

A short program was then given after which addresses were delivered by Bros. Musselman and Hilty, who returned to their homes the same evening. At the close of the exercises a sack of silver was presented to Bro. Miller and wife and thus closed a silver day never to be forgotten by those present.

Sister Roulet and daughter Emma have returned from Washington where they had gone in the spring to help care for the three small children of Lewis Roulet whose wife died in California last winter. They brought the children home with them where they are being well cared for.

Our Thanksgiving services were held at the church, our pastor preaching a very strong and appropriate sermon choosing for a base the words of Jacob, Genesis 32:10. And now all are looking forward to the glad Christmas time.

C. B. SWARTZENDRUVER.

Report of Meeting for Orphans.

PHILADELPHIA, Dec. 6, 1906. The meeting was called to order by the president—Mrs. Lizzie Gerhart. A brief song service was conducted by Rev. A. S. Shelly, after which the meeting was led in prayer by the president. The pastor of the church, Rev. N. B. Grubb, then fittingly welcomed the meeting. He said in part that the first Mennonite Orphanage was established at Krehfeldt, Germany, 67 years ago. After all these years of experience it was decided at their last meetings better to place the orphans in private homes. A paper by Mrs. Croll on The Proper Care of Orphans, by whom and how, was then read. Singing, "Walking in the Light."

Miss Landis, of Bally, read a paper on Should a permanent organization for the care of Orphans be effected by this Conference? If so, how had it best been done and how should the work be continued?

Singing, "Jesus, Lover of my Soul," by the Coyle sisters, was highly appreciated.

A paper prepared by Miss Mary Braid, of Philadelphia, was read by Rev. Silas M. Grubb—Better not have an orphanage but seek to provide for orphans

in private families; be interested in the welfare of all children, not only Mennonite children; have a committee appointed to draw up some plan for active work; having made a beginning for the care of orphans let us not grow weary in well-doing; by having a designated place for receiving contributions the movement would be materially helped were ideas advanced in an informal discussion by Revs. A. M. Fretz, N. B Grubb, A. S. Shelly and Mrs. Croll.

The afternoon session closed with singing and prayer.

The evening session opened with a service of song and praise and Scripture lesson and prayer by Rev. J. W. Bayley.

Christ and the Children, was the subject of an address by Rev. E. S. Wolle D. D. He emphasized faith as being the needful thing for success and not money, and cited George Müller and a good old mother of his own city as examples. He regarded as all important that the children be recognized in the church and that services specially suited for them be given occasionally. No work so precious to God as that done for orphans.

Rev. N. B. Grubb reported on Work and Methods of Mennonite Orphanages already established.

The minutes of the meeting held at Souderton were then read and approved.

On motion agreed the chair appointed Mrs. Bechtel, Miss Landis and Mrs. Emma L. Gross. A committee to formulate some simple plan for advancing the movement, and report at the next meeting.

It was moved and seconded that these minutes be published in the MENNONITE. Carried.

The meeting closed by singing the Doxology.

EMMA L. GROSS, Secretary.

Christmas Gifts.

For months before the year's best anniversary, Christmas gifts enlist the labor of uncounted hands, and are the theme of continual planning and providing. The great department stores display tempting wares to suit the thin pocket-book or the well-filled purse. Every one is anxious to contribute something to the general stock of pleasure, and to make some individual happier than before.

What gift can we do to please our King? We sometimes sing:

Where the whole realm of nature mine,
That were a present far too small:
Love so amazing, so divine,
Demands my soul, my life, my all.

Are we in earnest when we thus express our desire to bring Christ a gift? We know what it means to rejoice in making sacrifices for our children, our parents and our frinds. Often we do not count the cost of anything we attempt, if it minister to their well being. Are we as lavish, as eager, as joyful in our giving to Christ? Our time, our talents, our money, our service—should they not all be His? Are we willing to regard them as not our own? When we reach the point of entire devotion, we shall share some of the gladness of the angels who stand before Him evermore, or go hither and yon on His errands.—American Messenger.

Business Law in Daily Use.

The following compilation of business law contains the essence of a large amount of legal verbiage.

If a note is lost or stolen, it does not release the maker; he must pay it, if the consideration for which it was given and the amount can be proven.

Notes bear interest only when so stated.

Principals are responsible for the acts of their agents.

Each individual in a partnership is responsible for the whole amount of the debts of the firm, except in cases of special partnership.

Ignorance of the law excuses no one.

The law compels no one to do impossibilities.

An agreement without consideration is void.

A note made on Sunday is void.

Contracts made on Sunday cannot be enforced.

A note by a minor is void.

A contract made with a minor is void.

A contract made with a lunatic is void.

A note obtained by fraud, or from a person in a state of intoxication, cannot be collected.

It is a fraud to conceal a fraud.

Signatures made with a lead pencil are good in law.

A receipt for money is not always conclusive.

The acts of one partner bind all the rest.

"Value received" is usually written in a note, and should be, but is not necessary. If not written it is presumed by the law, or may be supplied by proof. —Selected.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, Dec. 30.

CAREY AND MISSIONS IN INDIA. Psa. 54, 2-3.

(The text of Carey's famous sermon.)

QUESTIONS.

1. Who were the first protestant missionaries in India?

2. When and where was William Carey born?

3. Which text made a special impression on him?

4. How did he become a missionary?

5. What showed his interest in missions?

6. How did he influence others for mission?

7. What was his work in India?

8. When did he die and what had he accomplished?

MEDITATIONS.

The Catholics had the first mission in India. Of the protestant missionaries Barthalowren Ziegenbalg and Henry Plütschau were the first. They came to India in July 1706, being sent by the king of Denmark, though both were Germans. Their work was very much impeded by many hindrances and hardships. Ziegenbalg was nevertheless successful. He made a dictionary and translated most of the Bible in Tamulic. He died in 1718 having a congregation of 250 members. Another renowned missionary in India was Christian Fredrick Schwartz, who preached his first Tamulie sermon in 1750 after having been in India only four months. He died after successful work of nearly 50 years in 1798. The first English missionary was William Carey. He was born 1761 in Paulerspurg near Northhampton as son of a weaver. His parents being poor, he became a shoemaker. A sermon on Hebrew 13, 13, "Let us therefore go forth unto him without the camp, bearing his reproach,' made such an impression on him, that he decided to follow Christ, in spite of mockery and being despised. He became a Baptist in 1783. His friends persuaded him to try to preach and when he succeeded he began, though 23 years old, to study Latin, Greek and Hebrew and afterwards Hollandish and French.

In 1785 he became a Baptist minister. Teaching the Bible and geography the thought of mission filled him more and more. He made a large map of the world with many notes about the nations, religions etc.

He tried to arouse the missionary spirit in 1786 but in vain. He had his famous "enquiry essay" printed, asking whether the command given to the apostles to go into all the world ought not to be regarded as binding since such a great promise was following it.

In May 1792 there was another ministerial meeting and Carey preached his famous sermon on Isa. 54:2-3: "Expect great things from God; attempt great things for God." The ministers after the sermon were going to disperse, when Carey grasped his best friend Fuller by the arm and said: Are you going to go home again after all this without doing something? "Then they passed a resolution to form a society for the propagation of the gospel at the next meeting.

Carey himself was sent to India and landed Nov. 11, 1793. He had fearful experiences. Without means he began as a farmer, learning the Bengal language, became overseer of a plantation and preached far and near. His wife became insane, but he worked on. Carey became professor of Indian languages, having learned even the Sanskrit, the holy language of the Brahmins. He taught at Ft. William, Calcutta, with a salary of $7500, but he and his family lived on $200, and he gave the rest to missionary work. He made 28 translations of the Bible and parts of it. He died June 9, 1834, often whispering. "What has God done, what has God done!" The Danish governor at Sirampur, where he died, put the flag at half mast, Hindu and Mohamedans lined up at his funeral.

Our space will not allow us to speak of the many different missions in India.

In 1900 there were about 721,000 converted heathen in India and the number is increasing every year.

We also have a mission in India, two stations, Champa and Janjgir. At the latter place is Bro. J. Kroeker and his wife. They have some orphan boys. At Champa is Bro. P. A. Penner and Bro. P. A. Wiens and wife, they have some orphan girls and Bro. Penner superintends an asylum for lepers. Miss Annie Funk is now on her way to India.

The Sunday School Lesson.

BY A. S. SHELLY.

Notes for Dec. 30.

SUBJECT:—Review.

GOLDEN TEXT:—His name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. Isa. 9:6.

In these three months we have had eleven lessons in the closing history of our Savior's life and work. To get an easier grasp of them let us group them, thus:

Three doctrinal lessons taken from His teaching on that busy Tuesday in the temple before He took final leave of the place and the gathered multitude.

I. The Two Great Commandments.
II. The Ten Virgins.
III. The Parable of the Talents.

Two lessons about feasts. One

on Saturday just one week before the Sabbath He lay in the grave, at Bethany, where Mary anointed Him for His burial. The other on Thursday in the night in which He was betrayed where He instituted a perpetual memorial of His vicarious death.

IV. Jesus Anointed in Bethany.

V. The Lord's Supper.

Two lessons on His suffering. The great burden of the world's sin laid on the sinbearer. The great agony of soul pressing His life blood through every pore in the garden, and breaking His heart on the cross.

VI. Jesus in Gethsemane.

X. Jesus on the Cross.

Two lessons on His trial, where we see envy, hatred, false accusation, lying witnesses, cruel abusiveness and mockery on the one part, and patient, uncomplaining endurance on the other. When He was reviled, He reviled not again, when He suffered, He threatened not.

VII. Jesus before Caiaphas.

IX. Jesus before Pilate.

Two lessons on victory. Life laid down in sacrifice taken again in triumph, and crowned with glory at the right hand of God in heaven.

XI. Jesus Risen from the Dead.

XII. Jesus Ascends into Heaven.

We see in these lessons Jesus our Prophet, our High Priest, and our King. As our Prophet we learn from His lips the true meaning of the commandments, how they are fulfilled in love, and likewise the true estimate of a gift by the love that goes with it. He teaches us the lesson of faithfulness in the use of that which is entrusted to us and the lesson of watchfulness that we may be ready for His coming again.

As our High Priest we see Him offering Himself a sacrifice for our sins, wounded for our transgressions, bruised for our iniquities, and finally by His own blood entering once for all into the holy place, having obtained eternal redemption for us.

As our Lord and King we see Him going down into death "that through death He might bring to nought Him that had the power of death, and we see Him coming forth leading captivity captive, and bringing life and immortality to light, prepared to give the gift of life to all them that believe in His name. Next we hear Him give explicit directions to His own as to the carrying on of His work upon earth, and then, as the captain of our salvation, leading the way to glory, whence He shall come again as King of kings and Lord of lords, to judge the quick and the dead.

What Next?

We have now had a whole year to study the story of Jesus our Savior. What has this study meant to each one individually? Have we found Him more precious by reason of the better knowledge of His life and work? Let us look back over the year's study and bring to mind again the visions—yea the enlarged visions—we have had of His glory, the glory as of the only begotten of the Father, full of grace and truth—visions of Him who is our all in all, whose life taking possessions of our lives becomes in us our hope of glory. Let us see how much this study has brought us to realize in our individual experience the blessed result described in 2 Cor. 3:18.

And now we go back for a whole year's study of revealed truth and find it from the beginning and through the earlier dispensations of God's dealing with man—the earliest foreshadowings of that which is fulfilled in Christ and the dispensation of grace in which we are permitted to live, and of judgment to follow. As we turn back to the study of those ancient records let us be thankful that we can study them in the bright light thrown upon them from New Testament Scriptures, and let us bear in mind what Jesus said to the Jews when He spoke to them of searching the Scriptures (the very Scriptures we are turning to now), because, He said, "ye think that in them ye have eternal life, and these are they which bear witness of me."

Lesson Notes for Jan. 6.

SUBJECT: God the Creator. Gen. 1:1–25.

GOLDEN TEXT: In the beginning God created the heaven and the earth.

The first book of our Bible was given its name, Genesis, meaning "birth" by the Greek translators, because it contains an account of the beginning of things. The origin of the material universe by which man finds himself surrounded and of which he is himself a part according to the flesh, is here accounted for, and so is the beginning of life which finds in this material universe its genial environment, animates it, and constitutes its chief glory. Moreoyer we have here the accounted origin of that within man by which he knows himself to be, in his essential being, a class entirely apart from every other earthly creature, his instinctive sense of kinship with life above and beyond that found in his creature surroundings—the spark of divinity breathed into his very being by God Himself. Again we find here the origin of that within us and around us by reason of which we fall short of what we know we ought to be—the beginning of human sin; but immediately, too, there comes in grace introducing God's plan of redemption. Genesis is the book of beginnings, and to all questions as to first causes both in the material and spiritual universe it gives the answer back of which there is none other. Reyerently therefore we take up the study of these first pages of inspiration. We read them in the spirit of Heb. 11:3, faith giving us the true understanding.

Six Creative Days.

The question as to the length of these creative days can be dismissed as of no particular importance. It will not do to affirm that they were *necessarily* long periods of time, for the Almighty Creator could crowd into hours that for which human calculation would require ages. On the other hand we can not say that the word day must mean the same in every case, for notice that it was on the fourth creative day that the present order of day and night, measured or ruled by the sun and moon, was first fixed. How then about the first three days?

Notice the peculiar description of these days. "There was evening and there was morning, one day—a second day, a third day etc." (Rev. Ver.) The evening is always mentioned first. This suggests the thought that instead of indicating a certain well-defined period of time, these expressions indicate the passing from one period to the next succeeding—the ending (evening) of the one and the beginning (morning) of the other.

Notice again the progression in the creative work. God first called into being that which was not. Then He proceeded to organize this created matter out of chaos into order, with controlling interrelations between the different parts. Then into the lifeless system of correlated matter He injected the life principle, so that there were brought forth first the lower forms, and then higher and higher forms of living organism.

God made all in His infinite wisdom and power. At each successive step we are told He looked upon His handiwork and He saw that it was good. How could it have been otherwise? God is good and all that He makes, partakes of this quality. And bear in mind, all this well ordered universe with all the beauty of its complicated arrangement, was all designed for the good of man, who, created in the Creator's own image, should have dominion over it all and in blessed companionship with God use and enjoy what He had made.

Great and marvelous are Thy works, Lord God Almighty!"

Ministerial Meeting

OF THE EASTERN MENNONITE CONFERENCE TO BE HELD IN THE CHURCH, CORNER 4TH AND ARCH STREETS, PERKASIE, PENNA. MONDAY, JANUARY 21, 1907.

9:30 A. M. Devotional services by the chairman.—N. B. GRUBB.

10:00 A. M. Getting and giving the sense of Scripture.—SILAS M. GRUBB.

Pastoral discouragements, how to overcome them.—A. S. SHELLY.

2:00 P. M. A church building fund, why and how.—ALLEN M. FRETZ.

How can we increase the spirit of loyalty to the church among the young people?—W. S. GOTTSHALL.

7:30 P. M. *A Missionary Service.*

Address—J. W. BAYLEY, Pastor of Germantown church.

Letters from several of our Missionaries by the Secretary of the Mission Board.—A. B SHELLY.

The Coyle Sisters, of the First Church of Philadelphia, will sing.

Deaths.

BAUMAN.—On November 22, 1906, near Congo, Pa., Jacob B. Bauman, aged 76 years, 2 months and 4 days. From May 5, 1855 to the time of his death, deceased was a faithful member of the Hereford Mennonite congregation. In the cemetery near the church at Bally, his mortal remains were laid to rest on Wednesday, the 28th, services being conducted by the Pastor, A. S. Shelly, assisted by W. S. Gottshall. The deeply bereaved widow, Elizabeth, nee Wei-s, and their three sons and four daughters, and a number of grand children survive, also one brother and two sisters.

EBST.—On December 5, 1906, in Bechtelsville, Pa., Rachel, widow of the late Henry G. Ebst, aged 69 years, 2 months and 2 days. Deceased was the daughter of James and Elizabeth Lea. Early in her married life she joined the church of which her husband was a member, the Hereford Mennonite church at Bally. On the day of her last communion with the congregation in October she was stricken with appoplexy, which led to her death. Her husband died nearly 18 years ago. Five sons and three daughters survive the mother. Funeral services were held on Monday, the 10th, in which the Pastor, A. S Shelly, was assisted by A. E. Funk, of Nyack, N. Y., interment being made in the Union cemetery at Bally.

Contributions.

For Home Mission of Middle District Conference.

From congregation at Sterling, Ohio, $4 09; cong. at Versailles, Mo. $9 40; cong. at Berne, Ind., $121 50; cong. at Pulaski, Iowa, $5.

Gratefully acknowledged,
W. W. MILLER, Treas.

News of the Week.

Domestic.

Federal Force to Protect Japs.

WASHINGTON, December 18.—The President sent to Congress to-day the final report of former Secretary Metcalf, of the Department of Commerce and Labor, on the situation affecting the Japanese in San Francisco. Secretary Metcalf went to the Pacific coast city especially to investigate the conditions arising from the exclusion of Japanese students from the San Francisco schools, and the report gives in detail the result of this investigation. In the report he says:

I call your special attention to the very small number of Japanese children who attend school, to the testimony as to the brightness, cleanliness and good behavior of these Japanese children in the schools, and to the fact that owing to their being scattered throughout the city, the requirement for them all to go to one special school is impossible of fulfilment and means that they can not have school facilities.

"Let me point out further that there would be no objection whatever to excluding from the schools any Japanese on the score of age. It is obviously not desirable that young men should go to school with children. The only point is the exclusion of the children themselves.

"Both the chief of police and the acting mayor of San Francisco assured Secretary Metcalf that everything possible would be done to protect the Japanese in this city. I authorized and directed Secretary Metcalf to state that if there was failure to protect persons and property, then the entire power of the Federal Government within the limits of the constitution would be used promptly and vigorously to enforce the observance of our treaty.

Federal Grand Jury Catches Toledo Combination.

TOLEDO, O., Dec. 18.—The largest list of indictments ever returned in the federal court here was returned to-day when the United States grand jury made its report to Judge Taylor. The indictments around which most interest centered were those against the Ann Arbor railway and the Toledo Ice and Coal company. These companies were indicted for giving and accepting rebates on ice shipments.

The Toledo Ice and Coal company was indicted on 155 counts for receiving rebates on ice shipments. The Ann Arbor railway was indicted on a like number for granting rebates. The maximum penalty is $20,000 fine each count. If convicted on all counts the fines would amount to $3,100,000 in both cases.

Insurance Elections.

NEW YORK, Dec. 18.—Possibly never before in the history of the country has there been anything to compare with the election in this city to-day of trustees for the New York Life and the Mutual Life insurance companies. In number of ballots cast and in the expenditure of time and money the election approached that of one of the states of the union. Certainly no corporation or society election ever measured up to it in magnitude or interest. The total vote cast in both companies will approximate 800,000, of which about 500,000 will be in the New York Life, in which the contest has been more vigorously and more bitterly waged. It is expected that it will be some weeks before the votes are counted and the results of the campaign known.

Mormonism Greater Curse Than Slavery.

WASHINGTON, December 18.—"Mormonism is a greater curse to the country than was slavery," declared Mrs. Fred T. Dubois, wife of the Idaho Senator, in a address at Waugh M. E. church, in this city, on "The Effect of Mormonism on Education," last night. She said that should President Roosevelt make a trip through southeastern Idaho he would no longer be willing to declare that there is nothing in the Mormon question. Six United States Senators, she said, owe their election to the influence of the Mormon church. She criticised the attitude of Senator Proctor, of Vermont, and Senator Hopkins, of Illinois, for their attitude in the Smoot case. In closing her address, Mrs. Dubois said, "Mormon children in Utah and Idaho spit upon the American flag."

Blizzard and Coal Famine in Northwest.

MINNEAPOLIS, Dec. 14.—With the cold-wave signal flying, the coal shortage in the northwest becomes not only a cause of severe suffering, but an absolute menace to human life. Glenburn, N. D., is seriously considering an appeal to the governors of both North and South Dakota and Minnesota to employ the state militia in forcing the moving of coal trains. Evelth, Minn., faces darkness and suffering through deprivation of coal, and apprehensive reports have come from numerous other places.

The Glenburn, N. D., situation is thus summed up in a statement by the Glenburn Commercial: "The dealers wire us that the situation is entirely up to the railroads; shippers are unable to obtain cars to load with coal. To-day we will wire Governor Searles requesting him to take up the matter with Governor Johnson, of Minnesota, and if necessary call out the militia of the two states to run coal trains."

Mexican Railway Merger by Government.

CITY OF MEXICO, Dec. 14.—The details of the railway merger, by which the Mexican government takes control of all the important lines in the republic, are not known.

By the terms of the contract the government secures absolute control of the Mexican Central, the National, the International, the Interoceanic and the Hidalgo & Northwestern, all of which will be merged into one great railroad system. The government also comes into control of the Texas-Mexican, a railroad at Laredo, Tex., which is owned by the National. The mileage of the system will, with extensions which are rapidly nearing completion, aggregate approximately 10,000 miles. The Tehuantepec National and Vera Cruz & Pacific, two other railroads controlled by the government, will continue to be operated as independent companies.

Foreign.

Nogi Thrown From Horse; Badly Injured.

TOKIO, December 14.—General Nogi, the Japanese commander who captured Port Arthur, was thrown from his horse to-day while returning home from the palace. He fell on his head and became unconscious. His condition is critical.

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